

## Ed students leave classes to protest delays

by Glenn Wheeler

Dal education students left classes yesterday to knock on the administration's door. The students are upset with delays on renovations to the Arts Annex, where classes and offices were moved in September.

Previously, the department was housed in barrack-type buildings behind King's College. "The Shack" was built during World War II to accommodate navy personnel who were studying at King's. At the first of September, department operations moved to "the White House," on the other side of Oxford St., until the Arts Annex was completely renovated. However, the White House is to be the University President's official residence and faculty and students were persuaded to move to the Annex before it was fully ready.

Saying they were "tired of getting the run-around" and "being treated like fourth class citizens," students left Dr. Doug Heugel's class and split up in groups and visited the Gazette, the University Ombudsman, the Dean of Arts and Science and President Andrew MacKay. MacKay was not able to speak to the

students at that time but a meeting has been scheduled for Friday.

The students say completion dates have been set and broken. They complain their Learning Resource Centre is still "in shambles" and they do not have access to material they need for completion of classroom assignments. The Centre is also needed by student teachers who are being sent out to teach without the necessary resources.

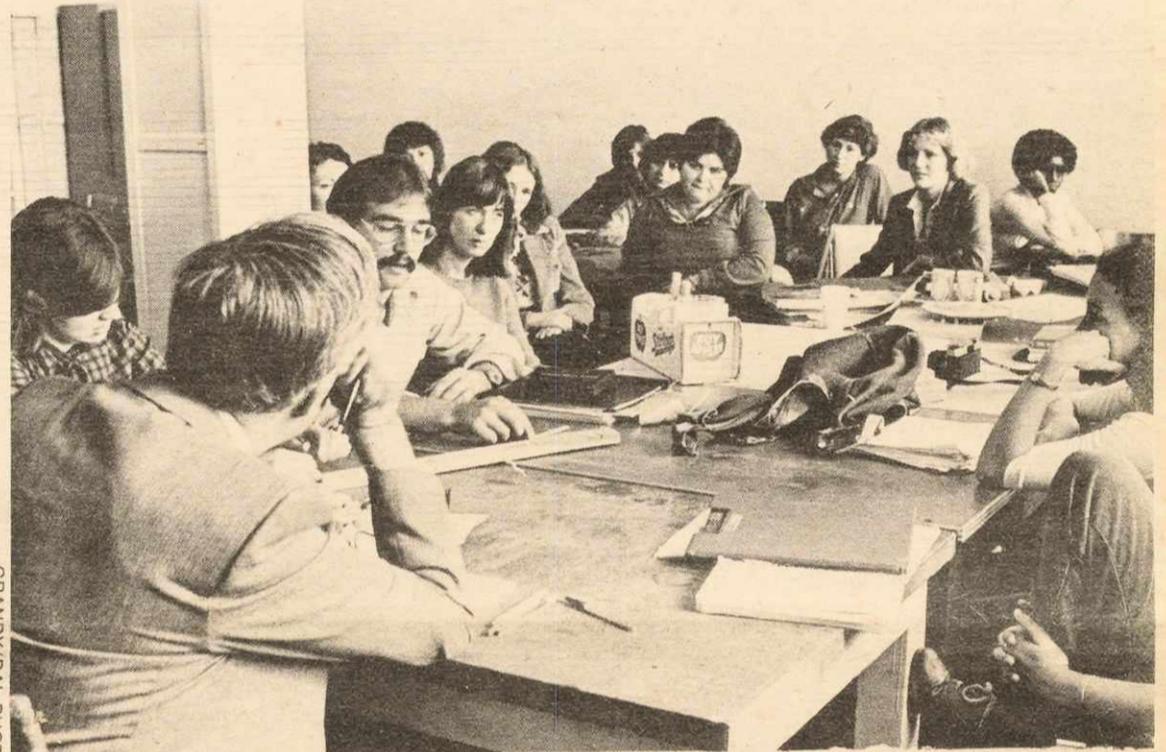
As well, the student lounge is not finished and a classroom still has pillars in the middle of the room so students have to choose between seeing the board, the professor or the screen where films are shown.

Paula Robinson, a spokesperson for the students, said "things are going to happen soon because they have to happen." She said education students' academic progress is being held back. Another student said the students "pay good money" to study at Dalhousie and "there's no way the fourth class treatment is going to continue."

The Dean of Arts and Science, Dr. D. D. Betts, said he only heard about the problem Wednesday morning. He

said he hopes more workers can be moved to the building and the problems can be ironed out every Friday.

He said the Arts Annex is also "quite old" but there should be "quite an improvement" over The Shack.



Students voice grievances to dean.

## RCMP INVESTIGATE DENTISTS

by Paul Creelman

Surgeons on the staff at Dalhousie's faculty of Dentistry are presently under investigation by the RCMP, according to Gerald Sheehy, minister of the provincial Department of Health.

The investigation follows allegations that several doctors are billing MSI for work done by resident interns under their supervision. Other allegations of misappropriations of Dental School funds and irregularities in the awarding of

the contracts for the new dental buildings are also being looked into.

Last year the RCMP investigated the dental school on similar grounds and gave them a clean bill of health.

Speaking in the Legislative building, Sheehy said he was surprised that the RCMP thought it was necessary to reopen the investigation. The investigating officer in the commercial crime section of the RCMP was unavailable for comment at press time.

Dr. Precious, one of four oral surgeons in the faculty of dentistry, stated that he was unaware of any such investigation.

Dr. Precious, and his working colleague Dr. Lovely, were recently the subjects of a CBC news show, the Harris-Lorimer report. The show examined a practice called faculty salary supplementation, whereby faculty members bill MSI for both private patients, and patients treated under their care at the VG Clinic.

According to Dr. Ian Bennett, Dean of Faculty of Dentistry, this is a normal prac-

tice. However, one of the problems of allowing faculty members to practice privately is whether or not they spend enough time at their job as a faculty member.

"We did have a problem with faculty members involved in private practice a few years ago," Bennett said during the CBC interview.

"There was suspicion that some members of the faculty were interpreting the letter of their contract rather liberally when it came to spending their allotted time in private practice. However, that was made clear to the faculty, and the problem was completely resolved."

Faculty members are allowed 5 to 10 hours per week to practice privately, and the advantages of having experienced and up-to-date surgeons outweigh the disadvantages of this policy, according to Bennett.

He also states that it is impossible to attract men of the caliber of Precious and Lovely without offering them a supplement to their university salary.

However, according to the figures reported on the Harris-Lorimer report, faculty members may make more than their salary in private practice alone. In the case of Precious and Lovely, who both earn over \$200,000 per annum, the amount of money paid by the university is less than half of their total income from MSI billing for private and clinical patients.

Jack Hare, chairman of the MSI Provincial Health Commission, stated that as far as he knew, the funds paid out by MSI were not double-billed.

"As far as we're concerned, there is no double-billing taking place," said Hare during the same interview.

"All we are looking for are three things: the performance of an insurable service, the presence of an insurable person, and a doctor who is registered to perform such a service. If these three things come together, then we will pay the cost of the service. If somebody else happens to pay the doctor involved for something else, then that is not really our concern."

### inside the Gazette

D.F.A. negotiations p. 3

Selective breeding p. 12-13

Review - Ordinary People p. 15

Sport scholarships p. 23

# THURSDAY TO THURSDAY

Sponsored by the M.K. O'BRIEN DRUG MART  
at 6199 Coburg Road (just opposite Howe Hall)  
"Serving Dalhousie students for 14 years"

## Thursday, October 23

Martin Esslin, the second of this year's Killam lecturers at Dalhousie University will give an additional lecture on Samuel Beckett. The lecture on Beckett will be given in **Studio 1 of the Dalhousie Arts Centre at 4 p.m.** Admission is free. For further information please call 424-2233.

The Dalhousie University French Club would like to invite all students and faculty to a **Wine and Cheese Party**, on Thursday, October 23, 1980, at 1215 LeMarchant St., from 4:00-6:00 p.m. Une tres bonne opportunité pour parler français!!

Also: starting at 4:00 p.m. will be a modest **flea market** to help raise money for future french club activities.

For more information, telephone: 429-9043.

Admission: \$1.00

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Admission: \$1.00

The public is invited to the opening reception of three exhibitions at the Dalhousie Art Gallery at 8 p.m.: The first part of an important loan to the gallery from a private collector, including works by Henri Matisse; **Carl Schaefer's Hanover**; and **Selections from the Dalhousie Art Gallery's Permanent Collection**.

## Friday, October 24

Am 24ten Oktober findet das **Oktoberfest** des German Clubs im German Department, LeMarchant St., statt. Happy Hour ist um 4:30. Gefeiert wird bis spaet in die Nacht hinein, mit Bier und Wein und Gemutlichkeit; alle sind herzlich eingeladen!

## Saturday, October 25

The Canadian-Albanian Friendship Association presents **The Last Winter**. The film tells the story of how the heroic women of a small Albanian village outwit the German troops who occupy the village in the winter of 1943-44, and continue to provide needed supplies to the partisans in the mountains under the noses of the nazis.

Halifax, N.S., 2:00 p.m., McMechan Library Auditorium, Dalhousie University, University Ave..

The African Students Association, presents, **African Night '80**.

Starting the evening will be dinner serving a variety of African dishes; there will also be an artifacts display, exotic African dances, and an Afro-Disco with music provided by "Tony" (D.J. — Open Circle).

It will be held at 7:30 p.m. in the McInnes Room of the Dalhousie Student Union Building.

Tickets are \$5, and are available at the SUB enquiry desk, or at the African Studies Centre, 1444 Seymour St.

For information call: 424-3814 or 424-7077.

## Tuesday, October 28

Tuesday, Oct. 28 at 7:00 p.m. in Rm. 212 of the SUB the Literature Society will be conducting a discussion of Dostoevsky's **The Gambler**.

There will be a public showing of autumn stars at the **Nova Scotia Museum's planetarium** at 8:00 p.m. The planetarium is located in the Dunn Building at Dalhousie University.

## Wednesday, October 29

A colour videotape of Andrei Serban's **CLOWN OF GOD** performed in the All Saints Cathedral, Halifax, August 1979 will be shown in **Studio 1 of the Dalhousie Arts Centre at 8 p.m.** Music for this production was by Laurence Rosenthal (composer for the film **Meetings with Remarkable Men** which will be showing in the Halifax area in late November). The cast for CLOWN OF GOD included Priscilla Smith, members of STS Experimental Theatre and members of the Association for Experimental Studies, Halifax. CLOWN OF GOD is a very contemporary and electric treatment of a medieval religious French legend.

Admission is free.

## Thursday, October 30

There will be a meeting for all those interested in **volunteer work** in various areas of the **Health Professions** at 7:30 p.m. in Room 410-412 of the Student Union Building.

Representatives from the various organizations will be available to answer any questions. These volunteer positions provide excellent practical experience for the student and an attempt is always made to place students in areas relative to their studies, or of special interest to them. In many cases, the volunteer work can be used as job experience and references are given on request.

PLEASE COME ALONG — AND BRING A FRIEND.

The public is invited to attend a lecture by **Charles Hill, Curator of Canadian Painting at the National Gallery of Canada**, entitled "Carl Schaefer and the Art of the Thirties" to be held at 8 p.m. in the Dalhousie Art Gallery. Admission is free.

## Public service announcements

**\$65 ART SALE** combined with **The Great Canadian Frame Sale**. Sponsored by: **Halifax Women's Org; Tuesday, November 4, 1980, 12 noon to 10 p.m. and Wednesday, November 5, 1980, 10 a.m. to 10 p.m.** Dalhousie Arts Centre (Sculpture Court Area), Dalhousie University.

**Framed Prints, Hand Coloured Print Reproductions, Limited Editions, Signed and Numbered Prints, Quality Empty Frames Available.**

**Free Admission. Mastercharge and Visa Accepted.**

**Prints Supplied by: Hall of Fame**

The Annual Dalhousie High School **Invitational Volleyball Tournament** is being held on October 24 and 25 at the Dalplex. Forty high school teams from Nova Scotia, New Brunswick, Prince Edward Island and British Columbia, will be competing in both the men and women divisions. The tournament commences Friday at 6:00 with preliminary rounds being played that night. Quarter finals and semi-finals will be on Saturday, with the medal matches beginning at 6:30 Saturday night. All welcome.

**Flu Vaccine** now available by appointment at Health Service 424-2171. Cost — \$3.00 (not covered by medicare).

The Dalhousie University French Club and French Department host a **"rendez-vous social"** every Friday afternoon, from 3:30-5:30 on the top floor of the Grad House on University Ave. Why don't you join in on the conversation? A pleasant way of brushing up on your French!! If you can't make it on Fridays, come with your lunch to the "French Table", in the SUB cafeteria, on Wednesdays, from 12:30-1:30 p.m. Any questions?? Phone: 429-9043.

The Dalhousie Art Gallery begins its series of films on sculpture this Tuesday October 28 with the films **The Rumanian Brancusi** and **Alberto Giacometti**. Screenings are at 12:30 noon in Room 406 of the Arts Centre and at 8 p.m. in the Dalhousie Art Gallery. Admission is free and the public is welcome.

The Dalhousie Art Gallery will show the N.F.B. film **Pictures From the 30's** every Wednesday, Thursday and Friday until November 7 at 12:30 noon in the art gallery. Admission is free and the public is welcome.

Tips and suggestions for **Safe Running in Winter** will be part of the Dartmouth Regional Library coffeepotluck program Wednesday, November 5, at 10:30 a.m. in the auditorium, 100 Wyse Road.

**Mental Health Halifax** needs Volunteers for its Social Rehabilitation Centre.

**Vernon Street Group Home** is looking for volunteers to work in Group Homes for mentally retarded adults.

**Halifax Infirmary** has vacancies for various volunteer placements.

**Camphill Hospital** needs volunteers in many areas of patient service.

For more information please contact Krista Martin, Community Affairs Secretary at 424-3527 or 429-7137. Please leave a message.

**Sunday Evening Mass**

Time: 7:00 p.m.

Place: R. 314, S.U.B.

**Weekday Masses - Monday to Friday**

Time: 12:35 p.m.

Place: R. 318, S.U.B.

**Inquiry Class - Wednesdays**

Time: 7:30 p.m.

Place: R. 218, S.U.B.

"Lunch With ART", Fridays at 12:30 at Saint Mary's University Art Gallery — admission free.

October 24: **Stephen Pedersen**, flute with **Monique Gusset**, piano accompanist

October 31: Talk by **Peter March** — **The Human Form and the Artistic Form**

November 7: **Ruth Norton**, soprano with **Helen Murray**, piano accompanist

Public seminar, "**Canada's Foreign Policy in the 80's**", Oct. 24th 7:00 p.m., and Oct. 25th 9:00 to 3:30 p.m. Local and international speakers will discuss the topics: the arms race, world development needs, arms control and disarmament. This is a Project Ploughshares seminar at the International Education Centre, St. Mary's University. Registration is \$8 at the door or send to International Education Centre, c/o Jean Mitchell, for information call 422-7361 local 262 or 254.

The Dalhousie University French Club and French Department host a **"rendez-vous social"** every Friday afternoon, from 3:30-5:30 on the top floor of the Grad House on University Ave. If you can't make it on Fridays, come with your lunch to the "French Table", in the SUB cafeteria, on Wednesdays, from 12:30-1:30 p.m. Any questions?? Phone: 429-9043.

Volunteers are needed to work one-to-one with mentally retarded people who are isolated and need personal support. Orientation and on-going assistance are provided to the volunteer. Contact the Citizen Advocacy Office — 422-7583.

**Shyness** can take many forms. However all shy people experience feelings of uneasiness and lack of confidence in social situations. This means they get less out of university and life in general than they otherwise could. Fortunately shyness is not a life sentence, if you do something about it. A shyness programme to teach participants skills of anxiety management, self-confidence, and assertiveness will be conducted at the Counselling Centre. To register phone 424-2081 or come in person to the Centre on the fourth floor of the S.U.B.

If you would like challenging and rewarding volunteer work **Outreach Tutoring** is in need of tutors for young persons (Gds. 4-9) having difficulties with their school work.

Please phone the coordinator **Outreach Tutoring 453-4320**.

The **Ward Five Community Centre**, 5540 Russell Street, Halifax is offering **Adult Disco Dancing Classes**, every Tuesday night at 7:30 at the Centre.

Anyone wishing to enroll or obtain more information can call Mrs. Gerry Hall, Program Co-ordinator at 454-0019.

# Contract negotiations at an impasse

by Paul Clark

Dalhousie Faculty Association representatives picketed Friday's convocation and the Board of Governors presented a new salary proposal to the faculty at their meeting Thursday, but a number of issues still must be resolved before they can reach a collective agreement.

Peter Scotch, a DFA negotiator, said in an interview with CKDU that the faculty is currently analyzing the Board's new proposal, but on key issues like promotion and academic planning, "there is still nowhere to go as far as we can see".

David Cameron, the Board's chief negotiator, declined to comment on the Board's new proposal.

Last Friday's demonstration at the Rebecca Cohn was held to show the membership is behind the negotiating team and wants things to get moving at the table, he said.

"If things continue without any progress at all, then other action will certainly be contemplated", he added.

Contract negotiations have so far spanned over five and a half months. The last collective agreement between the Board and faculty association expired on July 1.

The DFA's displeasure at the duration of negotiations has at times extended beyond the issues of the negotiating table to a critique of the administration itself.

A DFA leaflet dated October 17 calls the administration "ineffective", alleging planning at Dalhousie is "non-existent", and says the Board has stated it "does not want Dalhousie to reach the level of excellence of which it is capable". "Can we ever have a

better university with the present Administration?", it rhetorically asks.

For their part the administration says it is wrong to suggest they are not concerned about Dalhousie's academic excellence, but there are financial considerations to also bear in mind.

President Andrew MacKay says the DFA's claims its demands will make for a better university are "well-intentioned" and "probably many of their proposals do have an element of that, but I have difficulties with some of the things proposed".

According to the DFA, the Board wants to place a quota on the number of positions available for the highest rank for librarians. The DFA has argued such a system could cause quality librarians who cannot get promoted to accept positions elsewhere.

MacKay denied a quota system was ever proposed, but says the Board wants control over promotion to top ranks within the library. He says the dispute at heart is over whether the library is a "service" to the university, as the university maintains, or is part of the teaching department. He says someone who is a cataloguer "and forever a cataloguer" should not be eligible for promotion to top rank in the library.

On the issue of job protection, the Board is seeking the power to decide whether to replace members who leave the DFA's bargaining unit. MacKay says the Board didn't intend to give up this power when they signed the first contract. "It should be the power of any employer to

manage its resources", he says.

Chris Axeworthy, the faculty's chief negotiator, says the Board may be reluctant to replace them, but that in order to maintain the standard and quality of the university it is important this occurs.

Regarding salary negotiations, before the Board's newest proposal Axeworthy said the administration was offering a 6% increase, while the faculty was asking for 10 percent. The issue of restoring anomalies (one third of faculty members are said to be paid less than their counterparts at Dalhousie with similar qualifications) is also still unsettled.

MacKay, apparently somewhat hesitantly, says the administration has agreed to have a campus-wide review in conjunction with the Nova Scotia Human Rights Commission, of the need and ways of implementing affirmative action for women and minorities at Dalhousie. The administration, unlike the faculty, however, does not want this to be in the collective agreement.

MacKay says the faculty's proposal for affirmative action in the contract deals exclusively with women and would have introduced "a very different kind of appointment process" into the university.

He admits women are underrepresented in many departments at Dalhousie, but says he has not seen any evidence of discrimination in hiring. The president, who is also chairman of the province's Human Rights Commission, also says that because he agrees with the concept of affirmative action, he can appreciate the value



Peter Scotch plugs the DFA cause.

HIGGINS/DAL PHOTO

more women in the faculty would have as role models and in introducing a more female orientation in the university.

DFA negotiator Axeworthy says the DFA wants an affirmative action commitment in the contract to "police" its implementation.

## Gov't gives in to protesting students

ST. JOHN'S (CUP) — A four-day traffic blockade at Memorial University of Newfoundland ended Tuesday afternoon, when the province's government agreed to the demands of student protesters.

About 2,000 MUN students had blocked the Prince Philip Parkway, a major city street which divides the MUN campus, since Friday afternoon. They were protesting the death of a student in the crosswalk traffic accident, and demanding that safer crossing systems be installed.

The demonstrators said they wanted a skywalk built as soon as possible, to end the dangerous conditions at the crosswalks. They said the barricades would not be removed until they received a written commitment for action.

Following a cabinet meeting Tuesday afternoon, the provincial government announced it would contribute most of the funding needed to build two parkway skywalks and a traffic-light system along the

parkway.

Dave Downey, a Students' Union vice president, said the union is "really happy" with the solution. "We're glad people recognized the seriousness of the situation."

Temporary measures include fencing a median area along the busy road and boosting police patrols in the area. The parkway speed limit has been reduced from 50 to 30 kilometres an hour and security personnel will be placed at intersections.

The safety of the parkway crosswalks had been argued for five years. Users said drivers did not respect the crosswalk right-of-ways, forcing students to risk their lives when crossing the road.

20-year old Judy Ford died in the Friday accident, when a truck failed to stop as she crossed. Since the beginning of the fall semester, three other Memorial students had been injured in parkway traffic accidents.

Student union president Joe Greene returned from a Na-

tional Union of Students conference held in Winnipeg during the weekend, to participate in the protest. Greene said the students held a general meeting Saturday night to discuss city government offers.

He said a meeting with city officials had not ended with "firm commitments."

"The opinion was generally unanimous," said Greene. "People were not felt the promises were not satisfactory."

City police had been present at the barricade since the Friday afternoon takeover. Demonstrators said there were problems at the beginning, when two students were placed in a police van after one lay across the crosswalk and another placed crossing safety signs on the window of the van. The two were released without being charged.

Memorial's student newspaper, The Muse, issued three special editions during the weekend. The paper's co-editor, Martha Muzychka, said the traffic jams during peak

hours were "phenomenal." She said the blockades numbers fell to about sixty students at night but grew to hundreds during daytime activities.

A motion at the National Union of Students' Winnipeg conference gave support to the efforts of the MUN demonstrators. NUS had planned a general day of protest in honour of the movement for October 27.

MUN students were joined in protest by the student councils of Sir Wilfred Grenfell College in Corner Brook and the College of Trades and Technology in St. John's.

CTT students sent the MUN students' Union a notice of "pull support" for the move. The College's students boycotted classes Monday to add their own blockade line at a different point on the Prince Philip Parkway.

Grenfell students in Corner Brook formed similar roadblocks in the west-coast town Monday to affirm their support. College officials

reported the students had vowed to keep the Corner Brook vigil "until something is done."

The cabinet announcement came amid controversy over funding the pedestrian bridges. City officials had said they wanted the problem studied by Traffic Committees, with recommendations being made to the municipal council. Students' Union officials were quickly appointed to an enlarged committee.

Greene said the city officials suggested that the protest be suspended for two weeks, to await committee recommendations. He said students rejected the proposal in the general meeting Saturday.

A meeting of students union executives and residence officials at Memorial Tuesday afternoon decided to accept the government's proposal and end the barricade. Students removed their barriers and made a ceremonial march around the campus to end the demonstration.

# Editorial

## Dentists number two, but do they try harder?

Whether you are the Montreal Expos or the vice-president of the United States, being number two means a whole lot less fanfare than being number one.

For the last several years dentists have had the second greatest average income of any profession, better than lawyers or engineers or accountants or professors. In dollars that amounts to about \$43,000 a year. But it is the medical profession which has been number one (doctors salaries average over \$50,000 a year) and taken all the abuse.

A recent article in MacLean's (Doctors in Crisis, Sept. 29, 1980) says doctors are likely to be seen as "hard-drinking money-grubbers with inflexibility conservative social attitudes and low golf handicaps. They no longer visit you; you visit them — even if it means waiting in line like a customer in a butcher's shop. Besides that, they often seem to care more about their own financial health than your piffling illness. Medical practitioners are criticized for abandoning their old image of a "friendly selfless family doctor, toting a black bag full of bottles and tubes." Statistics and studies are cited showing medical practitioners suffer from "high living, drug abuse and alcoholism," as well as "workaholicism." They are further attacked for elitist attitudes and wielding disproportionate political power which advances the selfish claim of some of them that "they should be paid like baseball players."

**Dalhousie dentists are pulling  
in huge salaries for services  
many students can't afford**

Dentists, on the other hand, go about their meery way without this kind of flak. Their profession — working in someone's mouth all day long — is perceived to be an unpleasant one for all but the most sadistic users of needles and drill. We tend to view them as friendly and dutiful tooth healers, not as owners of big houses, cars and lawn chairs on Bermuda beaches. The RCMP investigation of Dalhousie's faculty of dentistry should put us on the alert, however.

Two oral surgeons there, Dr. Precious and Dr. Lovely (these are their real names, not sarcastic pseudonyms), are making incomes well in excess of \$200,000. Precious is pulling in \$140,000 from a lucrative private practice, \$75,000 from clinical practice at the VG and, on top of that, receives a \$40,000 salary at Dalhousie. All these goodies make for an accumulated income of \$255,000. Lovely's salaries are even more swollen, tabling him a fat \$277,000 annually.

Pulling these dentists' salaries out of Revenue Canada's closet into the public limelight is intended to do more than just highlight the inequities of Canadian society. Further, these figures shouldn't be used just to point a finger at dentists and complain about what a greedy bunch they must be. Rather, they should provoke a badly needed discussion about the accessibility and the quality of dental treatment in our province.

How many Nova Scotians can afford to go to the dentist twice a year as recommended? How many students? How many blacks? Poor people? How many of those can afford dental treatment actually do go? What kind of treatment do they receive once they get there? How can a system which sees a dentist earn more when he or she processes more patients provide optimum care for these patients? How can dentists holding jobs at Dalhousie or the VG or both, in addition, to their private practices, do any position justice?

These are questions which the dental profession, being number two, has until now escaped all too frequently. Next time you have a toothache you might start asking them.



## Christian sexism repels

Dear Editor,

In her interview with the *Gazette* (October 16), Lois Wilson, new moderator of the United Church of Canada, spoke of feminist theology. She ignores the blatant fact that Christianity is inherently sexist, what with God the Father, God the Son, and God the Holy Ghost all being male.

This inherent sexism is one major reason why I, even though I am a male, could never be a Christian.

Yours sincerely

*Editor's Note: The name of our reader was withheld at his request.*

### LETTERS TO EDITOR

Please note that all letters to the editor must be type-written. We were unable to print several letters this week because they were hand-written.

### Correction

**Correction:** Glenn Walton (not Glen Wheeler) wrote last week's review of "Divine Madness".

## the Dalhousie Gazette

The *Dalhousie Gazette*, Canada's oldest college newspaper, is the weekly publication of the Dalhousie Student Union members, and is a founding member of Canadian University Press.

The views expressed in the *Dalhousie Gazette* are not necessarily those of the Dalhousie Student Union, the editor, or the collective staff. We reserve the right to edit material for space or legal reasons, or if it is considered offensive to our readers.

The deadline for articles and letters-to-the-editor is noon on Monday. No unsigned material will be accepted, but anonymity may be granted on request. Letters should not exceed 500 words and must be typed on a 64-character line and double spaced. Local Advertising is handled by DAL-ADS — the advertising department of Dalhousie Student Union: Tel. 424-6532. Ad copy must be submitted by the Friday preceding publication.

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# COMMENTARY

## Student leaders must recognize duty

by Del Atwood

From what I've been able to glean from the past few issues of the *Gazette*, a conflict of rather substantial proportions appears to be developing between the incumbent students' union executive and Mr. Peter Rans, the graduate students' representative on council. As I'm sure almost everyone knows, it's well nigh axiomatic that these student political fracas are distressingly incessant, usually petty, and almost always passed over by an apathetic student body.

But this one is different.

It involves more than society budgets, much more than emendations to by-laws. The questions at the heart of this delightfully furious polemic are what is the proper perspective and what are the correct priorities of a responsible student government. Pretty heady stuff. Read on; it gets better.

Mr. Jeff Champion, vice-president of the students' union, has said that the object of the Dalhousie student government is 'real student con-

cerns.' Now, there is nothing immanently wrong with this statement—depending, of course, upon what is meant by 'real student concerns.' If Mr. Champion defines his expression as meaning those concerns felt by students as members of civic, provincial, national and international communities, then I should say that he is on firm ground; however, if he defines it (as Mr. Rans alleges) as meaning concerns about such topically limited matters as the SUB, the administration, SUNS, NUS, and the provincial government, then he is on less-sure footing.

The reason the former definition is probably better than the latter is that Dalhousie students—students at any post-secondary institution, for that matter—must not and cannot isolate themselves from the great expanse of social reality simply by the act of registration. Certainly, they might be able to effect a physical isolation; I know that I, myself, spend most of my waking hours immured behind the utter opaqueness of the

walls of the library. However, that is of no bearing, for the social and political interaction with the outside world—that uncharted territory beyond the boundaries of Oxford, South, Robie, and Coburg—continues. One bit of evidence of this is the delay in the commencement of work on the new rink, the result of a city council decision. There are other examples, too many to enumerate.

By way of some scholarly insight into the problem, I can recall attending a student seminar back at St. F.X. last year, whereat the guest lecturer was Dr. A.A. MacDonald, Director of the Coady International Institute. It was Dr. MacDonald's considered opinion that Canadian universities should brace themselves for hard times ahead; he based this prescience—prescience which appears to have been borne out by statistical fact—on observed public hostility toward institutions of higher learning in Canada, and an attendant disinclination to see more public funds expended on them. (This last

fact is a good thing to remember, too; that is, that we rely a good deal on the taxpayers' dollars to stay afloat.) All this, Dr. MacDonald lamented, arose from the self-centred posture of universities in relation to the communities wherein they reside. Of course, I'm sure there are sceptics who will say in refutation of the above that the public really don't give a damn one way or the other. To these people I say open your eyes; give page one of last week's *Gazette* a casual perusal. There, in stark black-and-white, are some very unsettling expressions of criticism on the subject of this university uttered by three prominent Halifax city leaders. The hostility warned of earlier is staring us in the face.

Still, the situation is not irremediable. By going the path of community involvement; by taking stands on civic, provincial, and national issues; by looking outward, instead of in, perhaps universities will one day be able to vindicate themselves in the public eye. but don't mis-

understand me. What I am suggesting is more than a self-preserving course of action; it is a duty. And it is incumbent upon all of us—individually, as well as through our students' groups, faculty associations, and administrative bodies—to effectively discharge that duty.

To initiate the process, to get us dullards on the path, directive action must be taken by those persons in authority—and that includes members of student government. Our campus leaders—both elected and appointed—must recognise their community duty and they must be faithful to it.

If, however, instead of doing their duty as prescribed above, student leaders neglect it, or, worse, deny that a duty exists, then they lay against themselves a grave indictment of irresponsibility to which there can be no defence.

I should like to state in conclusion that I do not presume to make accusations; that's up to the student body. I proffer the above as just one student's view of the proper role of student government.

### Commentary

## No reason for ID policy

by Greg Dennis

I step through the glass doors and am confronted immediately by two security guards, one standing and one sitting, wearing bright yellow T-shirts. Before an additional step may be taken into the building, I am asked gruffly to show proper identification. If I can't produce the necessary I.D., the boys will banish me from entry and turn me back the way I came in.

What is this building? CIA headquarters? Dorchester Penitentiary?

Hell, no. It's our very own Student Union Building and the guards are two of the notorious, oft slandered SUB Staff.

So what's going on here? Why can't I pop into the SUB for a coke or hamburger whenever I want? If I'm out jogging in my pocketless jock pants and sweat shirt or if my girlfriend isn't carrying her purse, we are not going to get into that building. But wait a sec. We're students, the building is for us and we pay for the right to be in it. Just what is going on here?

The blame and criticism is heaped on the unfortunate SUB staffers who are simply carrying out orders levied from somewhere in the hierarchy of SUB operations.

Some of the staffers, I know, do not like having to ask over and over again for I.D.s from people they know damn well are students. But, as the saying goes, ill fortune befalls the bearers of bad tidings and the staff will take the unwarranted abuse. They are called "the Gestapo" or are depicted as creatures from the Planet of

the Apes picking on us homo sapien students. It is true, and unfortunate, that some staffers enjoy their position of power and tend to flaunt it. However, for the most part, the staffers have to reluctantly carry out orders since they need the money to keep them in food or beer or whatever.

The blame probably lies within a policy implemented this year by the student government. "We've had problems with vandalism and theft over the last few years", says student council vice-president Jeff Champion, who oversees SUB operations. But, he adds, the heightened security this year "is not because of any particular incident" from the past; it is merely "policy".

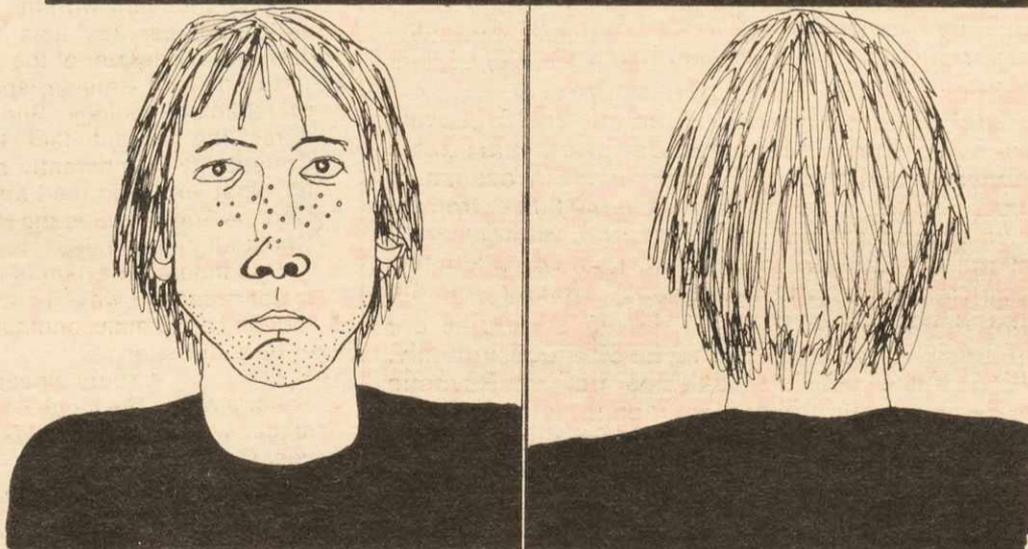
He said also it is not always the non-student who does damage to the SUB's interior. So why, I ask, do I have to show my I.D. to enter my building? "Policy," he repeats.

I don't like being asked for identification to prove I am a student. Do professors check our class approval forms before we enter the classrooms to stop a flow of people seeking a "free" education? Next, will someone be posted in the bathrooms to see that students aren't disguising themselves as members of the opposite sex to search out juicy graffiti?

These examples may be a little exaggerated but they serve a point. Does being asked for student identification to enter the student building infringe on our rights as students? Maybe, maybe not. And like it or not, the policy probably won't change.

The Dalhousie Gazette offers the university community a forum for opinion, through its "Commentary" sections. The opinions put forward in these comments don't necessarily reflect or contradict those of the Gazette staff or any other persons associated with the newspaper. Submissions are invited, but the Gazette reserves the right to reject unacceptable material, or edit it in consultation with the writer.

# WANTED



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# REWARD

SEE WAYNE THOMPSON

Elaine Thompson  
Dalhousie Gazette '80

# I'm not lion

by Arnold Mosher

An estimated 99.99 percent of Dalhousie students did not attend the lecture of October 20th in the Psychology department entitled "The Serengeti Lion: Behavior and Ecology".

Obviously the majority of Dalhousie students noticed that the lecture was actually called a "colloquium". To the great mass of exacting minds, the word colloquium presumably had the medieval connotation of moribund.

The lecture was given by Dr. David Bygott and Dr. Jeanette Harby who have done field research on lions for a number of years in Tanzania. A

number of interesting facts came out of the lecture for the neophyte to lion society.

For example, lions are the only social members of the cat family. The basic social group is called the pride, and is made up of genetically related females.

This, the reporter notes, is in complete contrast to the male dominated Engineering society at Dalhousie.

More reminiscent of the Engineers is the fact that male lions are portrayed as scavengers.

The male lions usually move in a group from pride to pride to mate with the females. The

larger and stronger an incoming group of male lions, the more likely it is to take over a pride.

The male lions only hunt when absolutely necessary, usually scavenging animals brought down by a pride.

It was not mentioned whether male lions drink large quantities of beer.

The pride does not have a permanent territory, said Bygott, but it does keep to itself and is hostile to neighboring prides.

Thus as with lions, the reporter also notes, Dalhousie's fraternities and societies continue a tradition

of groupism. At Dalhousie however there is a territorial pride among groups that finds its zenith in frat houses. Bygott said that the individual pride shows close bonds among its members, with even older and more helpless members being kept up by the pride.

Life outside the pride for an individual generally means death, said Bygott, so if younger members leave a pride they leave as a group of brothers and sisters, the sisters being the nucleus of a new pride.

Questions posed about the lecture centred around the

seasonality of births and deaths, and the colour of lion's manes.

The great majority of Dalhousie students missed a lecture of direct application to Dalhousie society, as well as a scientific discussion.

It is advised by most seasoned lecture goers, however, that students check out whether free coffee and donuts are served after the lecture. These items usually mean that 1) the lecture is of considerable academic importance, and 2) the department is blowing its lecture budget to impress the guest lecturer. It is best to avoid such lectures and go to the luncheon afterwards.

## Tiger falls in line of duty

Last week's Gazette informed readers of the 1958 creation of a paper maché tiger. The rather large creature was conceived by Dalhousie engineers as a mascot for the university's athletes, themselves Tigers of a different sort. For some time the newcomer attended Dalhousie sports events and helped fire enthusiasm within Tiger fans.

At one such function, the beast, to the grief of all who knew it, suffered a premature and violent death. Its demise began when, for the second time within several months, it was kidnapped and spirited away from the university. The abductors were scoundrels from Nova Scotia Technical College, intent upon sadistically torturing the animal, and flaunting their grisly handiwork.

With further details here is an exclusive report from the Gazette of January 21, 1959.

"Last Saturday night was fight night at the Dalhousie rink as amazed spectators witnessed a student free-for-all that rivalled the bitter hazings of a generation ago.

Dalhousie students, some 100 strong, fought bitterly and unsuccessfully against students of Nova Scotia Tech for repossession of their beloved tiger.

The tiger, a 100 pound ten-foot paper maché beast, and the residual of Dalhousie spirit, was utterly destroyed in the conflict. The spark that touched off the expensive fray was the parading by Techmen of the tiger, repainted blue and sporting "TECH" in white letters on its side, in between periods of the Dal-Tech hockey game.

Incensed Dalhousians, led by the engineers who had built the animal, poured from the stands to wrest the tiger (stolen from the Engineers' Shack the day before) out of the grasp of its captors. Cost of the loss of tiger has been figured as high as \$100.

There is considerable suspicion that King's College and Tech collaborated in the stealing of the cat. Tiger has died materially, but Dalhousians will not rest until they have been avenged upon the perpetrators of the foul deed...



Our tiger has passed into the Great Beyond. He died as he had lived, clinging to whatever self-respect a tiger can claim. Now he is but a few baskets of newspaper, a handful of nails, a pile of two-by-fours."

Thus concluded the career of one of Dalhousie's most colorful sports figures (black and yellow stripes, remember?) Yet perhaps there is no Great Beyond for tigers. Maybe the spirit of the beast still roams the bleachers watching Dalhousie's athletes in competition, and stirring them with "TIGER" spirit.

## Exploding the myths about Daycare at Dal

by Maura Green

Under the rumors that the Dalhousie daycare centers are overcrowded and understaffed one finds the truth.

The Halifax Student Housing Society has been operating a center at Peter Green Hall for 13 years. The center has 75 children, with the staff/child ratio being 1-3 for infants and 1-7 or toddlers (18 months to 5 years old). The staff/child ratio is not a problem but space is. There are five classrooms — one containing nine infants and three staff and the remaining four con-

taining 16 to 17 toddlers and three staff in each.

The new center, operating in the old education annex, is capable of handling 60 children but only has an enrollment of 28 at the present time. The staff/child ratio remains the same with the exception of the 6 to 11 year old groups. Here the ratio is 1-15. These children don't arrive at the center until after school.

The centers employ twenty-five people — twenty sitters, four cooks, two assistant directors and the director, Mrs. Ginette Purser. All staff must

have at least one year of post secondary education. As in most daycares there is a high staff turnover among the sitters, due to poor salaries although some of the girls at Peter Green Hall have worked there for three and four years.

The daycares are for the children of Dalhousie students, faculty and members of the Dalhousie community. They are a non-profit organization with a cost to the parents of \$8.25 per day.

So the rumors are partially dismissed. Understaffed — no, but just a bit overcrowded.



### Classified ads

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I have gerbils to give away. Perfect for students in apartments or in residence. Clean! Quiet! Almost maintenance free! For information or to reserve your new pet, call Dave anytime at 429-2568.

Care to have an overseas correspondence. Write:

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Abdul Waheed  
199-2B Block No. 2  
P.E.C.H.S.  
Karachi-29  
Sind  
Pakistan

Hostess wanted for the Newsroom Restaurant. Apply Carleton Hotel, 1685 Argyle Street, Room 124.

#### Lost

A gold pen was lost last Wednesday night, October 8, in either, or between, the computer centre and the Graywood. Great personal value—reward to the returner. Call Peter 429-0144.

# New Status of Women president seeks higher profile

by Gretchen Pohlkamp

Susan, while walking down the street with a new pet dog, meets Jane.

Susan: "Jane, look at the dog I got for my husband."

Jane: "How did you ever manage to make that trade?"

This, says Dr. Florence Wall, newly appointed president of the Advisory Council for the Status of Women in Nova Scotia, is a perfect example of how easy it is to be misunderstood. And although she qualifies her statements with "I was only appointed a few weeks ago", she says that in the past the advisory council has been as much a victim of misunderstanding as anything else.

"I have to admit I have heard negative comments about the council but I am not thinking of the past," says Wall. "We must take things forward from where they are, if we want the council to be effective."

Wall, a veteran administrator in the Halifax school system, and recently retired from the Nova Scotia Teachers' Union executive, spoke at the monthly meeting of Women and the Law. She gave an historical overview of the status of women on an international, national and provincial level.

The present advisory council in Nova Scotia was born of the fervour of International Women's Year in 1975. A task force report (Herself-Ellemême) recommended the establishment of a secretariat for women along with 94 other recommendations for the improvement of the status of women in Nova Scotia.

The government of Nova Scotia as a result, went a small part of the way towards setting up a ministry, by appointing nine people to advise the minister on matters which he wanted researched as well

as on matters which the council felt were of importance.

In the less than three years the council has been functioning, it has made some credible gains for the status of women in Nova Scotia, says Wall. But the council is only now reviewing the remaining 94 recommendations to see how much actually has been achieved.

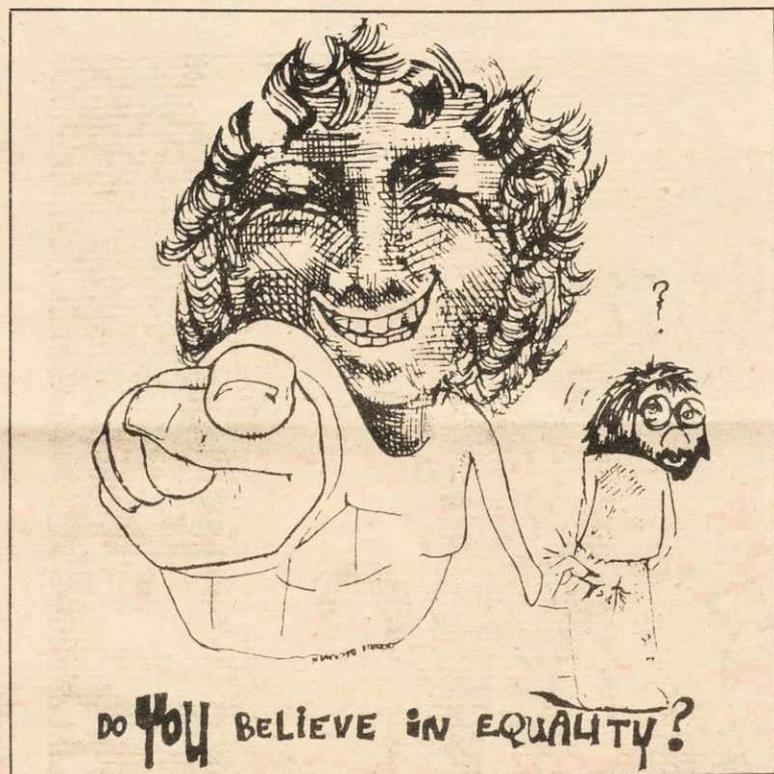
"Women in Nova Scotia are in a very subordinate position," says Wall. "There is not one woman in the House of Assembly, and no policy makers or women in positions of power or influence."

She says that women's power exists only to the extent to which they can influence the men in positions of power. "The only thing we can do — the only solution (to getting women in positions of power) is to get women to vote for women," she says. "Women's attitudes must be changed —

I've given up on changing the attitudes of men."

Wall says that one important factor in changing attitudes is to improve the image of organizations such as the advisory council. "Right now we don't have a profile," she says. "To be effective we need a high-profile council with a high-profile president."

Wall says she will consider holding public meetings of the council if it is possible. She would like the council to be more responsive to the needs of women in Nova Scotia by making it more accessible. One of her priorities is day-care. Another priority of the council is women and the constitution. She also considers liaison with groups such as Women and the Law to be important to ensure a more coordinated and united effort to improve the status of women in the province.



# Exaggerating ads, Evelyn Wood course over-priced

WINNIPEG (CUP)—An organization claiming to "cut your study time by 2/3" has been criticized at the University of Manitoba for having highly exaggerated advertising claims and for being exorbitantly over-priced.

"Evelyn Wood reading dynamics" which ran several full-page ads in the student newspaper, the Manitoban, asks people to attend a free lesson to learn how to "zip through your reading a lot faster... with better concentration, understanding and recall."

What critics point out is the ad did not say that the Evelyn Wood course costs close to 80 times more than a similar course offered by student services at the University of Manitoba.

A professor, who asked not to be named, took the Evelyn Wood course while in graduate school and subsequently

was able to read light material at about 800-1000 words per minute. He was then hired as assistant teacher for Evelyn Wood when he discovered "that students in the classes were improving their reading speed but not nearly as much as Evelyn Wood people claimed they would."

He said "their claims of improvement were based on pretty misleading evidence". He added that he quit when he discovered "that the other teachers could not read as fast as me."

Barbara Rudyk, coordinator of the University of Manitoba learning center, felt that the course appealed to students through a mother like Evelyn Wood who, in effect, is saying, "give me all your problems and I'll help you." Rudyk also felt that students just do not know the alternatives. And so are attracted to this sort of thing.

The university learning center offers a shorter but similar course for only six dollars while the Evelyn Wood course costs a total of \$490.

Students who attended the free Evelyn Wood course in Winnipeg heard claims of students who increased their reading to 1500 words per minute. These students also claimed to have higher grade point averages and shorter study time after taking the Evelyn Wood course.

These claims were only substantiated by testimonials, a very unreliable kind of evidence according to the ex-assistant teacher for Evelyn Wood.

He concluded, "reading dynamics with Evelyn Wood is a decent speed reading course, but it's oversold and way over-priced. A student can get equally good training right here on campus for a lot less."

## Dal Student Union

is now accepting applications for the position of

### Winter Carnival Chairperson(s) 1981

Applications must be submitted by  
Wednesday, October 29 5:00 p.m.

The Dal Arts Society is now accepting applications for grants from registered Dalhousie groups who are involved in activities of interest to the Arts student.

Pick up applications at SUB inquiry desk.  
Deadline Nov. 6

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# Possible banning of skin magazines

OTTAWA (CUP)—Skin magazines may be banned by the Carleton University student council.

The student association is taking steps to prevent the sale of Playboy, Penthouse and similar publications from the council campus store.

"We think it is a gross contradiction to be against sexism on principle... and profit from it," said council president Greg McElligott.

McElligott said he feels magazines of this type are

"clearly sexist, degrading to all women and to a civilized society."

The first step toward removal of the magazine will be a motion from the council, expected October 21. The council will decide whether or not it will "publish or promote any publications on campus which contravene our efforts to promote an academic and social atmosphere free from prejudice."

Dan Loewen, council executive vice president, said the

council is not going after all magazines with sexist content but only "those magazines which are most blatantly sexist, those intended specifically to objectify and degrade people."

The council executive has the power to remove the magazines but McElligott said it would be unfair to do so without council debate.

If council agrees a magazine is sexist, it would be obligated to carry out its mandate not to

stock the magazine. Journalism professor Tom McPhail objects to such a move.

"I think it's a shame that at a university they want to restrict freedom of expression—an elite group deciding what people can and can't read. The next thing you know, they'll want to take certain books out of the library."

Loewen disagrees with McPhail. "We are not limiting freedom of expression. These magazines can still be pub-

lished and sold and can still be brought onto campus. They can even be bought on campus (in other stores)."

McElligott said he will try to have the magazines banned elsewhere on campus.

"If we were selling a magazine put out by the KKK its (removal) would be very easy. It's not so easy against sexism which is just as serious as racism."

McElligott said he expects protest—"lots of protest."

## General Meeting of Dal Student Council

Sunday Night

October 26

at

7:00 p.m.

Council Chambers

2nd Floor SUB

concerning changes in by-laws affecting

- Representation on Board of Governors and Senate
- Removal from office

## Dal Student Union

is now accepting applications for

### Board of Governors Rep

and

### Senate Rep

Forms may be picked up in Student Council offices, Rm 222. Applications must be submitted by Wednesday, October 29, 5:00 p.m.



Selling clothing to university students is a rough business. That's what Danny Pascal, the proprietor of E.D. Pascal Clothing, says about the way he makes his living.

"We're here at Dalhousie for three days", said Pascal on Tuesday night.

"But we have to be in Prince Edward Island by tomorrow night to set up at the university there. It's always go, go, go—busy all the time in this business."

Pascal Sales travels back and forth from Montreal during the school year, setting up shop at universities in Ontario, Quebec, and the Maritime provinces. Pascal comes to Dal about twice a year. Both students and small business stores make up Pascal's clientele. By buying wholesale in Montreal, Pascal offers students discounts and also offers discounts to businesses who are too small to order in quantity.

"I've only seen my children in Montreal once since the beginning of our six month season", says Pascal, "but you just have to put up with that. It's a rough business, but I enjoy it."

by Paul Creelman

## Scream away your tensions

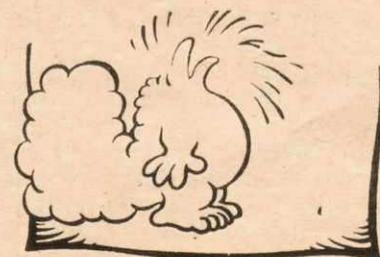
(ZNS)—Scream away your academic tensions. A group of Cornell University students say they've found the perfect way to relieve the tensions of academic life—organized screaming.

Every night at 11 p.m., dozens of residences of Cornell's north campus reportedly go to their windows and... scream. They say they are following the lead of the "primates"—six freshmen who have formed the primal scream club.

The primates endorse a

two-minute nightly session of nonsensical screaming. Featuring grunts and groans, but no words. Some students, however, are reportedly turning the scream sessions into half-hour orgies of insults between residence halls.

Primal scream club members—sporting primate T-shirts and posters—say they plan to continue their exercise, and that they'll stage scream-ins at various campus sites and try to spread the practice to other schools.



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# War Measures Act decried

VANCOUVER—Suspension of civil liberties under the War Measures Act was a "totally unnecessary" attempt by Pierre Trudeau to discredit and squash the Quebec independence movement.

So says Pauline Jewett, who resigned her seat as a Liberal backbencher during the crisis because of her opposition to the act.

"I genuinely believe it was possible the prime minister did have it in mind to link separatists with the FLQ," Jewett recently said in an interview. "It looked as if (the federal government) seized an opportunity to get after the separatists as well."

Many Quebecers have insisted since the invocation of the act that it was intended to

discredit the legitimate separatist movement instead of aiding in the finding of the Front de Liberation du Quebec kidnappers.

Jewett paints a hectic picture of a Liberal caucus who had Pierre Trudeau's decision unceremoniously forced upon them. While the cabinet's solidarity was prominently mentioned in the media, she says the actual situation was somewhat different.

Jewett said she questioned cabinet ministers about the act and was surprised by the number of reactions like that of then postmaster general Eric Kierans.

"He, like the others, was not entirely happy," she says of Kierans, "but Trudeau was

being very insistent that his word be followed."

Jewett harshly criticized Trudeau's use of the act within days of its invocation. As a Carleton University political science professor, she openly condemned the prime minister's actions during a public forum at the university.

The other side of the coin within the caucus was represented by the likes of then regional economic affairs minister Jean Marchand, who told Jewett he was "absolutely convinced" of the act's necessity.

"He thought it was a crisis of enormous dimension", she says now. "He thought that Quebec would fall apart and that separatists were almost as bad as the FLQ."

"In retrospect I think he was proved wrong."

At the time, Marchand told the House of Commons "the FLQ will only be satisfied with one solution—and that is when this country is destroyed."

The Trudeau government promised it would introduce new legislation less sweeping than the War Measures Act for future emergencies, but the prime minister never mentioned it again, says Jewett.

Jewett claims that Trudeau had enough legal instruments within the Criminal Code to penalize seditious behaviour without invoking the act, which has been in the book since 1914. Nothing more was

needed than to keep the army on alert to protect against violence, she adds.

The War Measures Act invocation in peace time, is a "real blot" for those who feel strongly about Canadian civil rights, says Jewett. Although about 85 per cent of Canadians supported Trudeau's use of the act in an emotional wave 10 years ago, "nowhere near that" would support him now, she says.

Use of the act in 1970 is the one glaring exception in which protection of Canadian rights were abrogated, says Jewett. Today, a freedom of information act is needed to make the government accountable for its actions, she adds.

## NUS plans to join with provincial organizations

by Paul Creelman

Plans to combine the National Student Union (NUS) with provincial student organizations were proposed at the NUS conference held in Winnipeg last week.

Jeff Champion, the vice-president of Dal's student union, explained the reasons for the proposals:

"There are two basic reasons behind the proposals for restructuring the Student Union", said Champion.

"First of all, we want to make the union more representative, and also more stable. I think that the two things go hand in hand."

"Over the past few years, NUS has been depending on inflation. However, these last few years, this revenue hasn't been enough to account for NUS's losses."

Champion states that several alternative solutions were provided, but that the present proposals call for the combination of NUS, the provincial student unions, and AOSC. (AOSC is a student services organization that provides student travel discounts and the international student identification card.)

"The proposal would raise the present membership fee to three dollars annually, plus an additional dollar for a com-

NATIONAL UNION  
OF  
STUDENTS

NUS U  
S E

bined international and NUS identification card."

Also discussed at the conference, which took place from November 15-19 in

Winnipeg, were plans for this year's publicity campaign for NUS.

"NUS is primarily a political organization," says Cham-

pion.

"It lobbies the governments in Canada for affirmative action on student unemployment and student loans. This year I think that whatever publicity campaigns or similar action NUS will take will be done in conjunction with the provincial organizations."

One of the main concerns of NUS this year is the report by the federal-provincial Task Force on Higher Education, which should be coming out later in the year. According to Champion, this may be the last chance to implement changes in the government funding system for five or ten years.

## NUS proposes fee hike

TORONTO (CUP)—The National Union of Students (NUS) is proposing a \$4 fee to its membership.

NUS is asking for a \$3 increase in membership fees. Kirk Falconer, NUS treasurer and the author of a report on financial planning, says the associations ability to maintain current levels of resources is being seriously threatened.

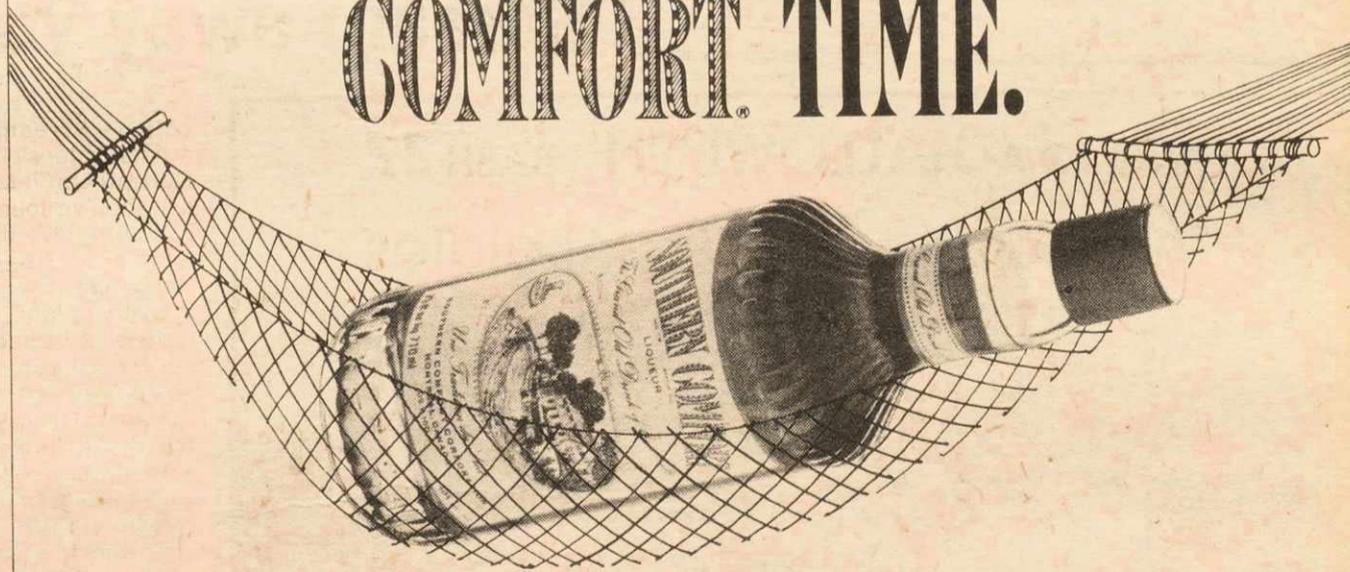
"We now find ourselves in a position where we are grappling to preserve the status quo," states the report.

"After five years of no fee increase, NUS must now raise its fee or risk a loss of more staff and a further decline in resources by 1981-82", states the report.

Falconer does not think a small increase would be better because it would only "modify" the existing revenue base and not benefit long term goals.

The report further suggests increasing the prospective membership fee to 50 cents from 25 cents.

# COMFORT TIME.



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# Ghana's Deer Hunt Festival

by J.B. Siribou, a graduate student in Dalhousie's African Studies Department



Some of the white missionaries who came to preach christianity, considered West African traditional festivals as sinful and subsequently sought ways to obliterate them. Despite many attempts by these missionaries the festivals continue to be celebrated in West Africa and have gained many admirers from both home and abroad. West African christians no longer have apathetic attitudes towards these festivals but participate fully in them.

Festivals are occasions for mourning the dead, of relaxation for enjoyment and worship. The festivals are of different kinds. Some of these are harvest festivals celebrated to mark the beginning of the harvest season. Such festivals are the yam festival of the Ewe, the yam

festival at Aburi (Odehuro), the Homowo or "hooting at hunger" of the Gas, the Bakatue of the Edena (Elmina) people and Ifejoku of the Ibos of Nigeria. During these harvest festivals, sacrifices are offered to the deities to thank them for keeping them and their families to see another season and to ask the gods' blessings for the ensuing year. Other kinds of festivals deal with the honouring of the ancestors and the commemoration of the great events of the state. For example, the Odwira festival of the Akwamus is a time for the remembrance of their great ancestors who helped to establish the state but it is also a period of thanksgiving to the gods and the ancestors for their protection in the subsequent year. They also pray to their

gods for health and strength to enable them to enjoy bumper harvests in the new year. The Aday festival of the Akans deals mainly with the propitiation, solicitation and veneration of the ancestral spirits.

One of the most popular festivals in Ghana is the "Aboakyer" which is celebrated by the Effutus of Winneba. It is an annual festival, during which the state god "Penkye Otu" receives a yearly sacrifice of a "deer" from his subjects. It is a time of great jubilation and enjoyment and people from all walks of life throughout the country attend this festival.

The date of the festival is reckoned by an old woman who is attached to the shrine at Ankunam, the drummer's house. The weeks are calculated by making knots of the fibres of a new sponge and placing them in a container one after the other every week. The festival is celebrated when the fifty-second knot is added. It is normally celebrated on Saturday, this is because the Effutus found a suitable place of settlement at their present place, when the first sacrifice was made to the Effutu god, Penkye Otu. This tribal god was brought with them at the time of settlement. Some people hold the view that the god was taken from the people of Apa whose original name was "Sekum Apa" but later changed to Penkye Otu. Others also claim that this was the original god of the Effutus which helped them in their tribal wars and acts as the protector of the state to the present day.

Originally, Penkye Otu demanded human sacrifice

from the members of the royal house. Most people from the royal house were sacrificed to their great god Penkye Otu. To prevent



the possible extermination of the whole of the royal family, Penkye Otu agreed through invocation and incantations that a leopard caught with the bare hands should be substituted for a member of the royal family.

The Dentsifo Asafo Company was divided into two companies to make the catch more enthusiastic and competitive. This leopard hunt went on for about ten years, when it was later abandoned as it took away many lives and many others sustained serious injuries during the hunt. Another consultation was made and Penkye Otu agreed to accept a live deer caught with bare hands as a substitute. The god accepted the deer as a substitute because of the stripped skin of the deer which resembles that of the leopard. Others think that the deer was accepted because the Effutus regard the leopard and the deer as

Continued on page eleven

Rum flavoured. Wine dipped.

**Crack a pack of Colts along with the beer.**

## Africa Night

by Judy Pelham

Africa-disco, homemade African cooking, traditional dancers, costumes, poetry and dramatization are just part of the fare of the African Studies society's Africa Night. A disc-jockey will play contemporary African music, and the members of the society will be doing the cooking themselves. It is all part of the society's aim to promote awareness and understanding of the African culture, according to the society's president, Paul Kwakyi.

Kwakyi says the society does not take a stand on any political issues, but hopes to

promote discussion among African students and in the Dalhousie community. To do this the society holds meetings, sponsors guest lecturers, and has functions such as Africa night.

Most of the sixty to seventy members of the society are African, some on student visas, some landed immigrants or citizens. Kwakyi says when the society hears of an African student coming to Dalhousie they contact the person in advance, so the student has someone to reach on arriving in Canada. He says all Dal students are eligible to join, and all interested people are more than welcome.

# 'sinful' said the missionaries

Continued from page ten

nearest to man in intelligence. The blood of the deer and the leopard is similar to that of man. The deer is also considered as a totem by some Effutus.

As already stated, the two Asafo companies compete among themselves for the catch. Asafo companies exist in most of the coastal areas and historians claim that in the past such companies were also found in Ashanti, but the British government abolished them as they were trouble makers. They acted as soldiers and protected the stool and the chief against enemies. They were responsible for the maintenance of law and order in the state. Taxes were collected by them and they carried out communal labour for building and upkeep of public places such as toilet, market places, the chief's palace and etc. The Asafo companies are associated with the ntoro. The son succeeds his father within the company.

The Company which makes the first catch hurries home with it, amid war songs and shouts of victory. The deer which is caught alive is thrown over the shoulders of one of the members usually the man who caught it, holding its hind-legs with the left hand and the forelegs with the right hand. It is a taboo to tie it with string or rope. The deer should not be carried to the durbar grounds in a vehicle. The first catch is brought before the Omanhene who places his right foot three times on the animal, moving his toes from West to East and from East to West, indicating the paths of the moon and the sun respectively. The chief should remain till the second Company has brought their catch. Custom demands that the chief should remain seated till the last member has returned from the bush. If the second Company makes any catch, it has no ritual importance. After all the members have returned from the bush, the Omanhene joins the pro-

cession behind the winning Company with the deer borne upon the shoulders of the members to the shrine of Penkye Otu.



Members of the Asafo Companies put on their best clothes and with the winning Company in the lead parade through the principal streets of the town amidst singing, dancing, drumming and performance of acrobatic display. The Omanhene, car-

ried in a palanquin with his elders, follow the members of the two Companies. The women of the two Asafo companies take steps in the most popular dances of the Effutus "Akosua Don-toba" and "Owambir".

On the following day, Sunday, the people assemble at the Sacred grove of Penkye Otu to sacrifice the deer to the god. This is done by slitting its throat and the blood collected in a vessel. The hide is removed and certain parts of the meat cut and placed at the foot of the sacred tree in front of the grove. Some of the meat is distributed among the priests, the Omanhene and his elders.

Divination is performed by the priests to know what the future would be. This mystical consultation is known as "Ebisatsir". An earthen pot is placed upside down and parallel lines are drawn on the ground in various directions in white and red clay, another in charcoal and the fourth in salt. The cloth of the priest is rolled into a carrying pad which is

placed at the bottom of the pot. An iron stone shaped in the form of a globe is put upon the pad with spells and incantations to invoke the spirits of the gods. The actual happenings of the year are foretold by whichever line the ball rest upon. The interpretation is given as follows, if it falls on a white clay it means heat and drought, charcoal line indicates heavy rains, salt portends peace, prosperity and abundant food, and the red ochre indicates bloody conflicts.

It is also a belief among the Effutus that if the No. 1 Asafo Company is able to bring in the first deer, there would be peace and prosperity in the ensuing year, but if the No. 2 wins the contest that year there would be war and famine.

After the consultation of the oracles, the festival comes to an end and the members of the two Companies go to the palace to thank Omanhene and his elders. The priests of the State god, Penkye Otu, remain in the shrine till it rains, when they go home.

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# The Pros and Cons of Selective Breeding

Dr. Garland Allen, a professor in the biology department at Washington University, St. Louis, gave a lecture on eugenics at Dalhousie last Thursday.

He argued that, contrary to the popular myth, science is affected by the society it exists in. Using slides to illustrate his points, Dr. Allen showed how "enormously subjective" the data eugenicists used in the early 1900s was. Early eugenicists attributed traits ranging from alcoholism to "seafaringism" to the genetic make-up of the individual. This movement was so powerful in the early 1900s that by 1935 thirty states in the United States had laws requiring sterilization for the "feeble-minded, the insane, idiots, habitual criminals, imbeciles, and epileptics", to name a few. There was no doctor required to judge who should be sterilized, only a member of the community and a judge.

Dr. Allen spoke of "theories of biological determination", which he defined as "theories that try to explain human social traits by reference to some biological factor." "These theories," he said, "are inevitably subject to misuse."

He concluded with a question: "What can we learn from history?"

The following is the transcript of a subsequent interview with Dr. Allen by Sheila Fardy of the Dalhousie Gazette.

**GAZETTE:** Dr. Allen, first of all, what is your definition of eugenics?

**DR. ALLEN:** The definition I would use is the definition that was first put forward around the turn of the century by Charles Davenport, among other people, and it was (I think it's a pretty direct quote), "the attempt to use principles of human heredity for the purpose of perfecting the hereditary make-up of the human population."

**GAZETTE:** And what is your involvement with eugenics?

**DR. ALLEN:** I don't have any involvement with eugenics itself, but I've been looking at the history of eugenics as a scientific and a popular movement, particularly in the United States between about 1904 and 1950.

**GAZETTE:** That sounds very interesting. In the Playboy interview with Shockley, he was concerned with something he calls dysgenics, which he described as "evolution without progress" or "retrogressive evolution". Are you concerned at all with this problem, or is it really a problem?

**DR. ALLEN:** Shockley of course is a contemporary person who is making these arguments, very similar to what people in the teens and twenties called eugenics. The notion of dysgenics is the failure to weed out so-called genetically inferior traits or people and therefore to allow those to multiply and increase in the population. I personally don't believe that either now or then was dysgenics a real problem.

**GAZETTE:** Well, with animals the strongest survive and the weaker ones die off, but with our medical progress I guess a lot of weak traits are being perpetuated in the human race. Do you agree?

**DR. ALLEN:** This depends on how you define weak traits. Traits generally have adaptive value according to the environment they're in. If you put a bunch of organisms in a closed box and turned a hundred mile an hour wind on them, a large number would probably fall to the bottom and be killed. Those who survive would be considered strong in that environment. But if you put those same individuals in another environment where there is no wind some very different characteristics will emerge. Those that were knocked down by the wind in the first case might in fact be able to do something very special in the second case, so that what is dysgenic in one environment might be quite adaptive and advantageous in another environment. Especially when you talk about human beings, who have so much control over their environment, what's dysgenic or eugenic is purely a matter of subjective feeling. My whole basis of argument about eugenics, and it's current proponents such as Shockley, is that they fail to look at the environment and they argue only that some traits are in an absolute sense dysgenic whereas other traits are in an abso-

lute sense eugenic. If you look at what the older eugenicists in the 1920s were saying they thought the favourable characteristics were things like competitiveness, tough-mindedness, industriousness, a whole bunch of things that if you look at them today are a re-statement of old puritan values. These things are values, but the point is that they are very subjective values. They may work to people's advantage in one environment and to their disadvantage in another environment, but we can control our environment. Eugenicists said, for example, that people who don't have jobs are inferior because they aren't capable enough to get and hold a job. On the other hand, it's only in an environment that in some way artificially limits the number of jobs that this becomes a problem. The great depression in the 1930s greatly undercut some of the eugenicists arguments that employment was a function of the genes because all of a sudden a whole bunch of people were out of jobs and their genetics had not changed.

**GAZETTE:** A few eugenicists have cited examples where well-educated and better-off economically people have fewer children than poorer people, and that costs society in welfare payments, etc. How do you account for this?

**DR. ALLEN:** I think you have to look at the data first of all, the data isn't always so accurate, but there has generally been a trend in the last hundred years with regards to birth rate in different sectors of the human population. One is between rural and urban. There are far more larger families in rural agricultural areas than in urban industrial economies. The birth rate has in fact changed quite dramatically when people have moved from rural to urban settings. That is one case which illustrates to me the importance of socio-economic factors in affecting birth rate. In an agricultural environment children are not a liability. They can earn their keep at a very early age; in fact they're really necessary. They can feed the chickens and milk the cows, for example, which is helping the family as a whole to survive in a way much better than the family could survive if they only had a couple of children. The high birth rate in agricultural environments is not a function of their stupidity or their backwardness as is often claimed, but a response to a real perceived economic reality. Whereas in an urban setting children are a liability. We tried in the United States and Britain to use child labour, and this turned out not only bad from a moral point of view but it was also bad from an economic point of view, as the factory owners found out. The kids were not able to handle factory machinery, they were getting hurt and killed, and that was to them an inconvenience, if nothing else. The cheap wage was not made up because the children just couldn't handle that kind of work.

Now with regards to the poor people vs the rich people, the same kind of argument applies. It can be said, and I think this is true, that birth rate reflects economic conditions, not economic conditions reflect birth rate. I do not believe people are poor because of the number of children they have. If their economy has been disturbed, or if they've been denied access to full-scale economic development, then one response to that (and a very real and rational response) is to have more children. If you look at a third world country, a Latin American country, India and so on, one of the reasons they have a high birth rate there is that all those countries have been invaded economically by the western powers for so long that most of the resources flow out of the country; their food, money, and resources are taken away. This means that they have to work really hard to even exist, and children are a real benefit. If you went to India, say, and sterilized every woman after her second child, my argument is that you would find an increase in poverty there, not a decrease. In fact, having five, six, or seven children is an advantage, even though there are more mouths to feed, for the following reasons: Firstly, the children can work in the agricultural setting, and you really do need hands. Secondly, children are an old-age insurance policy, in a society that has no old-age benefits, no retirement

plans, nothing. The only way parents can expect to be supported when they finish all the work is if they have enough kids who can share the burden. One or two kids simply cannot, in that kind of marginal economy, support their parents. But the question I think is important to bring up in that context is "why?". Why do the economics seem to be so poor? It's not because these people are dumb or incapable of feeding themselves. India had no population problem before the British got there in the 19th century and South America had no great population problem before the United States got there in the 19th century. What those countries

suggests that there is anything genetic about that.

**GAZETTE:** What do you think of eugenics as a science, or do you in fact consider it a science at all?

**DR. ALLEN:** I don't even consider it a science, I consider it a social movement using science as a cover.

**GAZETTE:** In your lecture you linked socio-economic conditions in the United States with popular interest in eugenics. Do you see that as a problem now?

**DR. ALLEN:** O.K. That's a good question. A clearer way to state that is that I think social

without major birth control programs, without availability of contraceptives, and that sort of thing. I think it undermines the old myth that people just keep on having babies because they don't know what else to do, and there is real relationship between perceived economic benefit and birth rate, and that if you increase the economic lifestyle of people, to a certain level that automatically causes a reduction in the birth rate. So birth rate is not something that we can predict as something either inherent in poor people, but also it undermines the myth that we're sitting on a population "bomb" that is just going to end in total over-popula-



do when they make colonies out of third world countries is to drain them of resources, use their cheap labour and take the product away and sell it at a profit elsewhere. The profit doesn't go to the Indian or South American workers, it goes to Britain or the United States. It's like entering into an eco system and disturbing it, rather profoundly, and then noticing that you have a low subsistence level of the organisms in that eco system and then blaming it on the organisms for being incapable, when in fact, there has been a major dislocation from outside.

**GAZETTE:** O.K. What about the argument that if a University professor has some children, generally the children end up in a higher economic bracket also; while the welfare mother who might have fourteen children, those children often end up on welfare or in jail at the taxpayer's expense. Shockley and others say that that is as a result of genetic factors. I would tend to think that it was because of social factors. What do you think?

**DR. ALLEN:** Well, I would tend to think that it's social too. In fact, there is no evidence that

conditions change, certainly, unemployment goes up, there are more strikes, and inflation is rampant. People's understanding of why these changes are coming about and how to correct them is often very unclear. They have different ideas or they have vaguely expressed ideas. Eugenics, by being pushed forward as a readily available explanation, catches on not so much because people in general think of it first, but because it, more than alternative explanations, is made available. So naturally, it's accepted by a certain number of people as a likely explanation. It's a very simplistic explanation, so it's very attractive.

**GAZETTE:** O.K., That's about all the questions I had prepared, is there anything else you would like to add?

**DR. ALLEN:** Yes, I would add, with regards to your birth-rate question, one thing that I think bears stating; it has been shown in a number of countries since World War II, where the economic condition has improved, that as soon as standard of living reaches a certain point, that is, certain social and welfare benefits are available, birth rate drops automatically.

tion.

**GAZETTE:** There is one other thing that I'm interested in, and I don't know too much about I.Q. tests, but these eugenicists are claiming that, for instance, black people score 15% lower on I.Q. tests than white people. Is there any way to explain this?

**DR. ALLEN:** Despite claims to the contrary, there is always a certain amount of social bias in an I.Q. test. The way they're constructed, and it shouldn't be a big secret, is to make them useful predictors of later behaviour or activity. You will always get an assortment of people who will perform differently on any test you make. The question is, what do you want to give a test for in the first place? The I.Q. test was initiated to predict school success and later to predict their success in life. So the whole thing was done with a predicting aim in mind. How do you tell whether your test is a good predictor or not? You give it to people, and then you look down the road, years later and see what they do. How do they perform in school and how do they perform in jobs? Now if that's your model for designing the test, suppose you look at the

results ten or twenty years later, and the people who did well on your test didn't do very well at all in life. This is all very subjective. Then your test is not a good predictor, so you redesign your test, take out the questions that the people who turned out to be the bankers or the straight A students did poorly on and you keep and add new questions that those people did well on.

**GAZETTE:** So it has a lot to do with society.  
**DR. ALLEN:** It has ALL to do with society. For example, up until 1937, the tests showed remarkable discrimination between men and women. Men did 15 or more points better than most women on the test. Now in 1937, because of the women's suffrage movement, it was argued that this can't be real, there must be something wrong with the test. So they stand-

ardized the test. They found out which questions men and women consistently did differently on, and they eliminated those questions. The decision to standardize the tests was based on a social value that said that women are no less intelligent than men, and the test was redesigned to show that. The test has never been standardized for black/white differences. So I think that it is social in that it has to do with the designing of the tests, and it's also social in terms of the jobs that people get later. If people don't have much success in the social system, then their children are going to look at the world very differently than if their parents did have success in the social system. So I think it works both ways.

**GAZETTE:** Thank you very much.  
**DR. ALLEN:** O.K. Good-bye.

## Is they dum as he says?

The following is an excerpt from a "Playboy" interview with Nobel Prize-winning scientist, William Shockley, a leading proponent of eugenics.

**PLAYBOY:** Why is it so important to you to talk about the so-called bottom of the population? And what people are at the bottom, in your opinion?

**SHOCKLEY:** It's important to me because of the tragedy at the bottom end of the population, which is particularly severe for the blacks, but also probably occurs for the *chicano* population — maybe to a comparable degree — though I am not as conversant with the *chicano* case. The same thing probably occurs for some Appalachian whites. What I'm talking about here is poverty, crime, unemployment and a host of other human miseries that impose heavy burdens on society and bear most heavily on the babies who are born into suffering as a result of this misery.

**PLAYBOY:** Wait a minute. Let's boil that down a bit. At the nub of what you're saying is the belief that blacks are inferior, right?

**SHOCKLEY:** Actually, it's more as if the baby got a genetic five-card poker hand that was drawn not from a full deck but from a ten-card deck made up of the two hands holding the genetic cards of the parents. If both parents had high hands, for example, each containing four of a kind, the chance of the baby's getting two pairs or, even better, a full house, would be pretty good and the worst possible draw would be one pair. This oversimplified genetic explanation suggests how high-I.Q. parents will tend to produce not-quite-so-high-I.Q. children, while sometimes producing a dumb one. Sometimes parents blame themselves when one child falls far below his sibling in making grades. Actually, genetic models predict that in about ten percent of all two-child families, the I.Q.s of the children will differ by 20 I.Q. points or more. Knowledge of this fact might keep some parents from trying to push the slower child beyond his capacity, which may do the child far more harm than good. At the other extreme, if the parental ten-card deck is composed of two worthless four-card flushes, both in the same suit, one child in 20 would have a good chance of being a high-value flush. This suggests how a single, highly gifted child may show up in a large family even though all the other children are below average.

**PLAYBOY:** If you agree, how does that fit with your view of blacks as a genetically enslaved race?

**SHOCKLEY:** My point is, the environment and the discrimination have not stopped some blacks who have the ability from progressing, so I don't see why it is necessarily stopping all the rest.

**PLAYBOY:** Very interesting. But what does that have to do with the relationship between the badly loaded genetic dice cup and what you call the American Negro Tragedy?

**SHOCKLEY:** Tragedy for American Negroes, if you please. The relationship is that in some cases the cards are stacked or the dice are loaded, so to speak, so that the likelihood of drawing really good genes for intelligence and other behavioral traits is much smaller for some groups of people than for others. This is patently unfair. These people end up at the bottom rungs of the socioeconomic ladder through no fault of their own. This is the fate that is now befalling a disproportionately large fraction of the black minority. This fate will become worse

if dysgenic effects result from the 5.4-to-1.9 ratio found in the 1970 census.

**PLAYBOY:** Let's assume that the dysgenics threat is real and the quality of the human race is declining. What would you propose as a solution?

**SHOCKLEY:** I proposed a thinking exercise about ten years ago called the Voluntary Sterilization Bonus Plan. What it does is to offer people who may be carrying genes that are defective, including those for intelligence, a bonus for voluntarily agreeing to be sterilized.

**PLAYBOY:** OK, that's fair. How would your Voluntary Sterilization Bureau Plan work?

**SHOCKLEY:** Every time I have discussed the Voluntary Sterilization Bonus Plan, I have described it carefully as a *thinking exercise* rather than as a legislative proposal. It shows that we don't have to define what the perfect man is and that no authority is deciding who can have children. It's a voluntary choice by the people themselves. It does not require Hitler's concentration camps. There is an inducement, but nevertheless, its acceptance is voluntary. The amount of the cash bonus would vary. In some cases, it would be zero. For example, income-tax payers, who tend to be somewhat successful already in society, would get no bonus. All others, regardless of sex, race or welfare status, would be offered a bonus that would depend upon best scientific estimates of any genetically carried disabilities that they might have. Those would include diabetes, epilepsy, hemophilia, Huntington's chorea and other genetically transmitted illnesses. A dysgenic increase of these afflictions is probably now occurring, owing to advances in medicine that overcome evolution's pruning actions. There would also be bonuses for lower-than-average I.Q.s.

**PLAYBOY:** How much money would those people receive for agreeing to sacrifice their right to have children?

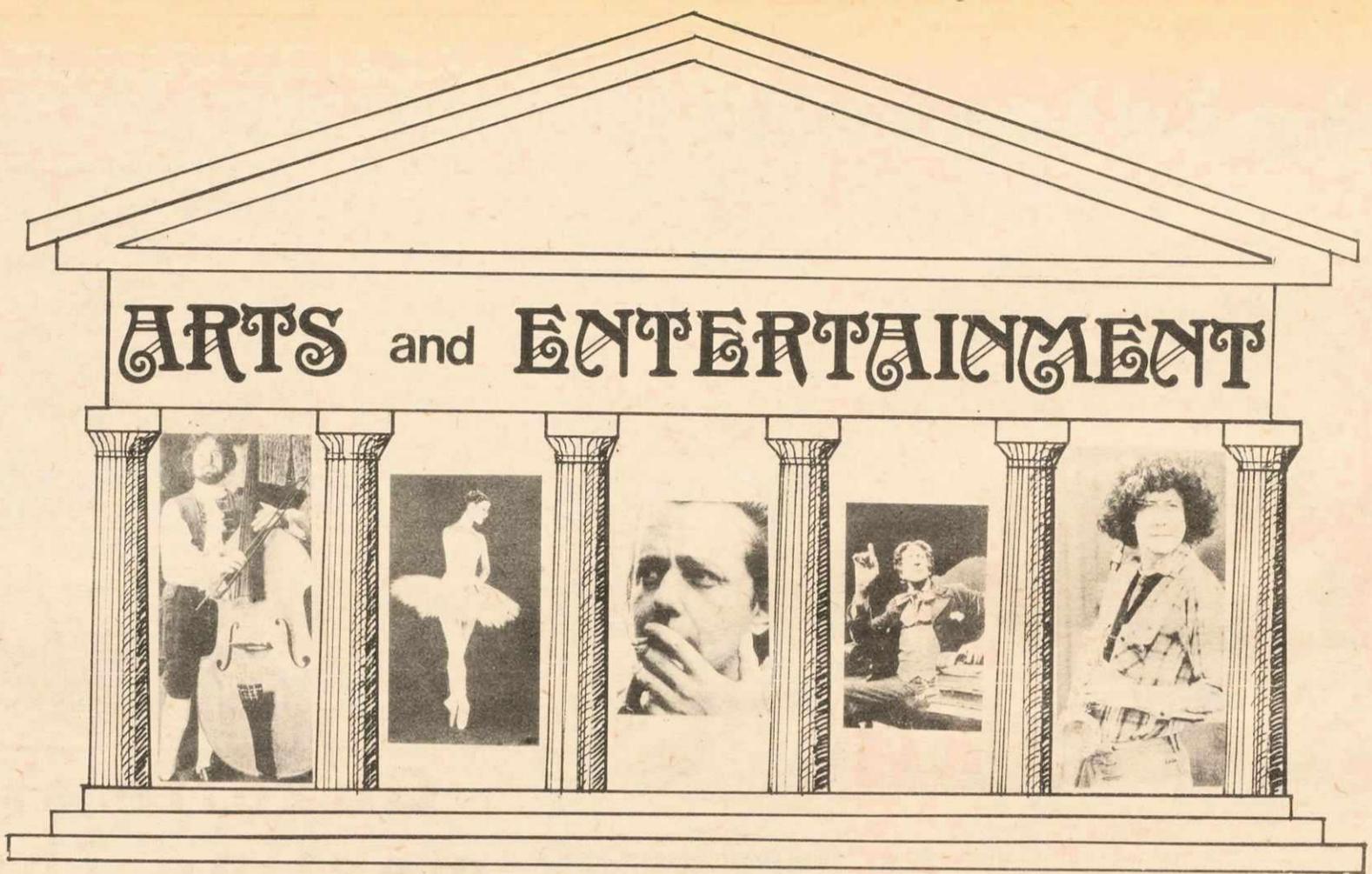
**SHOCKLEY:** My thinking exercise proposes a figure of \$1000 for every I.Q. point below 100. That may sound high, but \$30,000 put into a trust for a 70-I.Q. moron, who might otherwise produce 20 children, might make the plan very profitable to the taxpayer. If three of these hypothetical children ended up in institutions for the mentally retarded for life, it might cost the taxpayers nearly \$300,000 to take care of them. Furthermore, if we offered ten percent of the bonus in spot cash, it might stimulate our native American genius for entrepreneurship.

**PLAYBOY:** Do you believe in equal opportunity for all people, black or otherwise?

**SHOCKLEY:** Yes. I believe in the created-equal assertion of the Declaration of Independence, when it is interpreted in terms of equal political rights, but I would qualify it some: I don't think the right should be given equally to everyone to have children, if those people having children are clearly destined to produce retarded or defective children. This puts an unfair burden upon society. But when I talk about that burden, my standard language emphasizes the fact that the ones who suffer most are the children themselves.

**PLAYBOY:** But we're asking about equal opportunity, not about the right to have children.

**SHOCKLEY:** Can you have equal opportunity if you don't have the same capacity as someone else to utilize it?



## "If you gotta ask, you'll never know"

Steve Forbert, *Little Stevie Orbit*  
by Chris Mitchell

With his first album Steve Forbert presented us with a country boy come to the big city. He did so with a flourish, a naivete and a brashness that enhanced his image as a singer-songwriter. This prompted Dylan comparisons galore. Despite such backhanded treatment, the album stood, and stood well. On the second album the direction was from the city to a rural sort of suburbia. The production changed from low key folk to tasteful pop; there were even hit singles. Forbert's image became one of a cheerful yet street-smart kid,

the kind that doesn't take cynicism too seriously. Now, there is a third album.

*Little Stevie Orbit* is a good album. It fits in well with the first two records and it establishes Forbert as a consistent force in pop music; rarely has an artist as young and as talented as Forbert lasted long enough to make a third album, let alone an album with commercial potential. Too often talented writers and performers either fall prey to insubstantial sales or they lose sight of their own direction. Forbert's saving grace is in realizing that without commercial appeal his writing and performing would go unnoticed. His triumph is in not

letting this obscure his talents.

Forbert's songwriting is stronger than ever; his evocations of time and place, of love and sorrow are exacting and identifiable. Never once does he ask the listener to grant him poetic license. The fact that he can write of everyday things in a more than ordinary manner is to his credit. As he sings "my problems are few if I don't stop to think", one realizes that his treatment of life with music is done so that we may be happy for a while. This sounds very saccharine, but Forbert is a master entertainer and knows that the way to an audience's heart is through the heart.

The first cut on the second side is an instrumental duet with harmonica and accordion entitled "Lucky". It is a lighthearted number bringing to mind a rural European dance. It lives up to its title; we're lucky, he's lucky, we don't know why and at this point we don't really care, one way or the other. The melancholy side of this idea is expressed in "One More Glass of Beer", which ponders existence on earth, but not on grandiose terms; this theme is echoed throughout the record, but summarized in this song, which admonishes us to have another drink as "It's almost time to go".

Forbert's willingness to roll about without a reason, but with a smile and a guitar, is a large part of what rock and roll has always been about. This record oozes joy, the blues, and everything in between; Forbert is definitely a force to be reckoned with. I'll leave you with this verse from side two:

"What's it mean?  
When your brother's back  
home with a record  
By some weird lookin' hill-

billy cat.

Yes, he plays it and he shouts

And he's leapin' about,  
Dancin' 'round on his floor,  
While you stand at the door  
Askin' "How come you're  
actin' like that?"

Well, if you've gotta ask,

the album is composed of diverse sounds. His band is equal to this task; the drummer, Bobby Lloyd Hicks, is especially notable, never sacrificing his own style throughout tempo and genre changes. Having both a pianist and an organist in the band fills out



you'll never know." Forbert is, of course, singing about himself.

There are thirteen compositions on this album: they kick along at a brisk pace and make good use of the musical spectrum. Forbert draws on both the rural and the urban sides of pop music, first one, then the other and now both;

the sound considerably, and having Paul Errico double on accordion only enhances the already eclectic sound of the record. Forbert's voice is strong and full of glee, and at times threatens to overshadow the band, but never does, as the sound is so full and complete.

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# Ordinary, but . . . privileged



by Frank McGinn

Judith Guest was an "ordinary person" when her novel **Ordinary People** was published. She was an average suburban housewife and mother when her unsolicited manuscript was plucked from among the thousands submitted daily to major publishing firms by hopeful unknowns. Most of whom are destined to remain so and catapulted onto the best seller lists. So we can assume that when she chose her title she used the term the way all of us "ordinary people" use it — to differentiate from the playboys, politicians, rock stars and other world shakers whose lives appear exotic and exciting. Slightly self-conscious, slightly defiant, the book's title declares its intent to highlight the unobtrusive and the recognizable.

In his directorial debut, Robert Redford is carefully faithful to this intent. Alvin Sargent's screenplay is an almost literal adaptation of Guest's novel and Redford remains way back, letting the tale tell itself. He directs like a cat burglar, efficiently but invisibly, and wearing gloves so as not to leave fingerprints. From the opening credits the simple white on black, no music, to the final, misty fade, he demonstrates sensitive but controlled craftsmanship. Get the scene on, let it make its point, then get it off. No razzle, no dazzle. In brief, an unobtrusive means of presenting recognizable people.

The ordinary people are the Jarrets, an upper-middle class family living in a nice suburb of Chicago. Dad (Donald Sutherland) is a tax attorney, Mom (Mary Tyler Moore) is sociable and sporty and Conrad (Timothy Hutton) is an involved high school student. They make a nice picture in their nice life but underneath they are tense and uncertain. Conrad is recently back from the hospital following a suicide attempt, which followed the accidental death of his brother. He is guilt-ridden and

needs psychiatric help. Dad is very worried and Mom wants to maintain appearances, come what may. A wise and caring doctor (Judd Hirsch) precipitates a change in Conrad, opening him up to his feelings, which in turn precipitates a change in the family unit, as they all learn to come to terms with their feelings.

If this sounds familiar it is either because Guest really knows her ordinary people, among whom are you and me, or because you've seen the story several hundred times on various sensitive television shows. I think it is a little of both. Many of the individual scenes are accurate portrayals of the kind of ambiguity and choked emotion found in genuine family situations. Mary Tyler Moore proves wonderful at the denial of warmth and the maintenance of a distant facade. She makes her universally-loved self unlovely and unlikeable by holding her face in one or two cold, aloof expressions, instead of allowing her features the mobility she displays as a comedienne. Her smile and her look of not understanding and not wanting to understand are familiar sights but when isolated and locked on, they are terrible to behold. Donald Sutherland's quiet, fuzzy husband, dim but good-hearted, provides a good foil for the MTM monster. And when she and Hutton play one of their non-interaction scenes, the tension resulting from their lack of communication makes them look like two gunfighters stalking one another at high noon.

But the overall picture is too pat and predictable. We know that the WASP characters are too uptight to express their feelings and that the good, Jewish psychiatrist will liberate them. We can anticipate the shouting scenes and the hugging scenes and the trouble-adjusting-at-school scenes, and we are right on schedule. *Ordinary People* has excellent acting,

some powerful scenes and the proper, discreet direction, so don't knock it. It just doesn't quite break its mold and tell us something extra about ordinary people.

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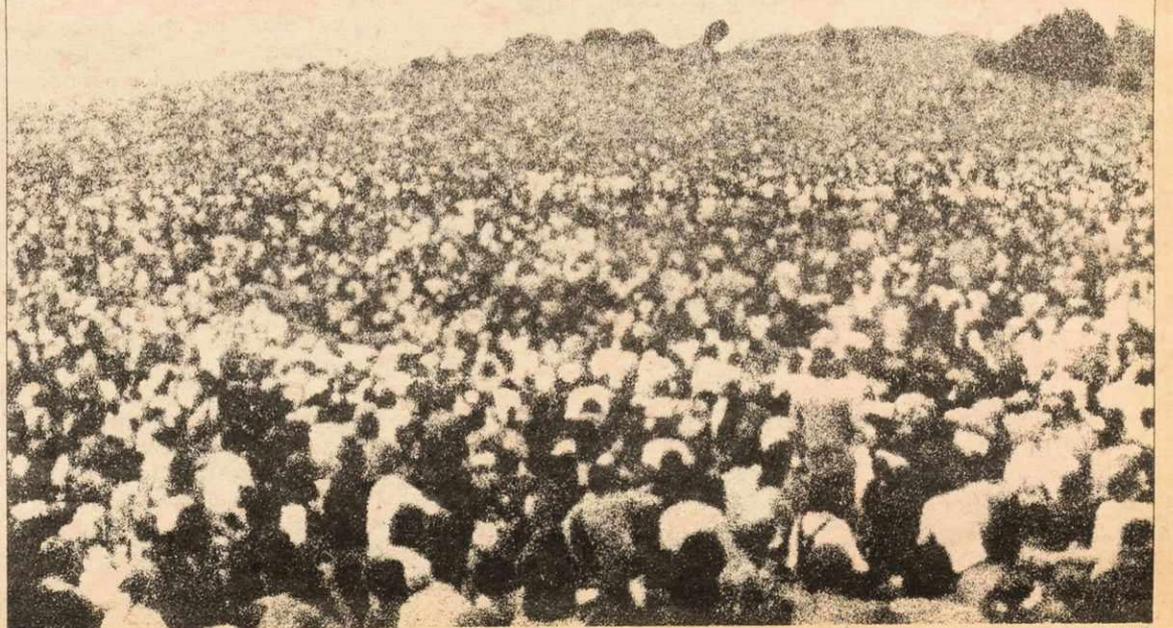
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# Elephant Man must be seen and felt

by Michael McCarthy

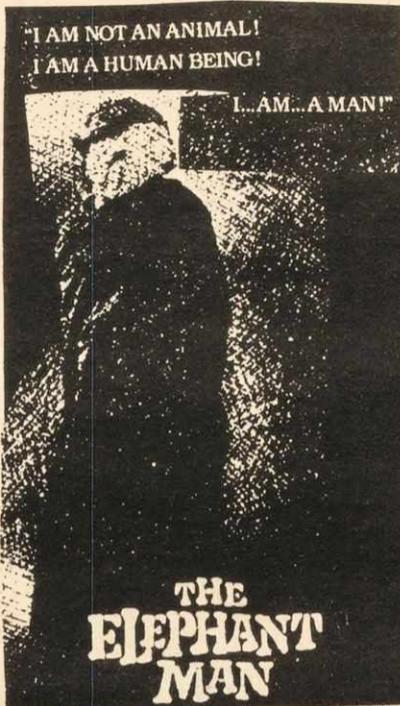
The *Elephant Man* is a very moving, very sad motion picture, based on the life (if the horrible ordeals through which he suffers can be so-called) of John Merrick, a severely deformed young man who was exhibited in freak shows under the name which serves as the title of the film. Director **David Lynch** cuts through the stifling rigour of society and the attractions of "civilized man", to the essence of humanity; the qualities which make us deserving, or undeserving, of our difference from and superior status over the rest of the animals. The film over-

powers attempts to analyze it coolly from a distance, and thrusts inexorably into the heart, battering down the mask of control and releasing, or dragging out, our usually repressed feelings. It lays seeds of questioning and sympathy that rapidly burst from the soul as passionate empathy, shock, outrage, and deep, deep pain at what we are seeing, both on the screen and in ourselves.

According to the movie, a beautiful young Englishwoman, mauled (in her fourth month of pregnancy) by an elephant, gives birth to a deformed baby with monstrous head, twisted spine, and grotesque skin. In his

maturity, John Merrick causes women to scream and men to turn away in disgust. One man, however, is moved to tears when he sees him in one of the freak shows which has been Merrick's only life. The man is a doctor, and he gives John refuge in a hospital. Heretofore regarded as an imbecilic, dumb non-entity, it develops that only Merrick's sensitivity and fear of contact with those whom his appearance disgusts has made him seem incapable of understanding. He is, in fact, a superior man in every sense other than physical, with a love of literature, sculpture and his fellow man.

He becomes accepted by a few friends, and an object of curiosity whom society figures visit frequently, all impressed by his refined manners, concern for others, and creativity. He is attacked, however, by a group of unfeeling, uncomprehending "normal" people, and is abducted to another circus. He undergoes terrible abuse, but eventually is helped by fellow "freaks" to return to London. There, despite his deformities and secluded life, he is happy among his friends in the short



time left to him on this earth.

**John Hurt** is incredible in the lead role. Beyond the enormous physical demands of his character, he must show emotion despite an unchangeable expression and reveal the soul of a man who has never been allowed to live like a man, all of which he does brilliantly. He goes from a speechless, frightened creature in a hospital, to a man who bursts into tears over kind treatment from a beautiful woman, to a sensitive soul concerned about his friends, through a return to brutal abuse and then back again.

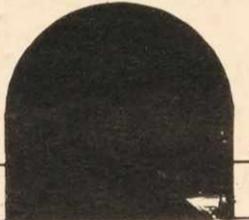
**Anthony Hopkins** is flawless in support as Dr. Frederick

Treaves, who saves Merrick from the freak show, but gains a reputation from him, and therefore wonders if he is really any better than the circus entrepreneur. **John Gielgud** impresses as the governor of the hospital, as does **Anne Bancroft** as a prominent actress who sees the humanity and soul of Merrick and befriends him.

The film is in black and white, which is fitting for the portrayal of dirty, bleak industrial London during the reign of Victoria, where most of the story occurs. The impact of the film is more visual than verbal, but the script is well-paced and relentless.

Regardless of what details of the film are fictional, it succeeds devastatingly in making us understand emotionally that people, be they white, black, short, ugly, communist, female, crippled, or whatever, are all human. It is disheartening to feel in ourselves the knowledge that we mistreat others the way Merrick was mistreated—we assume the exterior is the essence of the being. Not Merrick, or people like him, but *we, ourselves*, are the inhumans, for ignoring the inner, true human qualities and rejecting anyone who doesn't fit our false, unnatural and superficial concept of "normal". We are the freaks. We are the monsters. May works such as *The Elephant Man* give us the understanding we need to change.

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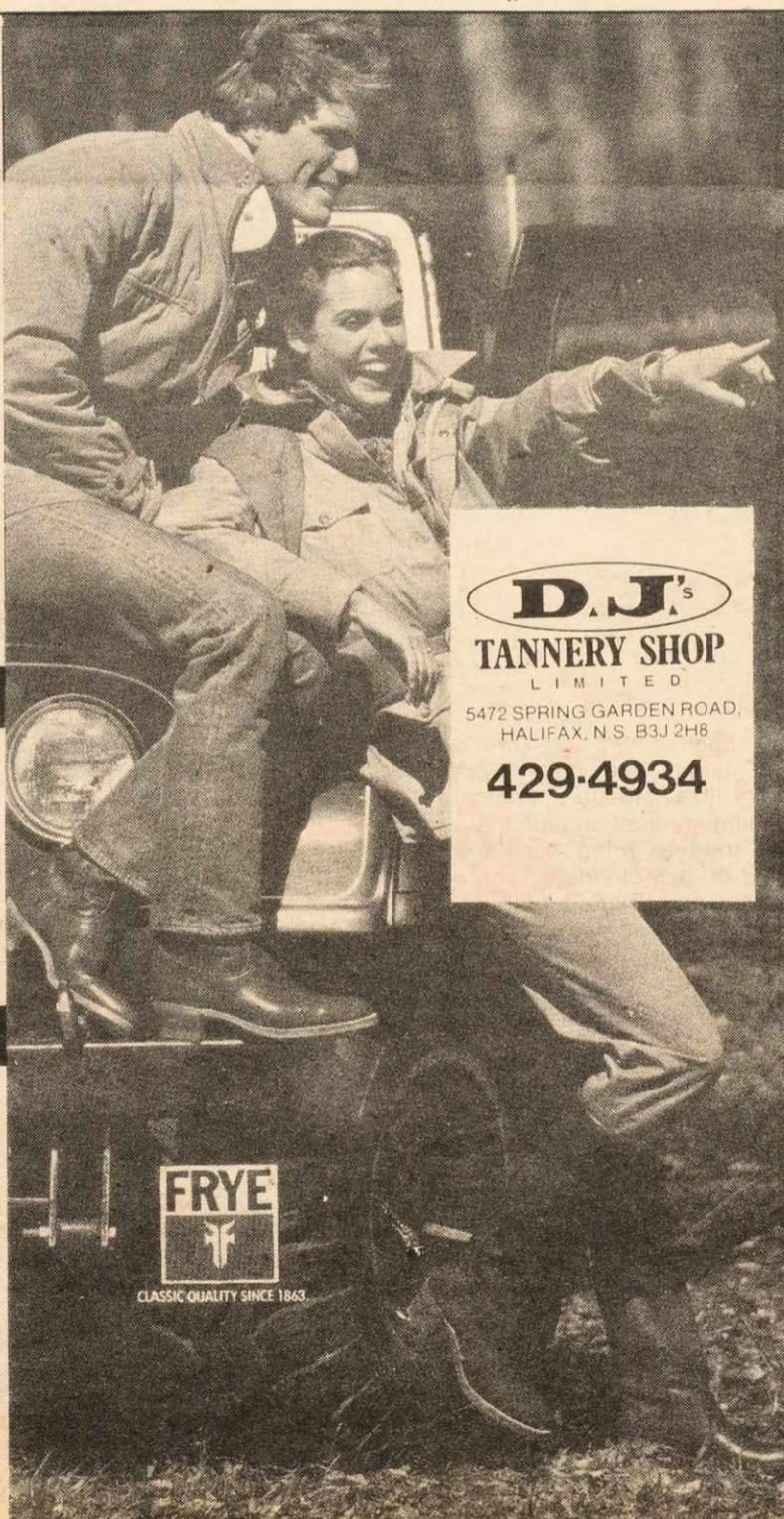
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## CBC's Africa week

The CBC 'Africa Week Schedule' was an impressive piece of broadcasting, one which brought an awareness and understanding of Africa to all those who listened.

The program, which ran four hours daily from October 6-10, showed the diversities and similarities of the African continent, in terms of political, social and cultural factors. Problems of censorship and suppression afflicting many African writers and other artists had particular emphasis.

The program represented the global aspects of problems encountered in international exchanges and interdependence and their effects on the respective African Governments.

For example, the French system of colonization ("assimilation" in French) led to a hold over such French colonies after independence where till today they maintain a number of troops and actually help to maintain the positions of such African leaders despite their numerous crimes. The case of Emperor Bokassa of the Central African Empire is a classical example. In 1966 the French engineered a coup to have him installed on the Central African throne; thirteen years later in 1973

they had him removed.

The "Biko" play was a classic piece of work, bringing out not only the issues specific to South Africa but ones that face the world with respect to human indifference to suffering and injustice. The play shows the plight of Steve Biko who was murdered in a South African jail for peacefully criticizing the undemocratic nature of the South African system of apartheid. He was a man who held fast to his principles in spite of the torture he endured.

I would like to recommend that a radio series be done once a month or bimonthly to bring to the attention of the Canadian community and others of development in Africa. With some exceptions, most coverage now tends to be sketchy and unrepresentative. I would also say the TV side of CBC could have such a feature to give a visual side of the continent.

Despite the 20 hour exposure period, the time constraint did not enable them to bring out as much about the societies of countries in Africa. More time would have given a broader insight into the various countries in Africa. Congratulations to CBC, we would like to hear more. Keep it up.

# The frustration of laughter

by Michael McCarthy

Imaginative, direct, honest, and funny—Woody Allen's latest film *Stardust Memories* comes very close to the meld of a serious treatment of important human issues with natural, uncontrived humour which he has been struggling for in his last few efforts. It is a more personal film than any he has made so far; he plays a character that must be very close to himself, and does not hide behind his humour, but lets it flow freely and unforced in those situations which are naturally humorous. There is more serious material than funny, however, and most of the humour arises from the inanities of the people who are glorifying Allen beyond all reason, who are trying to get something from him, play up to him, or force him to make a movie he doesn't want to make anymore—a straight comedy.

Hence, we can no longer laugh just at bizarre Woody; we must laugh at ourselves, if we want to laugh at all—which may not enhance the movie's popularity. Nonetheless, this is an excellent, well-crafted film. The script is incisive and erudite, the scenes are cleverly stitched together, even when they are not chronological (which happens frequently), or even all "real" (since there is a movie within the movie). The acting is good, sometimes excellent. The subject matter is far-reaching, exploring the responsibilities of living, the frustrations of trying to cope with them, and the ridiculousness of the whole situation anyway.

Allen plays a film-maker renowned for his comedies, who no longer wants to make funny movies. He sees the

suffering and tragedy in the world, and wants to contribute something worthwhile to their alleviation. Those around him, however, are looking for shallow, meaningless escapism and the big bucks that replication of past successes can bring. Besides trying to cope with his professional and artistic aspirations, he must decide whether or not to cement a personal relationship; to opt for practicality or



passion and uncertainty. Constantly, while endeavouring to resolve these immense personal and philosophical issues, he is surrounded by a circus of movie executives, film groupies, autograph seekers, moronic self-styled intellectuals, ambitious actors and screenwriters, and generally large throngs who have no perception of reality and don't want any.

The humour is still there, of

course. The very intensity of the problems become funny; but this in itself is tragic, which is amusing. Everything is interrelated. However, Allen sees no way out of the dilemma. He decides at the end that he is asking unanswerable questions, or at least, the wrong ones, (according to a UFO alien, who should know). The movie in the movie ends with Allen's character deciding to ease up, enjoy some good times, and life will be easier. The audience leaves the theatre (in the movie), but Allen comes back, looking for something. He finds his dark glasses, and puts them on (replacing the mask he took off during the movie). He looks at the empty screen, as if there should be something more, then exists (presumably to try again) and the movie fades out.

This movie is very subjective, but most of the subjective issues are faced by all of us (although I think Allen harps too much on his relationships with gorgeous women, apparently an ego trip for him). It was in black and white, like his last film, but this time I think it succeeded in focusing more attention on the intellectual content of the film than would have been the case if it had been in colour with more visual distractment/escapism. Although mentally challenging, unevenly paced and occasionally too indulgent, the sincerity with which Allen states his case makes the movie very palatable. I would think that the combination of reality and the always sharp, cynical and amusing Allen humour should be satisfactory enough to make his fans accept this genre and stop asking for reruns of what he's done before.

# The ceremony — a second review

by Karl Weber

"Do you know where this delicious apple comes from?", a Japanese teacher asked his students in an elementary school. "Manchuria", the students replied. "Yes. So if you want to eat this kind of apple", said the teacher solemnly, "go to China's Manchuria when you grow up." The Japanese remember their teacher's words — in 1920 they went to China and occupied Manchuria. The glorious dream almost came true, the dream that "should Japan plan to conquer the world, she must conquer China first; should Japan plan to conquer China, she must conquer Manchuria first."

In the belief that the Japanese are the best nation in the world, and that it would only take three months to ruin China, young soldiers marching on the way to China inaugurated the ceremony of

lasted for fourteen years. Everything was going well, except for one thing, that is: the nation that gave Japan culture and language in the seventh century, the Chinese, defeated the sacred nation. Suddenly, the foundation of the glorious but unfinished mansion was shaken, and then the mansion collapsed. Merely the scaffolding was left. The whole thing began to become absurd, like a perfect wedding without the bride. Bearing the above background in mind, we can now understand the basic theme of the movie *The Ceremony*. By Masuo, a typical "post-war period" child, the theme was shouted desperately: "I am not a man of Manchuria, I am an abandoned man."

The dream being shattered, the Japanese people have to live with the reality. Some people (like one of Masuo's uncles) became communist

who condemned the crime that Japan had committed; some (like Masuo's cousin) became radical nationalists who tried to bring back the glory of the old days; some (like the grandfather), pretending that nothing had changed, insisted that "the ceremony has to be carried out". For those who were forced to play a role in a ceremony which had no content, no life, just formality, the only way out of the absurd nightmare was death.

Neither the plot nor the relation of the characters in the movie is complex. But perhaps for a person who is unfamiliar with the structure of an oriental family, the movie may be confusing. Nevertheless, because of the same human nature shared by all men, this excellent film, which successfully expresses the so-called "post-war period" feeling, can move everybody.

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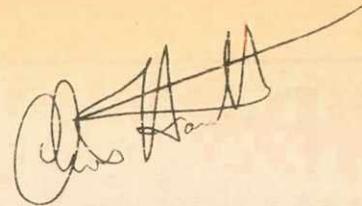
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**A**  
Nimble (5)  
Longest Swiss waterway (4)  
Blowhard God (6)

**B**  
By Two (9)  
Grawood provision (5)  
Witches' (4)

**C**  
Faithful cause (12)  
New Brunswick town (11)  
Twig or shoot (4)

**E**  
Man creates himself (14)  
Sticky subject (5)  
Brink (4)

**F**  
Curses -----ed again (4)  
Pre-natal twins (7)

**G**  
60s Psych buzz-word (13)  
Ceremonial finery (4)

**H**  
White with age (5)

**I**  
Foliage division (9)  
Good wines are ----- (8)  
dependent, national, vale,  
view (5)

**J**  
Athletic supporter (4)

**L**  
Opposite of most (5)  
Hansen's disease (7)  
Cracked gong (7)  
flowering bush (5)

**M**  
Indian tribe (6)  
Follower of Barber (5)  
Leaves are used in silk pro-  
duction (8)

**O**  
Source of Dalorama clues (5)  
Contovert (6)

**P**  
Disease caused by nicotine  
acid (8)  
Perfume box (8)

**Q**  
Persian Gulf State (5)  
Pound (4)

**R**  
Re-state (11)

**S**  
Got the U.S.A. worried (11)  
Small cylinder (5)

**T**  
African state (8)  
Lord Alfred (8)  
baby type (8)

**V**  
Not related to Jim the Lizard-  
king (12)

**W**  
Cellulose disease (7)

**Y**  
Always gets a rise (5)  
Rock group (6)

**Z**  
Plural of Zoon (3)

Quiz word clue  
Election result (15)

Last week's answer  
Mid-term exams

### CRYPTOQUOTE by Chris Young

BD DCCV BD KXCKTX BQX CTM XVCNLR SC FVCG HXLLXQ, LRXJ

MCY'L FVCG BVJLRPVW BL BGG CDZBQ GPTMX

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ARE SAFE, FOR YOU CAN WATCH BOTH HIS. AMBROSE BIERCE

## Gazette-CKDU Trivia Quiz

By Kim Rilda v.F.

- The Detours was the first name of what famous English group?
- What is the name of the bullfrog who immortalized 3-Dog Night?
- Barb Streisand recorded what song which was penned by David Bowie?
- Mick Jagger's brother also records rock 'n roll... what is his name?
- What is the name of Frank Zappa's record label?
- James Ostenberg is better known to the music world by what name?
- FM & AM was a Grammy award winner for what comedian?
- Who is the lead singer of Ten Years After?

- In the movie Diary of a Mad Housewife, what band performed?
- What was Pink Floyd's first album?
- Mick Jagger wrote a song about David Bowie's wife... what is her name?
- Name the blind country singer of Pure Love.
- Where was Jimi Hendrix's very last performance?
- Who wrote Classical Gas?
- Where was Freddie Mercury of Queen born?

- Charles Mingus
- Supertramp
- Hair
- Led Zeppelin
- Chrissie Hynde
- Leo Kottke
- Martha and the Muffins
- Jethro Tull
- James Dean

Congratulations to Chris Young for correctly answering last week's trivia quiz. Please contact us at CKDU for your prize. Anyone wishing to win an album from amongst our lists, please write your name and telephone number along with the quiz responses on a piece of paper and submit to either the Gazette offices, 3rd floor S.U.B. or the CKDU offices on the 4th floor S.U.B.

ANSWERS:

- Taking Liberties
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# "Police" master art of arresting music

by Gisele Marie Baxter

Review: The Police, "Zenyatta Mondatta" (A&M SP 4831)

"Zenyatta Mondatta", which takes its title from a compilation of foreign words, follows an extremely successful world tour which took the Police to such countries as Egypt, India and Japan. The experience has proven valuable. Guitarist Andy Summers, drummer Stewart Copeland, and lead singer/songwriter Gordon "Sting" Sumner, who elevates bass playing to the art it should be, have produced a fresh, exciting record of reggae, pop, and rock'n'roll which ranks with the best of the year anywhere.

The topical range is broad, the musical range is incredible and the singing is marvellous. This band is rarely derivative—it has created a unique "Police sound" against which other bands will be judged. True, much has been made of the band's photogenic, bleached-blond image (especially now that Sting is making movies) but the music always transcends the image. It is fascinating and infectious, proving that musicians can be serious and also have fun.

The songs are all good, and range in theme from the rigors of touring ("Man in a Suitcase"), to a deceptively light look at revolution ("Bombs Away"), to political opportunism ("De Do Do De Da Da Da").

"Behind My Camel", an instrumental, gives the listener an Andy Summer's composition which sounds like film music for a 1980's version of "Arabian Nights". The guitar slinks and winds Nile-style around the pronounced bass and percussion.

One of the album's best songs, "Don't Stand So Close to Me" has become the first single and one of 1980's best pop songs. From its haunting bass introduction to the excellent counter-melody sung on the final chorus, it convincingly tells through a pop-reggae tune the bittersweet tale of a teacher and a schoolgirl, each of whom has a crush on the other. The lyrics are tense and to the point: "Loose words in the classroom/So hard they try and try/Strong words in the staffroom/The accusations fly."

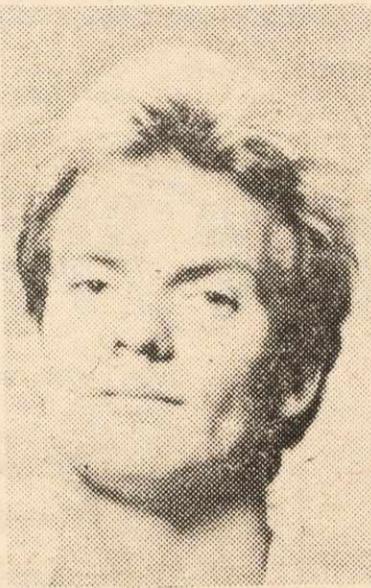
"Canary in a Coalmine", a crisp, fast-paced rocker, is sung to a neurotic who insists on making the worst of every situation: "Now if I tell you that you suffer from delusions/You pay your analyst to reach the same conclusions/You live your life like a canary in a coalmine/You get so dizzy even walking in a straight line."

"De Do Do De Da Da Da" employs a tight, danceable rhythm while singing of social elements which take advantage of people; it has a biting yet infectious lyric. Either "Canary" or this song

should be the follow-up single; both have an immediacy too often lacking in Top-40 music. The reggae-flavoured "Voices Inside My Head" takes a somewhat experi-

mental approach, effectively countering the bass and guitar, with the drums tying the two into a rhythmic whole. The vocals are placed in the background, and the result is hypnotic.

My only regret regarding "Zenyatta Mondatta" is that there is no lyric sheet in the album package, which will nevertheless add several pictures to your Police file. However, that is a small point. This record is full of arresting music, which will brighten up the coming winter considerably. "When the world is running down/You make the best of what's around" is the title and chorus of one song. From songs like "Roxanne", "I Can't Stand Losing You" and "Message in a Bottle" through to this, their third record, the Police prove that they have mastered the art that song suggests very well.



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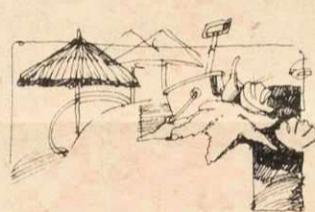
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## MOVIE LISTINGS

Thursday, Oct. 23 at the McInnes Room a double bill of **Urban Cowboy** and **Every Which Way But Loose** is showing at 7:30. Also on Thursday, a German film (in German), **Muder Tod** is showing at 8 p.m. in room 2805 of the Life Sciences Building. **Woodstock** plays at the Cohn Sat. 25 at 8 p.m. The Murder Mystery Series presents **The Maltese Falcon** (1941) with Humphrey Bogart, and **Farewell, My Lovely** (1975) with Robert Mitchum, on Monday 28 at the Cohn. Wednesday 29 sees the French silent film **Joan of Arc** at NSCAD Bell Auditorium (Duke St.) at 8 p.m., part of the series "Films By and About Women". The German Film **Caligari** is showing in the MacMechan Rm. (Killam Library) on Thursday 30 at 8.

Paramount 1 is holding over **Ordinary People**, while its brother #2 opens with **The First Deadly Sin**, starring Sinatra and Dunaway. Scotia Square opens Friday with **The Elephant Man** (profusely recommended). At Penhorn, #1 holds over **Private Benjamin**, #2 starts **Raise the Titanic**, and #3 opens with **Oh God, Book II**. At Downsview, **Motel Hell** opens at #1, **Cheech and Chong's Next**

Movie stays at #2, and **She'll Follow You Anywhere** appears at #3. The Cove also starts **Motel Hell**. The Oxford begins showing **Loving Couples** on Friday, while the Hyland starts **It's My Turn** and the Casino opens with **Terror Train**. Wormwood has **Onibaba** Friday 24, Chaplin's **Limelight** Saturday and Sunday, and the early 1900's **Dawson City Collection** on Wednesday 29. The NFB has **Profile of NFB Animators 1** on the 23rd and **Real Estate Vs. the Family** on the 30th (free). The Albanian film **The Last Winter** is in the MacMechan Auditorium Oct. 25 at 2:00 p.m.

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# Entertainment Spotlight

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## URBAN COWBOY WEEKEND



Saturday, Oct. 25

### Hoedown in the Garden

Dance to the tunes of  
**Willie Nelson** and others —  
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Adm. \$2.00 / \$2.50

### The "O.K. Corral"

Steak  
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Brew

Friday  
24<sup>th</sup>  
Oct.



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Steak Dinner complete  
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Thursday, Oct. 23 (Tonight!)

Sub Cinema presents

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Every Which Way But Loose

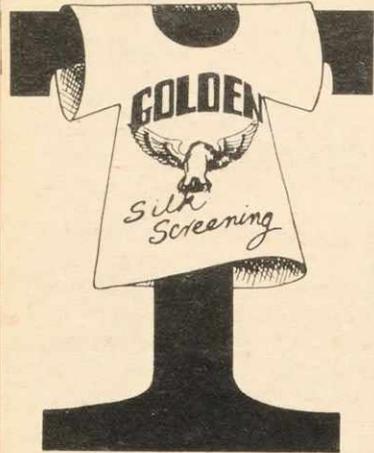
**My Name is Nobody** with  
Henry Fonda

in the McInnes Room 7:30 p.m. \$3.00/\$3.50 for both  
movies!

**Next Week:** Sub Cinema presents **Frankenstein and Dracula**



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**FLAG FOOTBALL:**

**Thursday, October 23rd**  
8:30-9:30 p.m. — Comm 1 vs Law  
9:30-10:30 p.m. — Engin vs Dent  
10:30-11:30 p.m. — Smith vs Henderson

**Friday, October 24th**  
8:30-9:30 p.m. — Science vs Med I  
9:30-10:30 p.m. — Meds 2 vs Dent

**Saturday, October 25th**  
9:00-10:00 a.m. — Cam vs Phi Del  
10:00-11:00 a.m. — Pharm vs Com II

# INTRAMURALS

**Sunday, October 26th**  
12:00-1:00 p.m. — Hend vs Cam  
1:00-2:00 p.m. — M.B.A. vs Med 2  
2:00-3:00 p.m. — Engin vs Pharm  
3:00-4:00 p.m. — Bron vs Smith

**Tuesday, October 28th**  
7:30-8:30 p.m. — Cam vs Studley  
8:30-9:30 p.m. — Phi Del vs Smith  
9:30-10:30 p.m. — Law vs Phys Ed  
10:30-11:30 p.m. — Chem vs Com I

**Thursday, October 30th**  
9:30-10:30 p.m. — Science vs P.E.  
10:30-11:30 p.m. — Med I vs Com I

**WOMENS SOCCER:**  
**Monday, October 27th**  
8:30-9:30 P.m. — Pharm vs M.B.A.

**Wednesday, October 29th**  
10:30-11:30 p.m. — M.B.A. vs Sher B

**Thursday, October 30th**  
8:30-9:30 p.m. — Med vs Sher A

**MEN'S SOCCER:**  
**Saturday, October 25th**  
11:00-12:00 noon — Law vs Science

**Sunday, October 26th**

9:00-10:00 a.m. — Hend vs Smith  
10:00-11:00 a.m. — B.I.C. vs Phi Del  
11:00-12:00 a.m. — Sci vs Med

**Monday, Oct. 27th**  
9:30-10:30 p.m. — Arts vs Ocean

10:30-11:30 p.m. — Studley vs Bronson

**Wednesday, October 29th**  
7:30-8:30 p.m. — Chem vs Dent  
8:30-9:30 p.m. — Geol vs Med 2  
9:30-10:30 p.m. — Law vs Com

**ICE HOCKEY**  
**Thursday, October 23rd — SMU**

7:00-8:00 a.m. — Psych vs Biology

**Saturday, October 25th — Forum**

6:30-7:30 p.m. — Studley vs Cameron

7:30-8:30 p.m. — Smith vs T.Y.P.

9:00-10:00 p.m. — Com A vs P.E.

11:00-12:00 p.m. — Com B vs Law B

**Monday, October 27th — S.M.U.**

7:00-8:00 a.m. — Pharm vs Med C

**Tuesday, October 28th — S.M.U.**

7:00-8:00 a.m. — Phi Del vs Camerson

**Thursday, October 30th**  
7:00-8:00 a.m. — Med A vs Dent I

**CO-ED BROOMBALL:**  
**Saturday, October 25th — North End Rink**

7:45-8:45 p.m. — Med A vs Dent I

8:45-9:45 p.m. — Biol vs M.B.A.

9:45-10:45 p.m. — Med C vs Chem

10:45-11:45 p.m. — Ocean vs Pub. Admin

**Friday, October 31st**  
Halloween Fun Run  
Start 12:00 noon at Dalplex

**WOMENS BASKETBALL**  
**Sunday, October 26th**

1:00-2:00 p.m. — Pharm B vs Biol

2:00-3:00 p.m. — Com B vs Dent

3:00-4:00 p.m. — Shir A vs Med

**Wednesday, October 29th**  
7:30-8:30 p.m. — Biol vs Physio

8:30-9:30 p.m. — M.B.A. vs Pharm

9:30-10:30 p.m. — Com vs Shir-reff

**CO-ED BOWLING:**  
**Saturday, October 25th**  
South Park Lanes

10:00-12:00 noon — T.B.A.

Entries Due — Men's Volleyball & Men's Basketball,  
Wednesday, October 29th

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## Sapher II wins first Hicks title

The first annual Henry Hicks Sports Festival is history. If the enthusiasm generated by its participants is an indication, it will become a popular part of campus life next year and every year thereafter.

More than 60 athletes struggled their way through six participation events, from bike racing to tug of war as they battled for intramural points and the Henry Hicks Sports Festival Trophy.

SAPHER II was the overall champion with 124 points edging Shirreff Hall / Henderson House B team by 11 points. SAPHER won three events — relay race, obstacle course and estimated time run, took second in the road race with a third in the bike race and a fourth in tug of war.

Shir/Hend B won the road race and the tug of war while Dentistry tied for top spot in bike race.

Dr. Henry Hicks presented the Trophy and HDH sweat shirts to members of the winning team, and sweatshirts to the runners-up.

## score bored

by Sandy Smith

Well, the World Series is history now, blah, blah, blah, blah, blah. As noted on the tube Tuesday night, Pete Rose's grab in the ninth inning was typical of the whole Phillie season, waiting for any little chance and taking advantage of it. I guess we're all Phillies fans now. . . . The quotation of the week comes from Phillies catcher **Bob Boone**. After Hal McRae had come within inches of hitting a three run homer that would have given the Royals game five, Boone commented to Tug McGraw, "Well . . . it sure is an exciting game". . . . Although they claim the two have nothing to do with each other, **CFDR** announced that they will no longer broadcast the away games of the Voyageurs just a day or two after **Mike Kelly** was let go by the team. One gets the feeling that Arnie Patterson may not be putting on too many more promotions for the team anymore . . . **Pam Currie** of Dal had a very respectable thirtieth place finish in her first Bonne Belle International ten kilometre run this past weekend in Cleveland, Ohio. There were almost 900 runners in the event . . . Two notes from the "It comes as no surprise" file. **Karin Maessen** and **Karen Fraser** have been appointed co-captains of the Dal women's volleyball Tigers, and **Tom Watson** was named Golfer of the Year for the fourth year in a row. No other golfer had won that honour more than twice in a row . . . Another Dal Tiger captain has been appointed, **John Kibyuk**, a former player in the International League, will wear the "C" on his jersey this year for the hockey team . . . I'm not quite sure what to make of **Trent Frayne's** sports column in this week's Maclean's magazine. I somehow think that the piece doesn't quite read the way Trent wants it to. Judge for yourself . . . Some surprising changes in the CIAU football rankings. **Acadia** has leaped to number two, while **Saint Mary's** dropped to number eight. St. F.X. has been all but mathematically eliminated, especially after the loss of Halifax native **Joey Tynes**. Tynes, last year's CIAU rookie of the year, had his ankle broken in the X-men's loss to UNB . . . Finally the best reaction by **Tony Kubek**, who covered the World Series for NBC, came when he watched **George Brett** come into third base, the day after he had had an operation on his hemorrhoids, exclaiming, ". . . and he slid!"

# Pay for play: the athletic scholarship debate

by Stephen Bindman and Howard Bloom  
reprinted from the CHARATAN  
by Canadian University Press

The Canadian university athletic scene does not need a system of athletic scholarships such as exists south of the border. The American laissez-faire system, where each university controls its own scholarships and is free to engage in a price war and slave auction for athletes, would do more harm than good in Canada.

The arguments in favor of athletic scholarships are based on several false assumptions.

**MYTH—Athletic scholarships will stem the "brawn drain" and keep many Canadian athletes at home.**

While it is true that if offered money many athletes would stay here instead of heading south, there are other factors affecting the decision to attend university in the U.S. These include exposure to top level competition as well as excellent facilities, equipment and coaching. Some Canadian schools have very good swimming or basketball or wrestling programs, but they pale in comparison with those of the top 50 or 100 American schools.

In addition, the prestige of American schools is attractive to many athletes. Many want the chance, above all, to swim against Yale, wrestle against Oklahoma or play volleyball against UCLA.

The introduction of athletic scholarships won't prevent the brawn drain. If we want to keep more of our athletes home, we have to improve our facilities, equipment and coaching.

**MYTH—Athletic scholarships will raise the level of play in Canadian intercollegiate athletics.**

Some argue that players who are paid to play reach a higher standard of play. Scholarships may help a university in a remote area overcome obvious recruiting disadvantages.

But the calibre of the athletes is only part of the recipe for a successful athletic program. Other important ingredients include coaching, facilities and equipment—many of the things which attract Canadian athletes to American universities in the first place. Funds should be allocated in this direction instead of into the pockets of a select group of students.

**MYTH—Artists, musicians and writers get grants, therefore so should athletes.**

Some argue that athletics should be looked at like any other faculty of the performing arts. Just as a gifted piano player can be awarded financial aid, so should a gifted athlete. There is, however, a difference. Musicians and artists are pursuing a degree in their corresponding study area, football players aren't.

Perhaps one solution would be to give athletes a degree after four years on the team. The degree could be called, as one writer suggests, a BSc in human motor performance.

**MYTH—Legalizing scholarships will eliminate under-the-table payments to athletes.**

Putting all the cards on the table and making scholarships above ground doesn't necessarily remove wrongdoings. In the U.S., where athletic scholarships are legal, the list of reported abuses is long. There are stories of illegal payments to high school stars, of altering or forging mark transcripts to ensure acceptance into university, of waiving normal admission standards for jocks, of substitute exam writers for stars, of job offers to parents of prospective varsity players, of guarantees of summer or part-time jobs during the year, of lavish entertainment for recruits and their parents, of free cars from alumni or supplies of expensive tickets to sports events.

For every one offence caught, six or seven go undetected. Though some American schools are placed on probation and some athletics people forced to resign, most are not.

There are other good reasons why Canada should not allow athletic scholarships.

**FACT—A system of athletic scholarships would favor some schools more than others.**

Left entirely to their own resources to locate scholarship money, Canadian universities could find themselves in a financial war which would completely undermine the balance of competition.

Since smaller schools could never match larger schools in aid to athletes, the rich would get richer and the poor poorer. Larger, wealthier institutions would dominate athletics.

There is some evidence from across the border to support these fears. The scholarship war is one of the major reasons over 225 colleges have dropped their football and other programs since World War II. Today many sports are traditionally dominated by the same few wealthy schools.

In Canada, with only 40 thinly spread universities with varsity programs, the loss of even a small number of teams would be disastrous. Instead of opening up athletics to more Canadian athletes, it would shut the door even tighter.

**FACT—Money is not bountiful in Canadian university athletics.**

Moral and ethical considerations aside, there is the problem of money. As we know, these are times of financial restraint for universities. Several years ago, Carleton slashed

its intercollegiate program budget. The athletic department forecasts a deficit of over \$25,000 this year. When the financial axe falls, athletic programs are often closest to the blade.

Canadian universities are hard pressed to find sufficient funds for academic scholarships, let alone scholarships for a select group of student athletes. A Canadian study ten years ago estimated the cost of a scholarship program of forty awards a year at \$62,000. With a decade of inflation, that figure is probably double now.

With the current financial set up of Canadian university athletics, a scholarship program could result in bankruptcy.

**SOLUTION**—Despite all the preceding arguments, there is some need for financial aid to athletes. Varsity sports are time consuming and often athletes don't have time for part-time jobs.

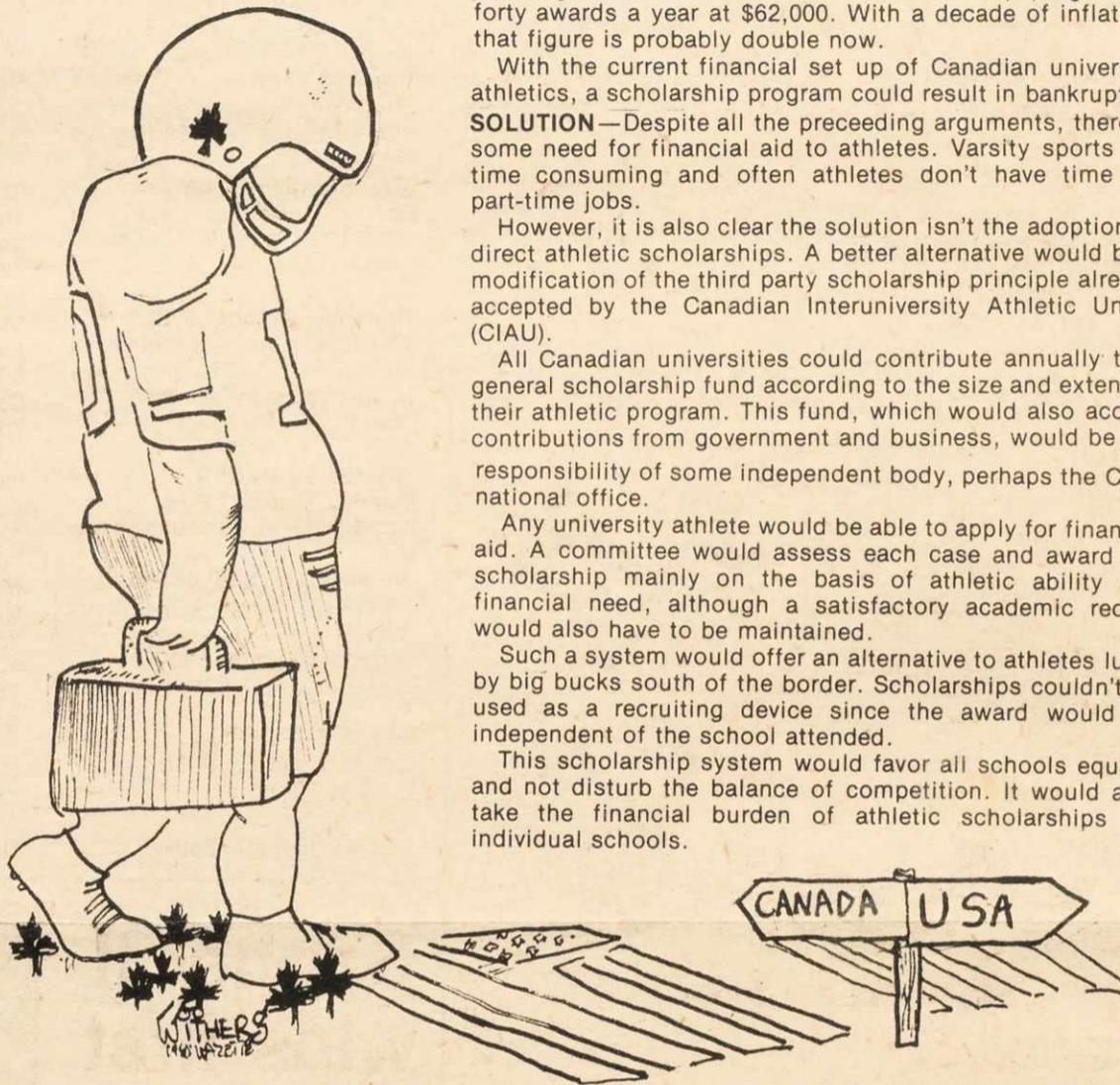
However, it is also clear the solution isn't the adoption of direct athletic scholarships. A better alternative would be a modification of the third party scholarship principle already accepted by the Canadian Interuniversity Athletic Union (CIAU).

All Canadian universities could contribute annually to a general scholarship fund according to the size and extent of their athletic program. This fund, which would also accept contributions from government and business, would be the responsibility of some independent body, perhaps the CIAU national office.

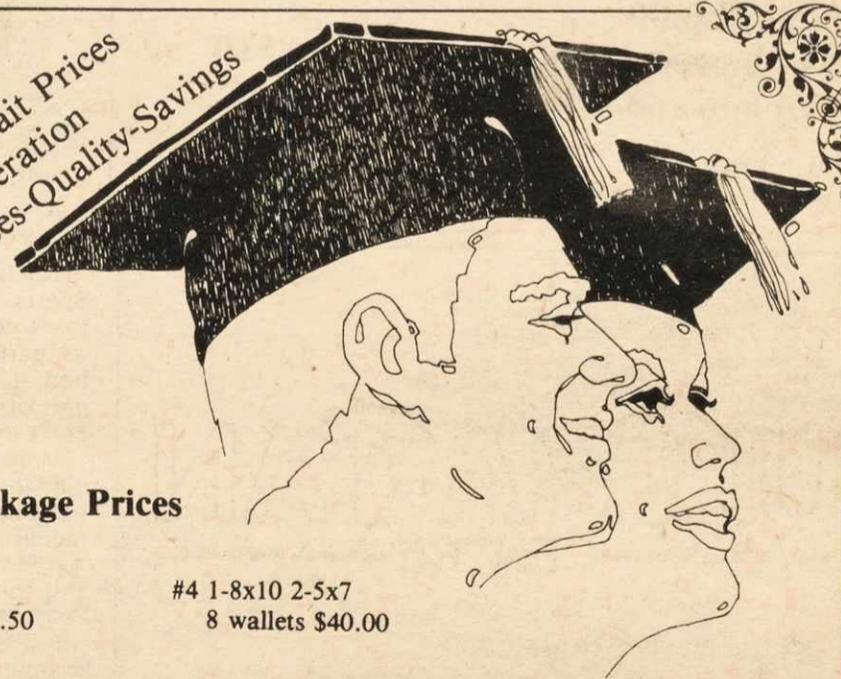
Any university athlete would be able to apply for financial aid. A committee would assess each case and award the scholarship mainly on the basis of athletic ability and financial need, although a satisfactory academic record would also have to be maintained.

Such a system would offer an alternative to athletes lured by big bucks south of the border. Scholarships couldn't be used as a recruiting device since the award would be independent of the school attended.

This scholarship system would favor all schools equally and not disturb the balance of competition. It would also take the financial burden of athletic scholarships off individual schools.



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*J. Jarvis*

# 10th Annual Tournament at Dalplex this weekend

The annual Dalhousie High School Invitational Volleyball tournament kicks off Friday at Dalplex. Over forty teams are entered, and the players from

Lambrick Park High come all the way from British Columbia.

This is the tenth year for the women's section of the tour-

namment and the second for the men.

Last year's champs from Cobequid Educational Centre are back to defend both their

men's and women's titles. They will start their defence, at six o'clock on Friday, with quarter-final and semi-final matches taking place during

Saturday afternoon, and the gold medal matches are slated for Saturday evening.

Both the men's and women's varsity Tigers will stage inter-squad matches at 12.30 on Saturday.

## GEORGE HAS A DEGREE IN MARINE BIOLOGY AND A JOB DRIVING

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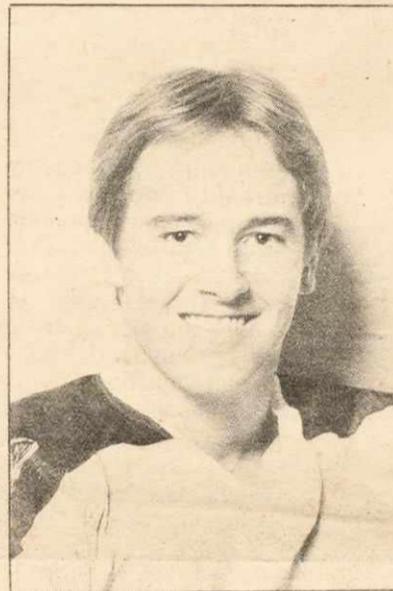
Canada



Employment and Immigration Canada  
Lloyd Axworthy, Minister.

Emploi et Immigration Canada  
Lloyd Axworthy, Ministre.

## ATHLETES OF THE WEEK



Gary Ryan — hockey — a second year Commerce student from Moncton, Gary Ryan starred last weekend as the Tigers won and tied in three exhibition games. Ryan, who did not score but accumulated 18 assists last year on defense, scored three goals last weekend, one each against Mount Allison, Saint Mary's and University of Quebec at Chicoutimi.



Anne Ingraham — Field hockey — had an outstanding weekend at midfield for the Tigers who took three of four points from Memorial in St. John's. Ingraham, a third year physiotherapy student from Fredericton, played steadily all weekend, stopping everything going through her area and making crisp passes to keep the offense moving.