

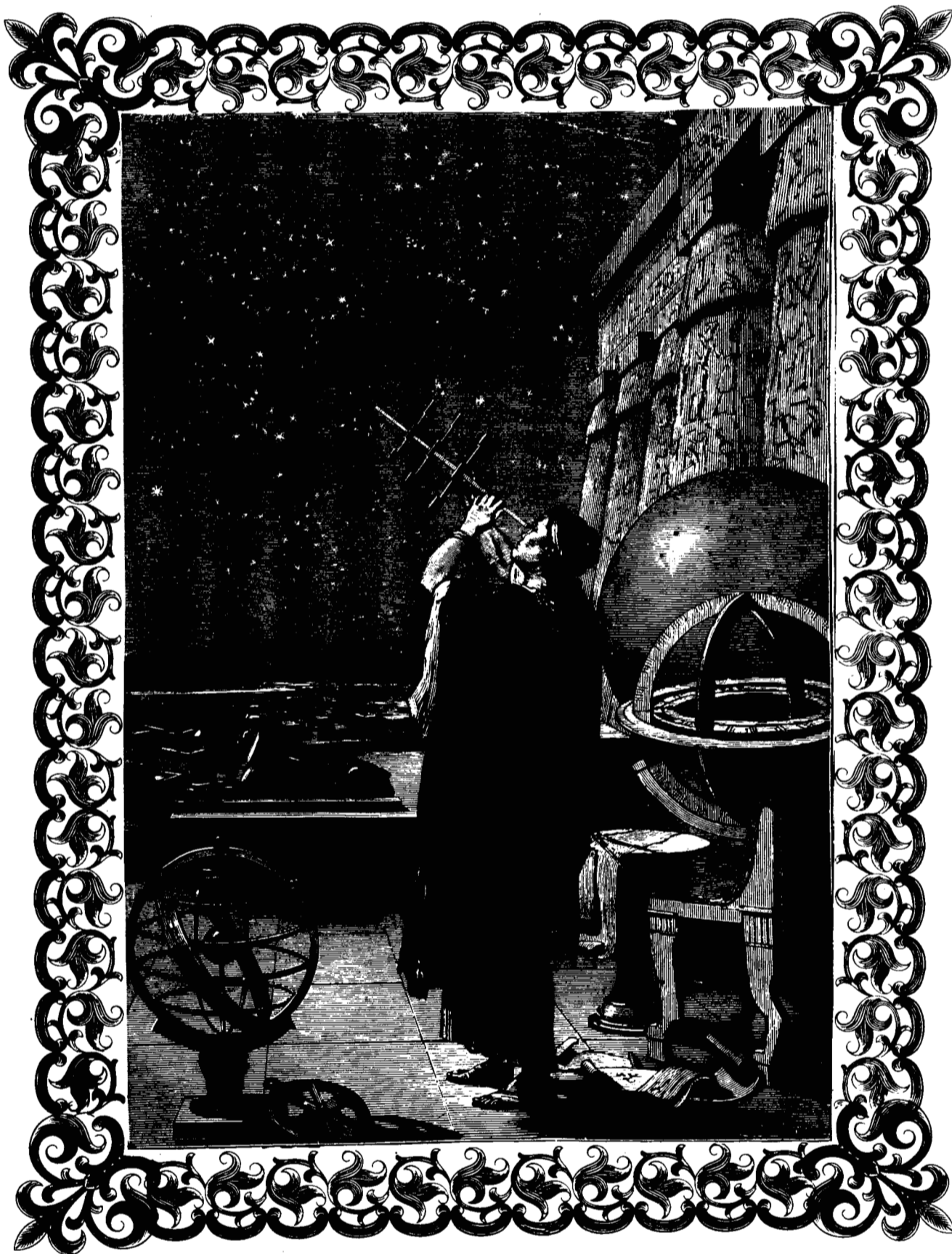
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MARTLET

VOL.1, NO.2.

FRI., JAN. 23.



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Spiel BY RON ARMSTRONG

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Happy New Year, everyone! At this time I'm hoping for three things: that the year will be happier for a lot more people; that we will see something really new about it and what happens between now and December; and that I will be around in 1980 to give the same greeting. I think you've heard enough platitudes on war and poverty, and Bert Weiss stated the problem of pollution in his last article very clearly. So I won't say anything more on these issues. Let's just do something about them instead.

I want, however, to speak about another subject a little closer to campus. That is the lingering problem of communication and lack thereof. As some students know this was the sole substance of my platform in October. Since then I have reached some people through noon hour raps, but not enough as possible. Therefore I will state the other possibilities, that exist for enabling the "two-way dialogue" to become a reality.

First, there are lists of all R.A. members, complete with phone numbers, posted around campus. Use them for contacting members in after-class hours. Second, there are the pigeon-holes, one

per member, beside the SUB General Office. They are put there for correspondence. So Correspond: - write your bitch or your burning ideas. It will be appreciated: Third, there is this newspaper. *The Martlet* needs material and literate minds. Rant, rave, get uptight, but write. You may find, through this medium, a large body of support for your point of view. Finally there is still my noon-hour rap sessions.

Come, talk and tell me your views, be they on politics, pollution or Pisces, while having lunch. Here is where I'll be each day:

- Monday - Maclaurin Lobby
- Tuesday - SUB Lounge
- Wednesday - Library Basement
- Thursday - Commons Cafeteria
- Friday - Elliott Lobby

I'll wear a funny badge so you can recognize me.

Should there be no response due to Apathy Disease, I and several other members will cease to seek out the "hidden" voice of students. Instead we will act solely according to our own ideas, inspiration and political viewpoint. Think about it.

"DOLLY" COMING

The UBC Musical Theatre Society is presenting the Broadway smash hit, *Hello Dolly* at Victoria's McPherson Playhouse from Thursday, January 29, to Saturday the 31st. Curtain time is 8:30 p.m. and there will be a 2:30 Saturday Matinee as well.

handled by Grace MacDonald, the choreographer for the internationally known B.C. Lions cheerleaders, while the musical director is Karl Kobylansky who is majoring in music composition at UBC.

The play is a "gay nineties" comedy complete with poor but honest, suitors, a miserly potential father-in-law, romantic subterfuge, and Dolly who sets out to make everything right.

Dolly is played by Dolores Kirkwood who has appeared throughout Canada, the U.S., Alaska, and Hawaii on the stage, in nightclubs, and with the Panto-Pacific Ballet Company. She operates her own dance studio in New Westminster.

Hello Dolly is directed by Bob Ross, a R.A.D.A. graduate, who has also directed *Half a Sixpence* and *Can-Can*. Choreography is

Tickets are available at the Playhouse Box Office and are \$3.25, \$2.50, and \$2.00.



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Published weekly throughout the University year in Victoria by the Publications Department of the Alma Mater Society, University of Victoria. Editorial opinions expressed are those of the Editors of the Martlet and not necessarily those of the Alma Mater Society or the University of Victoria.

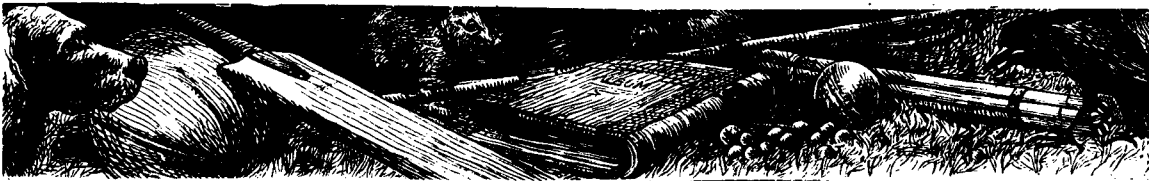
Subscription rates: \$4.00 for students and alumni per academic year. For non-students, \$5.00 per academic year.

Days: 477-3611

Printed in Canada



MY TWO BITS by BERT WEISS



Politicians get my goat. None that I have listened to have ever spoken of giving us the individual rights that we should have. They seem to be so busy representing big business; minority church groups, and other self-interest groups. And when they address themselves to the citizens it's in a manner so as not to offend anyone but rather to get votes and bolster the image. I think we are in need of a new political movement that will run a government for the people and on-one else. It's motto should be: "For the good of all," and it would have to be composed of individuals that do not seek power but are only there to be of service to their fellow citizens. Where can I find these people? Maybe there aren't any that could work under those guidelines. The next step would be a benevolent dictatorship but someone once told me that power corrupts . . .

I was almost completely turned off Communism last week while watching a program on East Germany. It was very objectively done by the NET network in cooperation with the BBC. Aside from the complete lack of personal identity that the film showed of the people in the E. German regime, I was put off with the answer of two officials when asked by the interviewer what had happened to the 500 people that had voiced protests to their country's participation in the invasion of Czechoslovakia. They have not been heard from since their arrests. "Don't change the subject" and "you just want sensationalism for your western

press" was the reply. I decided right then and there that I would never accept that kind of an answer from any government official . . .

I don't understand why Robert Stanfield cannot support the belief that it should be a matter of personal choice when it comes to abortions. Who has the right to sit in judgement of whether or not an individual must have a child. That should be left up to the woman involved and although we may not agree with her decision it is she and only she that need feel responsible. Although I agree that a government needs to in some cases legislate for the common good (restrictively I mean,) this isn't one of them . . .

Democracy was founded on the principle of free speech. When this free speech is suppressed through the influence of government officials (some say good old Spiro) we set a very dangerous precedent. Is this not the road to censorship? Is this not the way Hitler began? You bet. Remember this the next time you hear someone in the government say that the radicals are communist inspired. In my opinion we must listen to the voices of sharp criticism. There is no excuse for our present confusion. The leaders of the past and the present are responsible for this confusion, not the people that do the criticising . . .

Found written on the walls of a toilet in Viet Nam: "To kill for peace is like copulating for virginity."

GENETICS and the IMPROVEMENT of MAN

BY BRUCE COUSENS

Dr. James Miller, medical geneticist of the Pediatrics Department at Vancouver General Hospital, addressed over 100 people at the first Biology Club meeting of the new term. He spoke on the subject of eugenics and genetic engineering in the improvement of the human gene pool.

The room was noiseless, though filled to capacity, while Dr. Miller presented his address. Dr. Miller pointed out that while many genetically determined and inherited diseases, such as phenylketonuria, may be compensated for by indirect treatment, they may not be treated directly as a portion of the basic genetic makeup is either structurally altered or entirely lacking. The only effective method of removing the defect from the gene pool is by preventing affected individuals from reproducing, and even then a recessive defect could persist for twenty generations or more.

It is possible with our present knowledge and experience to determine a large part of a person's genetic makeup; hence the establishment of compulsory genetic counselling services would be a major step in the right direction. However, Dr. Miller explained, it would only be a first step. To be effective, a sound programme of applied genetic engineering would have to include provision for voluntary or compulsory sterilisation of affected individuals, and for a much more relaxed and streamlined abortion procedure in the event of foetal indication of serious genetic defect. He pointed out that while Trudeau's recent slight relaxation of the abortion laws has permitted legal abortion when the health of the mother is seriously endangered that this was only accomplished by insertion of several clauses in the old laws, "and merely legalised what hospitals have been doing illegally for years." The involved and time consuming red tape of committee approval is still required, and at the moment absolutely no provision is made for abortion in the event of foetal indication of a deformity or toher defect (genetic or otherwise). In order for a doctor to perform a legal abortion on these grounds in the absence of danger to the mother's health, "the woman must first prove herself insane, and the only way to be certain is to commit suicide."

As Dr. Miller suggested, such laws could be readily obtained — all that is required is sufficient public demand for them to unify the presently divided medical profession. And in view of the very liberal adoption laws in this province, there is virtually no reason why almost any couple could not adopt a child, if they were unable to produce a physically or genetically normal child of their own.

However, we have so far only considered one side of the combination of heredity and environment. While we can do little at the moment to control heredity, due to the legal limitations, we can certainly do much to improve the environment. This would include stabilization of the population growth rate by the sensible use of contraception, to bring the rising birth rate back into proportion with the slowly declining death rate. In the meantime, our gene pool is gradually being eroded and degraded, and this, like most other population-related functions, follows an exponential curve.

In summary, Dr. Miller explained that the science and technology of genetic engineering is still in its infancy. We cannot yet begin to realise our tremendous potential in this field. At the moment we cannot even begin to consider engineering a fruit fly, let alone a man, so we certainly have a long way to go. But he stressed the need for care in interpreting our advances and in using the newly acquired abilities in this field, for, as he said:

"We cannot begin to handle at present even our most basic problems, so why assume we may have the knowledge and ability to control and predict our most vital possession — our genetic heritage?"

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WRIGHT'S LAST WORD

"... Philosophy is the natural Enemy of structure..."
Merleau-Ponty.

Unlike he who said, "the reports of my death were greatly exaggerated," I am confirming herewith my decision to withdraw from any further participation in Student government as of the completion of my term of office.

It is always difficult to end any kind of relationship, and more so if you have chosen to invest that relationship with a significant degree of personal meaning. My year as President of the A.M.S. was, as I saw it, just that, an attempt to work and explore with a group of people the problems arising from our common situation as students of Uvic, in this community, B.C., Canada, and the world of 1970. Our identity as students could never be exclusive of society in general, it could only mean that we are that segment of society which, at this particular time, is concerned enough with that society to want to learn its mechanics and its history, understand its problems, and participate in its fumbling and often horrendous failure to make social justice a meaningful term.

I don't think that description includes any illusions or delusions as to our ability to provide unique solutions. But it does mean that if we are not prepared to use our resources in the interest of other people, then there is nothing to justify public support for the individual scramble for degrees and security, and there can be little or no dignity in their attainment. Having made my bias quite specific, I want to consider next three areas of action with which any student group should be concerned, namely, Academic Affairs, External Affairs, and Campus Activities. I have listed them in order of my own priorities and it will be in the context of the interest of the larger community that I will consider them.

The term Academic affairs I think includes anything and everything in the learning situation, faculty, students, methods, standards, procedures, plant and finance. Last year under the aegis of student government these matters were discussed over an extended period of time. The fact of the continuing exchange between faculty and students was stimulating but probably misleading — why? Because when that process ended the dialogue stopped and the results have now, for over six months, become the subject of a dreary closed committee procedure whose purpose is to turn the results into new administrative regulations which will appear eventually in standard catalogues. The point here is that student government can never be the best instrument for continuing academic reform. Like the University administration it can only take a position, which, once taken, becomes static. What possible criticism can student government offer to the new regulations yet to be announced. It stated its terms, the process happened, and now the results are being integrated into the system. The status quo is now re-established, but the problem of trying to create meaning, the vital exchange between faculty and students which is the only dynamic force in the university, that exchange will cease unless enough students in enough classrooms bug hell out of enough instructors and in that way prevent the learning process from degenerating into a tired, second-hand high school experience. That job student government can not do — now or anytime! Yet it will take students in large numbers, involved in Course or Department Unions to be the basis of any continuing academic affairs programme. It is important because it is the result of the classroom situation which is carried beyond the University and into the community by students. If enough are turned off on the way through, then both the community and the students suffer.

I have used the term External Affairs to include all those programmes which relate the student to society outside the university. It seems consistent that if academic life can become in any way stimulating, then one logical result will be to make students more conscious of the challenges in society, and more critical of its problems. There are no cop-outs justified here. There is no Discipline which operates in a vacuum and certainly none which can be smug, faced with today's world. Only by participating in the events of public life and contributing in a substantial way from our own resources of people and funds and time can we expect the community to respond in any way other than with its existing tolerance to a period of extended, subsidized adolescence. It is no excuse to say, "What the hell do you expect me to do about it." that's only expressing the limits of your own ignorance.

Student operated programmes in the community

may not all be howling successes. But they could be innovative, or creative, and they could certainly try to focus public concern and resources on the social blight and human wreckage which is going to continue to foul up our world unless something is done about it. Who knows — in five years we might become respected, if not loved. After all Charlie Barber has made it, and he didn't settle for Judge Clearhue's sanitized, homogenized and establishment authorized kindergarten, which brings me back to Our Campus Activities.

In this category I suppose we must include Activities, Clubs, Pubs, Athletics, Sub operation and expansion, and any other internal social/recreational programmes. At the present time they account for 90% of our total expenditures. They are, in a sense, services as provided to the taxpayer after the municipal model. I am not going to assume the ridiculous position of claiming that these activities are inherently evil. Municipalities spend in excess of 24% of the taxes they collect on education, while we in a student society, spend 4% on academic affairs, and Municipalities spend another 24% on social/community services, while we spend 2% on community services. This type of self-conscious division of the spoils is both divisive and short-sighted. Yet, year after year, this is the type of budget which passes in student government. I failed, in spite of a frustrating marathon of a budget debate, to achieve any change in the allocation of fiscal priorities this year, and I don't expect the coming year will alter the grab-bag approach which sees student resources spent on social recreational programmes on this scale.

The unreality of the present situation is that we "traditionally" budget to demands while most other social structures budget to needs. It is not a question of an Activities or Clubs budget being irresponsible in relation to the programme it supports, but it is very much a question as to whether it is responsible to pass it, and in so doing ignore the real needs of either students or community.

Before concluding with the question of the relation between the A.M.S. and the university administration, I want to mention two other topics, Athletics and SUB expansion. Athletics remains a problem as it is now constituted. In theory it is under joint student administration control and we have parity. In fact it is over 95% committed financially to restricted participation competitive WCIAA programmes which are not flexible as to origin or termination. These should, in my opinion, become purely administration programmes with the university imposing the \$6.00 Athletic fee as an addition to tuition fees. The purpose is legitimate but it does not relate to student needs, but rather university policy.

On the question of SUB expansion I have become progressively less enchanted with the proposition throughout the year. I doubt that the building programme originated five years ago is relevant to the changed character of the campus now, and in the future. During the summer there was some consideration of a facility which included different design concepts, but this was turned down by the R.A. The question of locating inside the ring in order to be of greater use to students apparently does not meet with great approval from the administration. Ultimately I have come to reject the idea of a one million dollar investment of student funds to provide what amounts to either a fixed concrete monument or a gift to the university, but one from which no further financial benefit can be derived for student needs. Any one of us can realize what that money could do for uncounted numbers of students if it was available, for example, as a student administered Loan Fund, where it would continue to be both an asset and a service to students and the community.

I suppose the relationship of the A.M.S. to the administration is the deciding factor in that wonderful game of "who's relevant now?" In bare legal terms the Universities Act does not acknowledge the existence either of internally constituted or Incorporated Societies of students. The annals of the proceedings of our Board of Governors are similarly bare of the scandal of our existence. We are, in short, merely condoned or tolerated in law; a schizoid phantom engaged, apparently, in hellish, illicit and probably unnatural social intercourse quite unbecoming the sylvan idyll of prolonged adolescence decreed for us. Decreed by the good Chancellor Emeritus, and others of the Order of Dinosaurs, including numerous Worthies of successive governments since the year one.

Faculty, too, in their wisdom, seem unable to overcome that perennial blind spot which comes into operation whenever the term "Representative Student" occurs in the proceedings of either Senate,

Faculty, or Department. In sum, were it not for an unnatural conceit, we would be forced to admit to that identity of "lesser breeds without the Law." If there is any humour to be found in the situation it justifies nothing but hollow laughter. For if we are condoned it is because one of the principal benefits of student government to the administration is that it channels student concern into a process which, like magic, expands to absorb whatever quotient of energy is applied, and guarantees there will be no significant challenge to their authority.

It is a mythical surge-bin-cum-playpen with a constantly changing cast of somebody else's children. And finally it is tolerated because it can be dominated, and that is the way it has always been.

Fortunately or otherwise, I do not agree that the prolonged adolescence implicit in much of the structure of the university is either justified or appropriate. Men and women, some much younger than many of you, are accepted as full equals in society because they are "taxpayers" or "workers". That kind of cultural schizophrenia is nonsense. If a university career is "good" for society and you, for a period of four or five years, then there are no reasons why students should be second-class citizens in a system which justifies its professionals by an anachronistic concept of privileged authority. Perhaps the problem lies in the inability of many people to understand that you cease to be a "pupil" when you cease to be "under instruction" and that when you become a "student" you become merely "one who learns". If only many of you will believe that, then you will cease to accept both the Myths:

1. that the University exists for the administration or the faculty, and
2. that you have to settle for something called "Student Government" instead of "University Government."

It is time to bury both myths.

To those, many of you whom I will not meet in person, I want to say just this. It has been in many ways the most rewarding experience of my life to have been accepted by you as President of this student community, and in most cases as a friend; I hope I have done something to justify your confidence.

Norm Wright,
President, A.M.S.

Note, Benny!
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new strip, "Plaidman + Pancake".
ho ho ho (sob)



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STANFIELD IMPRESSIVE

BY ROBERT M^C DOUGALL

It seems to be a universal truth that public figures are invariably shorter in real life than one has grown to think of them through the medium of the Fourth Estate. So it was, certainly, in the case of Robert Stanfield, well-tanned Leader of the Opposition, who spoke here on Friday. It is also perhaps a shade incongruous to think of a Conservative politician (in both the big-C and small-c senses) speaking to a packed house at a University, usually considered a focal point for social activism, but he was certainly well-received by his listeners, and indeed soon displayed an intelligence and even a cautious relevancy that belied his many caricaturists and detractors.

In the short address he gave before turning to the audience for questions, Stanfield tried perhaps to link his party to the students on the grounds of its criticism of the policies of the group in power. Pointing out that it was not in his position to praise the government, since the Prime Minister was so adept in that way himself, he went on to defend the party system, often under attack, as the best way of effecting social change. Although we often regard the system as having too great an investment in the *status quo* to initiate much forward-thinking legislation, and although he admitted a need to make the political party more responsive, he felt that revolutionary change could produce the desired results, and that the Canadian voter in favour of new laws did not have to throw away his vote on a radical wing group.

Although declaring himself strongly anti-republican, he came out in favour of the American two-party system because of its doctrinal flexibility and resulting stability.

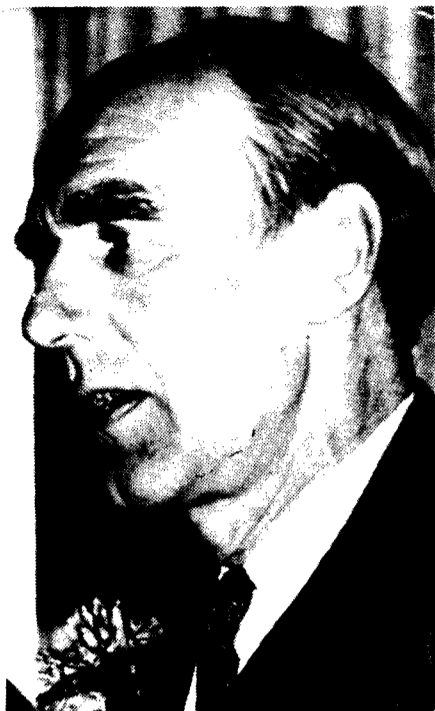
When questioned from the floor, he showed himself to be both surprisingly 'with it,' and also surprisingly reluctant to double-talk away from issues where he might be at variance with his listeners. Coming out in favour of a lower voting age, looser drug laws (pendant upon a commission report), recognition of Red China (at the expense, if necessary, of Taiwan's pride), and increased foreign aid (up to the governments promised, but never reached, 1% of the G.N.P.), and against chemical and biological warfare (citing the Government's Medicine Hat laboratories as hardly defensive installations) won him the clear support of those present, while denying that he was in favour of a guaranteed annual income further abortion legislation, or restrictions on Strategic Materials sold to the U.S.

EUS MEETING

The general meeting of the E.U.S. was held on Tuesday, January 13, at 12:30 with Mike Farr presiding. A pamphlet containing a comparison of the old E.U.S. Constitution and the proposed one was distributed to the approximately 100 students attending.

The main purpose of this meeting was to try to decide how the lack of communication between Education students could be bridged, as well as to obtain any concrete reasons for the existence of the E.U.S. Mike Farr received little response from those attending, so the topics of discussion wandered away from the actual basis of the meeting.

The lack of attendance at the seminars brought up the question as to whether they should be abolished or not. Many students did not even realize these meetings existed, which Mike threw back on the communication gap between the student body concerned. If the next seminar, which is being held on Thursday, 12:30 in Mac. 114, is not attended by a larger group, the head of this function has stated it will be the last one. Substantial time was allotted to a couple of people from the Secondary Curriculum committee, who



STANFIELD

(they affect neither the progress of the war nor the position of Canada in the eyes of the world, and stays would be 'stabbing the Americans in the back at a difficult time') went against the tenor of his listeners. After stating that he had mixed feelings concerning Finance Minister Benson's latest Tax Paper (he was in favour of the exemptions for lower-income groups, but felt the proposals were too hard on small businessmen), he reaffirmed his stand that, while the problem of U.S. cultural and business pervasion of Canada is complex we should be increasingly cautious concerning selling our resources, especially water, down the river (so to speak), we should ensure the preservation of our Canadian institutions, such as the CBC, and we should always be ready to back up such declarations of Sovereignty as the Canada Water Act with our national wealth and pride. In conclusion, he stated that Canada's top problems in the coming decade would probably centre around separatism, inflation, and quality of life — an evaluation probably sound, if sounding a shade 'political.'

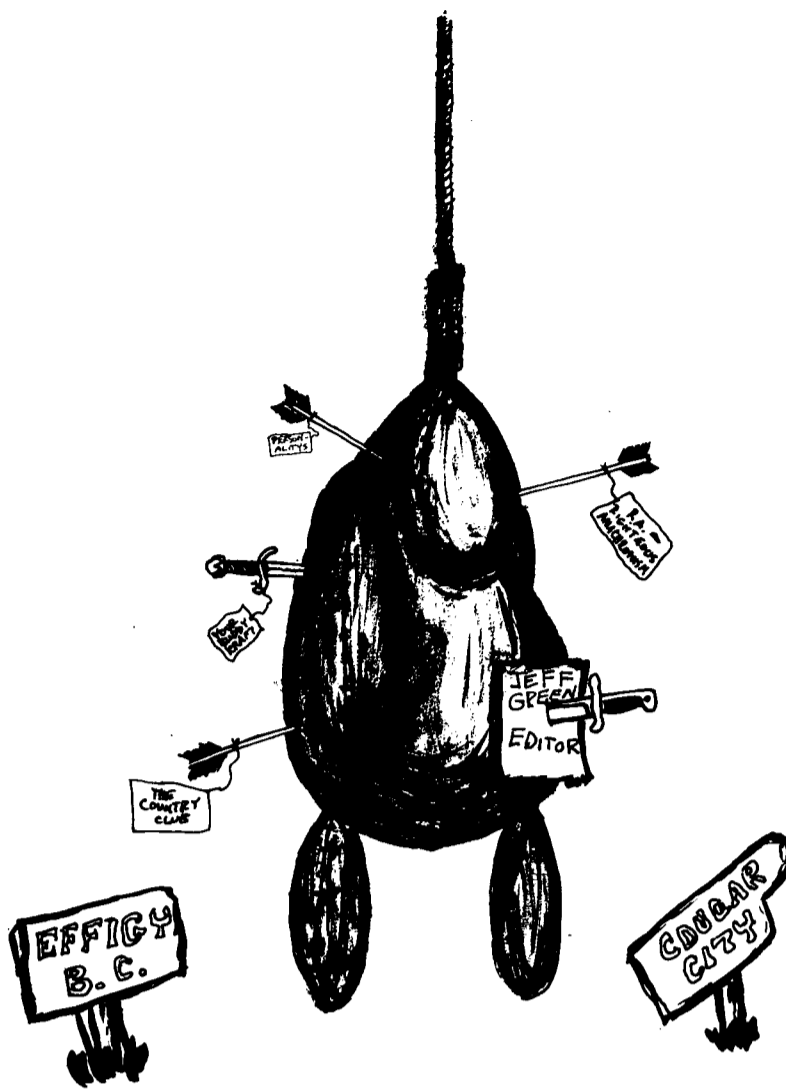
All in all, Mr. Stanfield came across as a leader, who, if not endowed with Mr. Trudeau's vaunted and often concealing charisma, was at the least sincere in his beliefs, straight-forward in his ideas, and a credible alternate leader for our country.

by GER ALLMAN

explained some new policies and forms to be used in student-teacher evaluation.

Katherine La Marsh, Vice-President of the E.U.S., and Joint Chairman of the Liason Committee, took the floor to discuss the procedure and purpose of the Liason Committee. This committee is a function where Education students can express their grievances about professors and related things. Once the complaints are presented the committee takes them to a meeting with three faculty members to see if the problems can be worked out. From the impression Katherine gave this procedure has been working, so if any of you Education students are choked off see the Liason Committee. They can help you.

The remainder of the meeting was devoted to a disorganized session with many problems being presented, but almost no resolutions coming about. The only hopefully concrete idea was a proposal for a newsletter to be edited to inform students of what's happening on campus to do with the E.U.S. Mary Reid has offered to organize this newsletter, but she will need help. If you are in Education, then she wants you.



"A FEW NIGGLING CRITICISMS" Killer Admits Using Meat Grinder

As the reader is probably aware, newspaper personell are incorrigible philanthropists. Due to this common knowledge I was recently prevailed upon to complete the education of a young lady from one of our better families, filling in those last little lacunae which even the finest finishing school will leave unsatisfied. Our tutorials had just reached a consideration of Parkinson's Law and the Peter Principle when I received a most timely request from Jeff Green to observe and report on the Sunday R.A. meeting. "Aha" said I, this is happily met. "These very student politicians will furnish us with a flesh and water example to illustrate our topic."

Needless to say, they distinguished themselves.

A scant 30 minutes after the scheduled time a quorum was achieved by forceful conscription of two janitors and a bust of Ebenezer Scrooge which Amrit Manak rather slavishly keeps on his desk. The first item of business considered by this congregation of Solomons was a motion made by the Publications Director, "George" Manning that they adjourn. This was defeated handily; thus the representatives lost a golden opportunity to save themselves from further embarrassment.

The next item was more complex. It seems that at an earlier meeting the R.A. had agreed upon an issue involving B.C.U.S. Now, corroded by remorse, they were frantic to rescind, reconsider, and revamp, their former decision. The details were obscured by procedural confusion as the immense machine of parliamentarianism smoothly and powerfully stripped its own gears. It gradually appeared that vast sums of money could in fact be spent without acutally adopting a course of action in the matter. This of course, delighted the representatives.

Finally the representatives gathered their nerve and broached upon the subject that the special emergency meeting of the R.A.

had been called for — the state of the Martlet (now the Gazette).

Amrit Manak and Pete Songhurst made a motion of non-confidence in Jeff Green as Editor. They made it clear that in the interim since the meeting was called they had decided to withdraw their motion after it was debated.

The issue was thrown into the arena of discussion like the proverbial squid onto the ice rink.

For a time various R.A. members poked at the topic and then backed away gingerly, some of them actually stepping clean through the escape hatch in their rompers.

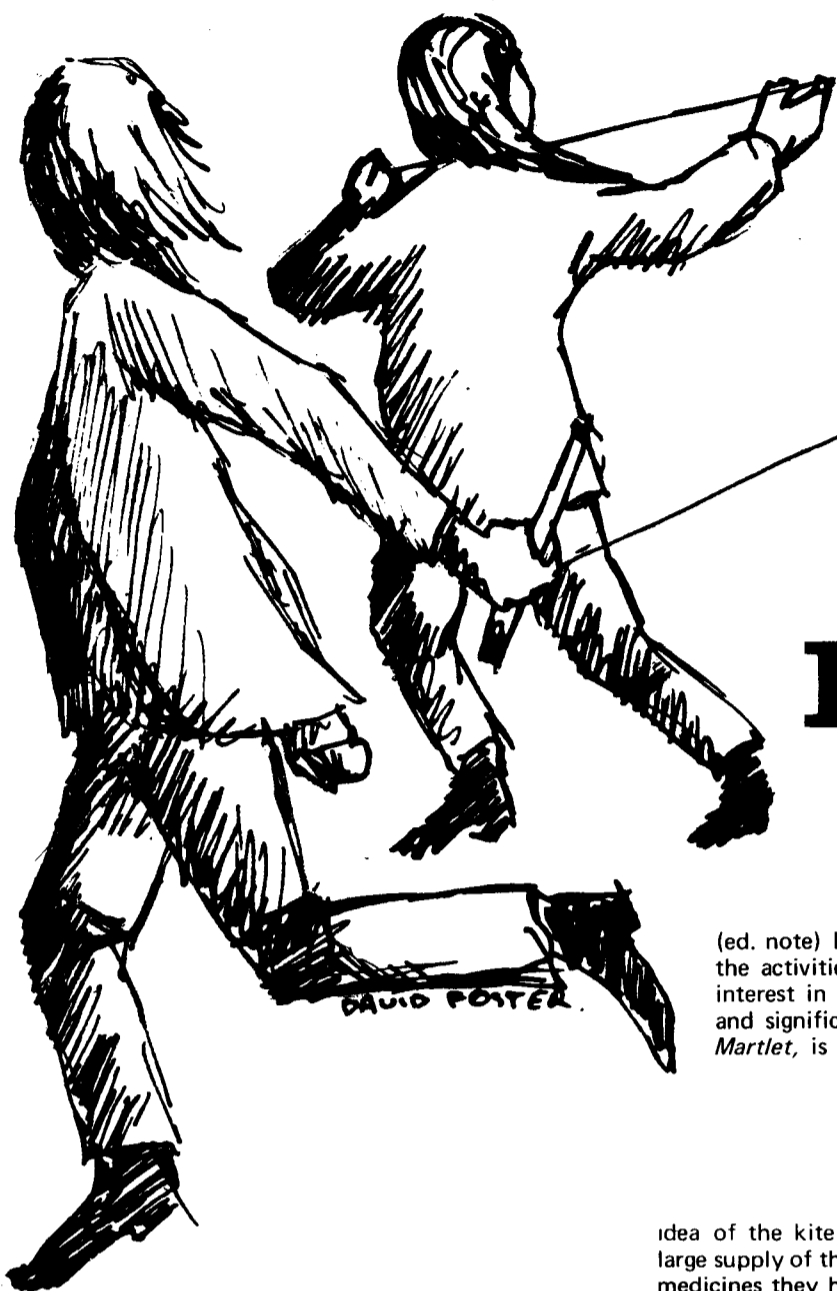
Finally Schroeder (the Club's Director) took on the role of grand inquisitor. He showed himself to be resolute, steadfast, and unflinching in his resistance to reason. He soon found a staunch ally in Pete Songhurst. The pair were almost heroic in their unequal contest against the editor.

After all, Green had the terrible advantage of possessing the facts.

During these murky encounters, the chairman, Ian B. McKinnon, tried unsuccessfully to keep personalities out of the discussion. This was difficult as they were involved in the issues which were that some people didn't like the new name and others were disturbed that their contributions were not published in the Gazette because of technical difficulties.

Finally the entire discussion degenerated into a dog fight and the final motion to withdraw the motion of non-confidence was not voted on because the assembly was now without a quorum. A few of the more sensible souls including one janitor and the statue had surreptitiously vanished in the blue smoke.

"You see m'dear," I concluded to my protege, "Parkinson's Law in action."
"It aint the law, buster," she snapped, "Its the disease."



HIGH AS A KITE

by JEFF GREEN and RAY KRAFT

(ed. note) Last year we had a kite festival. It was a gas. This year we may have one if enough people prod the activities council into action. If you want to help contact Dave Allen in the SUB. In response to the interest in kites *The Martlet/Cougar City Gazette* has decided to publish a research paper on the history and significance of kite flying written by Jeff Green and Ray Kraft. Ray Kraft, a former editor of *The Martlet*, is now editor of *The Aquarian*, an above ground, young world publication.

The kite was invented in 206 B.C. by the Chinese General, Han Sin, for use in war. It was first used for signalling and terrorizing the Japanese in an early war, however it was soon adopted by a religious cult which eventually evolved into Zen Buddhism. This Oriental cult recognized the kite, or the string connecting the kite with the man (or the man with the heavens) as being "the celestial umbilical cord" (1) through which intimations of immortality were transmitted from the heavens to the kite flyer. The ancient Chinese felt the kite ceremony was sacred and believed the mind was tuned to the kite string and the kite string to the mind, that the kite flyer is the anchor for the existence of the kite, and the kite is the anchor for man's existence in the universe. These thoughts were conceived in the state of temporary nirvana attained by the kite flyer participating in the ancient kite flying ceremony. These ancient ceremonies were the first psychedelic or mind expanding experiences.

This ancient Chinese psychedelic religious cult initiated its novices by showing them step by step the tenuous relationship between the mind and the universe at large, and the kite string was the link in this relationship, each person determining the meaning of that link through his own mind. (e.g. "doing his own thing") This ancient ritual involved the use of psychedelic drugs, namely the earlier forms of opium (2) and its derivatives, not to mention hashish and cannabis sativa, known in the western world as marijuana but commonly called "bhang" in oriental circles. Hence the confucian haiku: (retranslated from the original Chinese)

Bhang!		Bhang!
And the		Bhang!
Kite	or	And
Within you		You
Soars!		Live!

As the Chinese civilisation advanced and their notions of the mystical contract of glory made with the universe through the psychedelic kite ritual increased, explorers from the west, foremost among them, Marco Polo, his father Nicolo, and his uncle, Aqua or Harpo (the medieval records are not clear as to which name Polo's Uncle preferred) returned to Venice from Cathay with the good news of the mind expanding experiences they had participated in with Kubla Khan in a little known kite ritual he invited the explorers to take part in. The explorers brought the

idea of the kite ritual back with them as well as a large supply of the beneficial, benevolent, and magical medicines they had encountered in the east. (3) It is interesting to note that shortly after this the Renaissance occurred. Those influenced became the leaders of the Renaissance. Leonardo da Vinci became a well known kite designer, and through his experimentation with the oriental psychedelic kite ritual nearly developed a working helicopter. Bernini, Machiavelli, Bosch, — all experienced the esoteric basis of the mind expansion through kite flying and it affected their work.

In our research we have encountered many references to kites in almost all cultures. Sometimes it has been possible to trace the development of the interest in kites in these cultures but it has usually been almost impossible to find any references to the reasons behind the loss of interest in kites in countries where the kite ritual or other similar ceremonies vanished. It is well known that the interest in kites that flourished in renaissance Europe was destroyed by the wars that ravaged Europe, and later on by the Industrial Revolution which discouraged meditation and thoughtful philosophizing as a frivolous and non-profitable way of spending one's time. Thus as flying kites became ostracized in Europe as being against the work ethic, so were the drugs that were traditionally part of the kite experience. (4)

In Ancient India the Chinese Kite Ritual was introduced by travelling Bhuddist medicants and it soon caught on like wild fire. The cannabis sativa plant was introduced at the same time and grew so well that it became known as Indian Hemp as it is sometimes called even now although it did not originate in India at all. The first people to involve themselves in the kite rituals in India became the Brahmin Caste and so we can see the profound influence of the kite rites as being the fundamental basis of the caste system in India. (5) The Brahmins became "those who know" after their kite experiences and this gave them power over the rest of the Indian people who were "those who do not know," and the Brahmins kept these people in the dark about kites and so the rest of the caste system built up with the descending levels being based on the varying ways their members were treated by the Brahmins. The Indians also discovered the male cannabis or "bhang" plants made excellent rope and twine and soon the fibres of these plants were being woven into kite string. The kite ritual in India however, soon developed into a perversion when it eventually spread to the entire populace, most of whom were unable to appreciate the esoteric and enlightened ecstasies of the experience and who merely exploited the drugs. The Indian Fakirs, however, became so advanced in the ritual that

they transcended the kite part and were able to get ropes without kites on the end of them to rise vertically and ascend into the heavens. (6)

The great proficiency in the subjects of mathematics and physics that we have been given by the Arabian Cultures originated in the once popular use of kites in the middle east during the time of the Persian and Achmenad Empires, not to mention during the reign of Saladin in the time of the third Crusade. The flying of kites plus the extensive use of hashish by the mathematicians and philosophers of these semitic cultures led to the development of aerodynamics, a Sanskrit word that is still in use today. After Saladin's forces had captured Richard the Second during the Crusade it is believed that they became fast friends and spent long hours flying kites together and discussing the mystical link between man, and heaven and earth that the kite ritual made the sensitive user aware of. Unfortunately Richard was never able to bring the good news of the kite ritual home to England with him because of his untimely death in the savage hinterlands of Europe on the way home. It is interesting to note that during the great kite flying eras of the ancient civilizations, that most of England and Europe was hardly anything more than a collection of mud huts.

The introduction of kites into the Arabian countries could have been from the Mongol and Tartar hordes from the far east who occasionally ravaged Europe and the middle east or from the kite flying cult that mysteriously vanished from Egypt shortly after Julius Caesar's last visit to Cleopatra there. (7) While in Egypt Caesar encountered a fringe group flying their bright coloured kites on the banks of the Nile. Their leader approached Caesar, not recognizing him as the great conqueror, and proceeded in a most hospitable fashion to introduce the Emperor to the mysteries of the ritual. Caesar was so impressed by this leader, or "guide" as he was to Caesar on his journey into discovery (as the kite experience was for him) (8) that he revealed his identity and asked the leader to become his top advisor in matters of state. The leader consented and Caesar gave him the title of "Kannibus Maximus." Unfortunately Maximus was lost in a storm at sea on the return voyage to Ostia. To symbolize his bereavement Caesar himself built a huge kite which he let rise into the air behind the galley until it was out of sight and then he cut the string letting the kite fly into the arms of infinity. However kite flying was resultantly never introduced in Italy until the time of Marco Polo. It has long been a point of conjecture among historians as to what happened to the vanished cult of Kannibus Maximus,

the cult that he left on the banks of the Nile. We feel that they may have settled in the land which is now known as Arabia and started their customs there, the customs which eventually resulted in the airplane and hence the rocket ship.

Recent research has clearly shown that the Aztecs too were great flyers of kites. The leader of the Aztecs or Man God ruled by virtue of his ability to handle a sun kite. Lopsang Rampa has made references to the practice of old Bhuddist monks near death of climbing into huge kites which would fly them to the "source" (9) where upon the string would be caught and they fly out into the void, into the confrontation with mortality.

In terms of philosophy, our research has shown that the initial philosophical question was not "Which came first, the chicken or the egg?" but which was named after which, i.e. was the bird of prey named after the kite, or was the kite called "kite" because it resembled the bird of the same name? As a result of this logical cleftstick the Japanese poet-philosopher Kutaba Sumanchi stated, "The kite is the consciousness of man and is one egg's way of becoming another bird." (10)

In the matter of the fall of the Roman Empire some historians contend that Nero was not a fiddler but a kite flier. Nero believed that the kite string would put him in tune with the Aristotelean four elements, air, earth, water, and fire. He provided the fire by burning down Rome. The strange sounds that were heard were the sounds of the kite string wailing. (11)

In terms of mythology, the story of Icarus and his flight too close to the sun is not entirely accurate. Icarus was actually a man who flew a kite, and the Gods felt it was too close to heaven for a mere mortal kite flyer. They were annoyed and sent a gust of wind which pulled him from the edge of the cliff and he fell to the sea and drowned. (12)

Some great figures in history have erroneously maligned the flying of kites. When Sir Francis Bacon was in Italy he was introduced to the kite ritual and was unable to perceive the linkage between man and infinity that kite flying symbolized. He returned to England and coined the phrase "Go fly a kite" which has to this day, sadly, been an insult. (13)

Many great literary figures, writers of English Literature, have become involved in the magical rite of kite flying. Samuel Taylor Coleridge was one of these and he was known to have written his master-

pieces *The Rime of the Ancient Mariner*, *Christabel* and his unfinished *Kubla Khan* after kite experiences. Liam O'Sullivan the Irish scholar has recently discovered some unpublished Coleridge manuscripts in the attics of the centuries old country estate outside of Belfast that Coleridge used to holiday in, and where he did some of his best writing. Among them he has found an unpublished draft of *Kubla Khan* which contains a verse that we have not seen before. It refers to flying kites in the celestial gardens of the great Khan. The revival of the kite cult in the early 1820's and before affected the whole literary climate of England and precipitated the Romantic movement. The unpublished Coleridge manuscripts will be published in hardcover this summer by Methuen Press for an astronomical sum.

Blake's state of the four fold vision is sometimes thought by puzzled scholars, who feel that some of his writings were tampered with, to have had a fifth and final state of development. The stage beyond creativity, the state of the artist, which is taken by most people to be Blake's ideal state. This is the state of the connection of the celestial umbilical cord from the sky to man, the contract of glory with the sun, the key to the enigma of the universe, the peace that passes all understanding; this refers of course to a man involved in the mysteries of the timeless kite ritual doing what the existentialists call "transcending the void."

After its brief resurgence during the Romantic era, the kite rituals died out in England and there is no literary reference of any importance to kites until the minor Anglo-German poet, Eliot T. Stearns, in his epic *Die Waterlogge* states:

"... the kite responded gaily to the wind,
The sea was calm, my heart responded
Gaily when invited by the soaring kite
In my controlling hands..." - 1920.

and later in 1932 in *Das leer und Schnell Meer*:

"Let me be no nearer
In my soaring kite's dream kingdom
Let me also wear bright colours
And celebrate the rite in a field
Behaving as the wind behaves,
No nearer."

Leonard Cohen's poem *A Kite is a Victim* in conjunction with the scene of children flying kites (Blake always believed that the state of innocence or that of childhood was a time in which many kites were flown) inspired a vision of hundreds of people finding tranquilly flying their kites on the fields of Univac. Hence the first kite festival. The organizer of the event, who shall remain nameless, wanted people to have an opportunity to get away from what R.D. Laing calls, "that appalling sense of alienation we call normality," if only for a little while. We wanted people to become at one with the universe by participating in the ancient and beautiful kite ritual.

"All I want is to give everyone a chance to transcend their daily selves and look at the sky for a while," he was heard to have said. "Maybe a few kites will help to get their eyes up there."

The festival was a great success. It must be continued this year. The kite festival symbolizes the healthier aspects of the total philosophical, psychological, and spiritual revolution taking place in our society.

* * * * *

"Drive my dead kite over the universe
Like withered leaves to quicken a new birth."

Shelley

FOOTNOTES

1. J. Kuhlmeier, *Eine Ostliche Reise*, Berlin, 1939
2. G.I. Gurdrieff, *All and Everything* (hence the "Chinese junk"), London, 1963.
3. Shapro, *Civilization in Europe and the World* New York, 1928.
4. O. Spengler, *The Decline of the West*, New York 1935, (footnote).
5. J. Kuhlmeier, *Eine Ostliche Reise*, Berlin, 1935
6. *ibid.*
7. Suetonius, *The Lives of the Caesars*, volume 1 Rome, 110 A.D.
8. *ibid.*
9. L. Rampa, *Commentaries on Tibet*, Lhasa, 1920
10. R.D. Laing, *The Bird of Paradise*, Glasgow, 1960
11. G.T. Suetonius, *The Lives of the Caesars*, volume 12, Rome, 120 A.D.
12. T. Carlos Ballwinch, *Los Aegis de Fabulas* Andorra, 1950.
13. R. Digest, *Quotable Quotes*, May, 1941.

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SPORTS

by Peter Songhurst

VIKINGS SLIP PAST JAMES BAY by Cam Crofton

On a field more suited for water polo than rugby, Vikings eked out a narrow 3-0 victory over James Bay. The game was not up to the usual fine standards exhibited by the Vikings in previous encounters as the muddy pitch forced many miscues. However, the game was entertaining for reasons other than good rugby. Bobby Panton was at his best when tackling opposing players in 'the lake' and Al Foster, when tackled high insisted on carrying players around his neck for several yards.

Some excellent rugby was played between the 20 yard lines, however neither team had the necessary drive to carry the ball over the line. The most dangerous offensive plays were a result of hard running by Univic winger Reg Houle, one, a 40 yard gallop, left two James Bay players face down in the mud neither of whom were able to continue. The Viking forwards controlled the set scrum but in the open were not a cohesive unit on a day when forward play should account for most of the points. The pack, with the possible exception of Al Foster and lock Ken Wilkie, were not aggressive enough and seemed content with allowing the opposition to make the mistakes, a plan which could have worked admirably had the Univic forwards been able to take advantage of them.

Ted Hardy accounted for the scoring on a penalty goal brought about on a rush by the Viking backs and an ensuing offside. Al Foster must be singled out for his punishing tackling and elusive running twice setting up Reg Houle for near tries and scrum half Wayne Loutet, who handled a slippery ball well and often kicked Univic out of trouble.

HOCKEY-RED LIGHT DISTRICT by Peter Songhurst

Last weekend, Vikings hockey club played host to the University of Winnipeg and the University of Manitoba and managed to add to Univic's athletic woes in weekend competition. On Friday night, although the Winnipeg Wesmen handed Univic a 7-2 defeat, it seemed that Vikings could play some semblance of hockey. Manitoba, however, was quick to disprove this theory, demoralising Univic by the incredible score of 16-0.

Two weeks ago, Vikings travelled to the University of Calgary and the University of Alberta and dropped both games, each by a score of 15-0. If you happen to be a mathematician you can readily see that, in the last four Univic W.C.I.A.A. clashes there have been 55 goals scored and only two of them by Univic. It would be very easy to say all sorts of neat things like "Univic is now leading the W.C.I.A.A. Vezena trophy race" or that, "Univic's goalie got sunburned by the red light" but I don't think this is really necessary. It is sufficient to say that we hope that Vikings' final games will not be as disastrous as the past four. Remember boys, "It is not how you play the game, but whether you win or lose!"

A sensational and dynamic new organization, the Uvic Extramural Monopoly Squad, made its dramatic debut last week. The team promises to lift Uvic sports to a new high, and has already been injecting considerable enthusiasm into the veins of its new aficionados.

A gullible AMS Executive Council unanimously approved an exorbitant operating budget of \$26.30 to the squad. Vice-President Peter Strongthirst was overheard

GIRLS LOW ON GRASS by Peter Songhurst

The girl's Varsity Field Hockey team was among the losers in Univic's weekend athletics, bowing out to the Oak Bay Ladies by a score of 3-0. The game was played at Univic on Saturday in freezing rain but, despite the adverse conditions, Univic's play could not be described as outstanding. Janet Holmes scored twice and Marguerite Bradford counted once to round out the game's scoring. The loss now puts Univic in third place in the City League. This Sunday at 1:30, the girls meet Cowichan in a league game on the Univic pitch.

On Saturday, the girls second team, in freezing rain, played to a scoreless draw against Mariners. The second team meets the Oak Bay Ladies on Sunday at 2:45 p.m.

GIRL'S VOLLEYBALL-LOSERS AT UBC by Peter Songhurst

Last weekend, the Women's Varsity Volleyball team competed in an Invitational Tournament at UBC but probably wished that they could have stayed at home. Univic managed only one win out of 8 attempts and generally lacked finish in their play. Calona Wines, winners of the Canadian Championships for the past four years, emerged as the tournament victors defeating Vancouver Reps in the final match. This Saturday, Univic is hosting an Invitational Tournament and there are 7 or 8 teams expected to compete. The first match of the tournament will begin at 10:00 a.m. at the Univic Gym.

WORLD MONOPOLY TOURNAMENT

to exclaim, "That's enough for ten cases of beer and five pieces of bubble gum," showing where his priorities lay. The funds are broken down as follows, although repair work is imminent:

Band-aids	\$10.00
Jock straps	5.54
W.C.I.A.A. dues	.50
Travel	5.00
Stationary	2.63
Graft	2.63
TOTAL	\$26.30

(For those of you who think that we're kidding, see Motion 16 of the 15th Regular Executive Meeting.)

The team has already developed a cumbersome bureaucracy. Denis Johnston is the Captain, having elected himself when nobody else was looking. George Manning (known as the Terror of Baltic Avenue) took over the Vice-Captain position when it was found that he is proficient in every vice known to 20th-century technology. Gordie Price was appointed Administrative Assistant (what else?), just to keep everyone looking at the alternatives. Winding out the red tape are Brian Corriveau, leader of a group of astute but corruptible Referees, and Mike Farr, captain of the Spare Drinkers.

When asked about his squad's chances in the upcoming World Monopoly Tournament at the Empress Hotel in February, Capt. Johnston replied, "Je ne parle pas l'espagnol," which, we are told, is his native Rumanian for, "No comment." Vice-Captain Manning added, "This is Univic's first chance in years for a major international championship," referring of course to the 1967 victories in Long Distance Basket-Weaving and the 400-Metre Grovel. Gordon Price, when questioned about his new administrative post, could only reply with a glazed look of inexpressible contentment.

Anyone interested in joining the team should mail his name, phone number, measurements, and loose change to the Uvic Extramural Monopoly Squad, c/o the SUB. For those wishing to form a cheerleaders section, the team song is printed below. (Sing lustily to the tune of "The Marine Corps Hymn.")

"From the slums of Baltic Avenue
To the Boardwalk and Park Place,
We will buy up all the properties,
Build hotels on every space.
We will drive our foes to bankruptcy
If they fail to pay the price,
But we cannot even start the game
'Til somebody finds the dice."

HELD OVER—
THE CROWDS SAY "IT'S TERRIFIC"
"Dammitall."
Why is everything we're good at illegal?"



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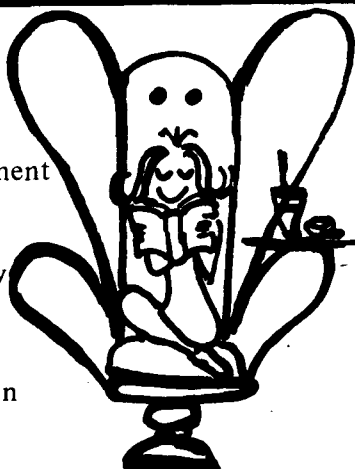
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OTHELLO

The Fine Arts Dep't is bringing in the superb film, *Othello*. Starring Laurence Olivier, this motion picture starts at 7:30 p.m. in MAC 144. Admission is 50¢ at the door (students are 25¢).

THE EVERGLADES

At 8:00 p.m., the Audubon Series presents William Anderson and the film *Unique Water Wilderness - The Everglades*. At the McPherson Playhouse.

HELLO, DOLLY

The UBC Musical Theatre Society has brought their version of this popular musical over to Victoria as a prelude to its opening in Vancouver.

Performed at the McPherson Playhouse, *Hello, Dolly* will also play tomorrow night as well as at 2:30 p.m. and 8:30 p.m. on Saturday. Curtain tonight and tomorrow is 8:30 p.m. and tickets are available at the McPherson Box Office by phoning 385-5711.

INTRAMURALS

From 9:00 p.m. till 11:00 p.m., there will be Men's Basketball League Play.

GENERAL INFORMATION

PLAYWRIGHTING COMPETITION

B.C. is apparently having another centennial, and to celebrate the CBC and the Playhouse Theatre Company of Vancouver have gone off into a mad frenzy of cultural enthusiasm with the following result: anybody can write a full-length, one-act, centennial, or children's play and expect to win from \$250 to \$1500, plus possible production, providing of course that the judges decide your masterpiece is a masterpiece. Entries must be in by June 1st, and further information and entry forms for this competition may be obtained from the Playhouse Theatre Company, 560 Cambie Street, Vancouver.

The Playhouse's larger aim is to discover and foster new talent in the province, in recognition of the fact that in recent years, already a number of first-rate writers have emerged on the local scene and to encourage new works from those established writers.

THE SPANISH DANCE

Spanish Club Members and Friends! Another night of dining awaits you in the Club Tango Candlelight Room starting at 8:00 p.m., Jan. 30.

Admission is 40¢. Tickets will be available for this event on Tuesday, (Jan. 27) and Thursday (Jan. 29); refer to those dates, please.

THE FATHER

The Father is a brilliant and gripping drama by Arthur Strindberg. Univac and Victoria Theatre Guild are putting this on at the Langham Court Theatre starting on Jan. 31 and continuing till Feb. 7. Curtain will be 8:15 p.m. and tickets will be available at the Eaton's Box Office starting next Wednesday. Oh yes, Wandalie Hershaw will be directing.

CHINESE NEW YEAR

The Chinese Club and the Craigdarroch College will be celebrating the Chinese New Year with a festival on Sunday, Feb. 1st.

This will take place from 8:30 p.m. to 11:00 p.m. in the Commons Block. The charge, \$1.50 per person, includes a Chinese Dinner, a Dragon Dance plus other entertainment. Tickets are available at Craigdarroch College Office and the SUB. For further information please contact Richard Quan at 658-8249 or 658-5612.

CASINO NIGHT

The Rugby Club will be holding their Annual Casino Night on Friday, Feb. 6. Last year this event was very popular and it's great to see that it'll be back again - but a shame that it is not being put on by the R.A.

COLLECTORS

On Thursday, Feb. 12 one of the highlights of Twirp Week will take place. The Activities Council will be holding a Pillow Concert in the Gymnasium. The Collectors, supported by Maple Rock, will be playing. Starting at 8:00 p.m., admission will be \$1.50 (with AMS Card) and \$2.00 (General).

TWIRP DANCE

This will be the final activity of Twirp Week. To be held on Feb. 13, the Activities Council will have The Hidden Fifth.

WILL YOU FILL OUT ??
A housing questionnaire when it arrives in the mail in early February?
Please do it's important!



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Solitaires Have a New Look

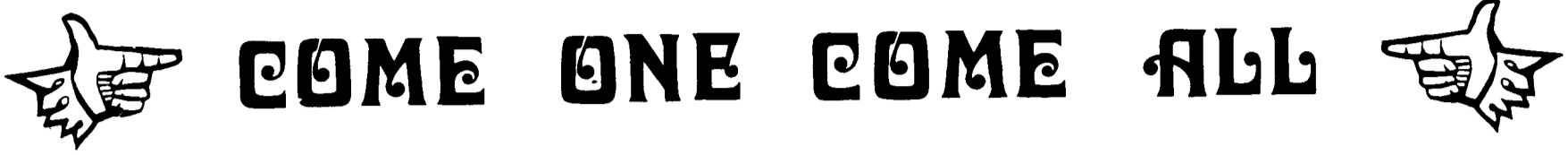
and a verve in keeping with the trend towards modern. The swirl and twist of the settings give grace to the finger - point up the sparkling qualities of the gems. Exceptionally effective, simplicity is their keynote.

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HURRY * HURRY * HURRY



COME ONE COME ALL

see your r.a. in action

READ

the non-motion of the year.

FEEL

the humanity as they say they don't really mean it.

HEAR

your vice-pres. and treasurer demand the editor's head.

WONDER

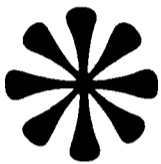
at their motives

SEE

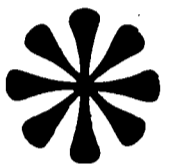
them slay the pubs director dragon.

SMELL

their withdrawal.



CLAP! BOO! CHEER! HISS!



TIME

Sunday, Jan. 25, 7:30 p.m.

ADMISSION

Keen interest in sandbox politics.

PLACE

SUB Upper Lounge.

DRESS

Robe + Hood - fiery cross optional.

Inserted by the Univic Barricade Bombshell and Bandiad Supply Corp.

Our motto: "Left or wright don't get up-tight make a profit from the fight."

Published as a public-service announcement.

IN MEMORIAM

In fond and loving memory of two hundred and fifty of your dollars - passing away next Sunday to finance secret agent 007½ in his latest escapade. The money will be missed by many bereaved students and sadly missed by many important projects.

mourn

the fact that a minority of your council succeeded in passing stage one of this motion (five for - two against - six abstentions) and the fact that your R.A. will probably pass stage two (ratification).

glory

In the inventive genius of this year's winner of the grubby trench coat award and his invention of the "build-it-yourself" draft-dodger (kit #IRS 1834).

rejoice

at his exhilaration in flight and counter-flight and at our exhilaration in the sexual encounter he has visited upon us.

seek

your representative assembly-men and inquire why a one way bus ticket would not have served as well.

beseech

your representative that he may deliberate wisely in ratifying this expenditure.

pray

that such gullibility does not degenerate into habit.