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the Martlet

The "Partridge Family"!

Volume 10, No. 4

UNIVERSITY OF VICTORIA

September 10, 1970



Citizens of the Sea come in all shapes and sizes.

photo by Ed Gould

New nation declares oceanic sovereignty

The birth of a country was hailed September 3rd aboard a yacht moored in Victoria's inner harbour.

Speaking on behalf of the Citizens of The Sea, Jeremy Hewitt, spokesman for the new nation, stated that a declaration had been sent to United Nations Secretary General U Thant and the foreign ministers of the USA, Britain, France, Russia and Canada.

The move to declare sovereignty over the entire ocean surface of the world was precipitated by the inability of

landlocked politicians to look after their land resources while demonstrating a total lack of understanding about the world's sea resources.

He was confident that Citizens of The Sea would be more aware than landmen of the dangers of depleting its resources. "A person who has bounced around on the sea is more sensible and respectful. He has learned to accept his environment, rather than try to defeat it."

Local newsmen did a good deal of bouncing around as the press conference got under way aboard

the sailing vessel last week. The press conference / party lasted almost all day and the booze flowed freely. Hewitt proposes that the organization be committed to fun while carrying out a deadly serious purpose. "There are just too many people walking around with long faces", he said, "that's half the problem."

The boundaries of the new nation will be low tide level around the world. The feeling among the organizers is that if other countries want a twelve mile limit, Citizens of The Sea will reciprocate by declaring a

twelve mile limit inland.

Hewitt says the organization is committed to peace. "We'll buy off a country that's particularly obnoxious, rather than go to war".

Using the gold standard, Hewitt figures that COS will be the richest country in the world. His calculations are based on the amount of mineral resources contained in and under the sea. COS wants to be consulted before any country passes legislation concerning the sea, and intends to tax the various countries for use of the sea lanes.

Although the chances of making countries pay are minimal, COS could become a very significant pressure group in the various capitals.

Passports are being issued to any person who desires citizenship of the sea. The cost if \$7.50 (cheaper than a Canadian passport) and the COS land address is Box 5052, Victoria, B.C. All money raised through the sale of passports will be placed in a trust fund to be used in defence of the sea. Trustees will be named shortly.

Request for permanent liquor licence refused

Patrons of the campus pub will have to be contented with three-evening-a-week service for the coming term at least.

Secretary to the Liquor Control Board, V. Woodland, has promised co-operation in extending the present 'special occasion' permits to allow operation of the pub three days a week but has denied the A.M.S. permission for a permanent license on the grounds that "they are not even entitled to apply for one." Mr. Woodland based his claim on a vague Order-In-Council which prevents licensing

of establishments which are located on government land. Under the Universities Act all lands and properties of the university are vested in the Board Of Governors but their title rests with the Crown.

Solutions to this conundrum are currently being studied by members of the Executive Council. It is believed, particularly in view of the Morrow Commission recommendations regarding licensing areas, that a permanent license can be obtained within the next six or eight months.

In the meantime, pub person Derek Thompson is seeking to extend current pub hours to 4:30 until midnight or later each operating day and to have both SUB lounges operate at 'licensed' areas during the Friday Cabarets. Live entertainment will be provided in the upper lounge and recorded music in the basement.

Prices may, however, have to be raised to compensate for losses incurred through the theft by patrons of beer and wine

Continued on page 10

Day-Care needed, says SUB employee

An attempt to start a Day-Care centre on campus is getting underway under the guidance of SUB employee Betty Cooley.

The proposed Day-Care centre will alleviate one of the prime worries of mothers who are working on campus or studying. If the proposal goes through, mothers will be able to leave their pre-school children in competent hands while they go to classes.

According to Mrs. Cooley, the centre has been necessary for a long time, and mothers have had to go through a continuing problem of finding reliable baby-sitters at a reasonable price.

The main problem right now is to convince the administration of the need for such a Day-Care centre. If enough students get behind the idea, it is hoped the administration will allocate the necessary space to set up the Centre.

In order to compile the necessary information for making a case to the administration, questionnaire forms will be included in the Survival Kit being distributed during registration. Students recognizing the need for such a service are urged to fill out the form and return it to the SUB.

AMS FROSH WEEK ACTIVITIES (Sept. 14-19)

MONDAY

- 12:30 PM Live band - "BUCKEYE" - in front of Sub
- 5:00 PM Pub opens to 19 and over-lower lounge
- 8:00 PM Live band begins to entertain at Pub- admission 25c per person

TUESDAY

- Frosh Tickets Go On Sale To Frosh Only
- 12:30 PM All Frosh to meet in the Gym
- 8:00 PM Soc Hop with live band begins - Upper Lounge- Admission: Boys 50c Girls 25c

WEDNESDAY

- 12:30 PM Live band - "PASTIME" - in front of Sub
- 12:30 PM Pie Eating Contest in front of Sub
- 5:00 PM Pub opens - Lower lounge
- 8:00 PM Soc Hop with live band begins - Upper Lounge

THURSDAY

- Frosh Tickets Go On Sale To Upper Classmen
- 12:30 PM Live band - "ASSHERIFF" - in front of Sub
- 12:30 PM Introduction of Frosh Queen Candidates - in front of Sub
- 8:00 PM Soc Hop with live band begins - Upper Lounge

FRIDAY

- Last day for Frosh Danch Tickets
- 12:30 PM Live band - "OAK" - in front of Sub
- 12:30 PM Tricycle Race around ring road
- 9:00 PM FROSH DANCES begin;
Club Tango-Seattle's "CHINOOK"
Purple Onion - Victoria's "SAD BIRD"
Craigdarroch College - Vancouver's "CROSSTOWN BUS"
- 10:00 PM
Frosh Queen Contest winner will be announced at all three dances.

SATURDAY - SHINERAMA DAY -

- lend a hand shining shoes in aid of CYSTIC FIBROSIS
- 8:00 PM
FOLK CONCERT starring CASEY ANDERSON and GEORGE MCKELLYEY in the GYM. Tickets \$1.50 (Sub office or at door)

Note:

Entry forms for the pie eating contest and the tricycle race may be picked up at the Sub office. For Shinerama register at the booth during registration or at Sub office.





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Fun games during Frosh Week

by Harvey Southam

The university season opens again with another exciting frosh week, probably the most memorable six days of the school year.

Pubs, sochops and noon hour rock and roll are climaxed on Friday with three frosh dances and on Saturday by Shinerama '70.

The frosh dances will be held at Craiddarroch College, The Purple Onion and the Club Tango with tickets for sale at the sub office on Tuesday and Wednesday for frosh only and on Thursday and Friday for everybody else. Only Craiddarroch will have bar facilities, (3 for \$1) B.Y.O.B. at Purple Onion and Tango.

Good music has been promised for the dances - Crosstown Bus at Craiddarroch, The Chinooks (from Seattle) at the Tango and Sad Bird at the Purple Onion.

These bands, with the exception of Crosstown Bus and The Chinooks can be heard at noon hour in front of the sub on every day except Tuesday and Saturday. Tuesday lunchtime is occupied by a confrontation between the Frosh, university president Mr. Partridge and student body president Robert McDougall.

Saturday features Shinerama '70 - a shoe shining campaign in Greater Victoria to raise money for the research of Cystic Fibrosis, a disease that has taken more lives than polio did at its pre-vaccine worst.

Shinerama '70 will include a lunch sponsored by the A.M.S. and in the evening a concert by folk singer Casey Anderson and comedian George McKelvey.

Anderson is a veteran of the Glen Campbell Show and every Playboy club who has

just recently completed a tour with Blood, Sweat and Tears. He sings, plays, composes and arranges while he performs all types of contemporary American music.

George McKelvey is fast becoming "THE" comedian of the college circuit. He has appeared on Johnny Carson and Merv Griffin and last year he made an appearance at Uvic with the Glen Yarborough show.

The show looks to be an exciting one with all profits going to the Shinerama fund. The admission is \$1.50 and those who participate in the shinerama will be let in free.

On Monday and Wednesday nights between eight and twelve there will be pubs in the upper lounge of the sub. Admission is 50c for only those who are over nineteen. Beer and wine are available with the added enjoyment of live entertainment.

Downstairs in the sub on Tuesday, Wednesday and Thursday sochops will be held also with live music. Admission is 50c for boys, 25c for girls.

A high-light of the week is the crowning of the frosh queen. The queen will be crowned at the frosh dance at Craiddarroch College and everybody can view the candidates on Thursday at noonhour in front of the sub.

Something a little different is planned for Wednesday lunchtime in front of the sub with the pie eating contest. So go out and watch the big boys gorge themselves.

The annual frosh fear of a kangaroo court or a lynching by the upperclassmen heavies will not be around this year. If someone tries anything, frosh, beat the hell out of them.

Shinerama money to aid

Cystic Fibrosis victims

On Saturday, September 19, students of the University of Victoria, along with student nurses from St. Joseph's and Royal Jubilee Hospital will be taking part in a massive shoe shine-Shinerama '70.

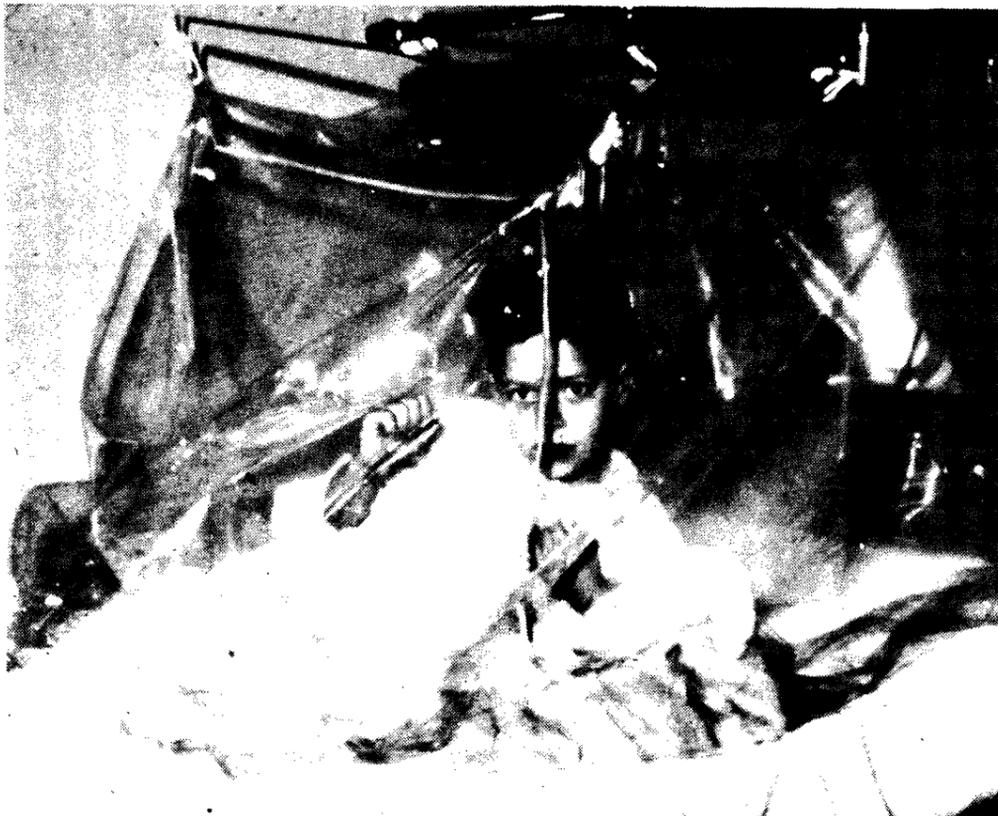
The money raised will be used for research into a disease affecting several thousand young children-Cystic Fibrosis.

by Judy Hedlin

Cystic Fibrosis is a chronic disorder involving about 1 in 1,000 infants. The most serious complication involves the lung. Researchers think these children are born lacking certain gland functions which allows the mucous glands to secrete an abnormal, thick, gluey mucous. Normal mucous is thin and slippery, helping to keep air passages clear and germ free. However, the thick mucous clogs the bronchial tubes leading to chronic lung infections, numerous attacks of pneumonia, shortness of breath and great difficulty in exhaling trapped air in the lungs.

A further complication is that this mucous also plugs the flow of digestive enzymes from the pancreas to the small intestine. This food passes through the system only partly digested which results in malnutrition in spite of a voracious appetite.

There is no cure yet for Cystic Fibrosis, but the symptoms - chronic lung infection, difficult breathing, failure to gain weight and salt loss can be treated. This treatment is extensive, entailing proper diet to maintain nutrition, the prevention and control of lung infections, the addition of salt and extra digestive chemicals to the diet plug the use of respiratory inhalation machines during the day and mist tents at night to loosen mucous plugs allowing free passage of air. In spite of this treatment the prognosis for these children is not very good until the exact cause is found. This can only be done through continuing research.



As part of Kevin's therapy each evening, he must sleep in a mist tent. This tent allows him to breathe more freely as well as inhaling anti-biotics to prevent infection.

Task Force useful, says Task Force

they say
they'll change
the constitution

by Pat Wolfe

Student council is working harder than ever, according to student council members reflecting on their summer jobs.

"I think the programs that will be coming out of this will be a lot stronger than the ones last year," Rick Calderbank, Student Campus Co-ordinator, said. He added: "It has been the most active summer in the history of the AMS."

Greg Fraser, Communications Director, feels the Task Force has been worthwhile "from the point of view of getting to know people in the administration." But I've got a few reservations, he said.

During the last several weeks Task Force members have found themselves increasingly crowded for time. "I've been so busy the

last three weeks I've been up here every night," said Fraser.

"I'm terribly busy re-writing the constitution," said Calderbank. "It has taken up all my time except for conferences."

Fraser has been working on Frosh Orientation, Shinerama, Foreign Students and Summer Activities. He recommends that the Task Force be implemented again next summer, but he advises not to give one person double portfolio responsibility because "it's just murder." Normally Summer Activities would not be the responsibility of the Communications Director.

The October student council elections are going to be something wild according to Fraser. There are sixteen Representative Assembly seats plus a few half year terms to be filled, two student Senators, the graduating class president, two referendums with a possibility of a third, and three Executive Council positions (Activities, Campus Co-ordinator, and Intra-Mural Athletics) to be decided all on the same day.

Derek Thompson, Publications Director, said its uncertain but possible that no AMS subsidy will

be necessary to finance the student handbook and phone directory. He hopes that the sales revenue and the advertising revenue will be enough to cover the production costs. "Advertising revenue from the directory is very substantial," he said.

When discussing the Task Force Thompson said: "I'm disappointed that there doesn't seem to be any likelihood that SUB expansion is going ahead. The two plans we've got now just look like a further delay. We're never going to find a solution that pleases everyone. And this is one thing I thought would come out the Task Force."

Another disappointing thing Thompson noted was that the AMS is not going to have a permanently licenced drinking area. The Liquor Control Board turned down the AMS's application for a permanent licence because the provincial government considers a university campus as provincial land and pubs are not allowed on provincial land. Presently the Liquor Control Board allows the AMS nightly permits Monday, Wednesday and Friday for Cabarets in the SUB.

THE MARTLET
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The Martlet

Editor: Bob Higinbotham
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 Contributors: Ray Kraft, Michael Farr, Judy Hedlin, Ed Gould
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Editorial:

Wake up, Sleepy Hollow

For a great many years now the University of Victoria has earned a reputation as the more boring, isolationist, and insignificant university in western Canada.

Over the last four years many of the finest faculty members a university could want have come and gone. Some have been thrown out, some have been non-renewed, and others have been denied tenure. Most have left of their own free will, thoroughly disgusted with the unimaginative ho-hum attitude of both students and administration toward experimenting with far-out ideas and new life-styles.

The students here are unreliable. No matter how much they like a professor and his course, there has been only one instance where they lifted so much as a finger to help the guy out when he was being harrassed by the neanderthal men of the administration. That instance was the Tarlton-Schwartz firing, when a couple of hundred students staged an abortive overnight sit-in that was more of a tea-party than anything else.

The students of this campus seem to have a commitment to nothing except obedience; bored obedience. This commitment is nurtured in most classrooms and is apparent in any kind of dealings with figures who represent authority. Most students are even afraid to talk to the AMS president, Robert McDougall, a shy fellow who likes nothing better than to be left in peace with his crossword puzzles.

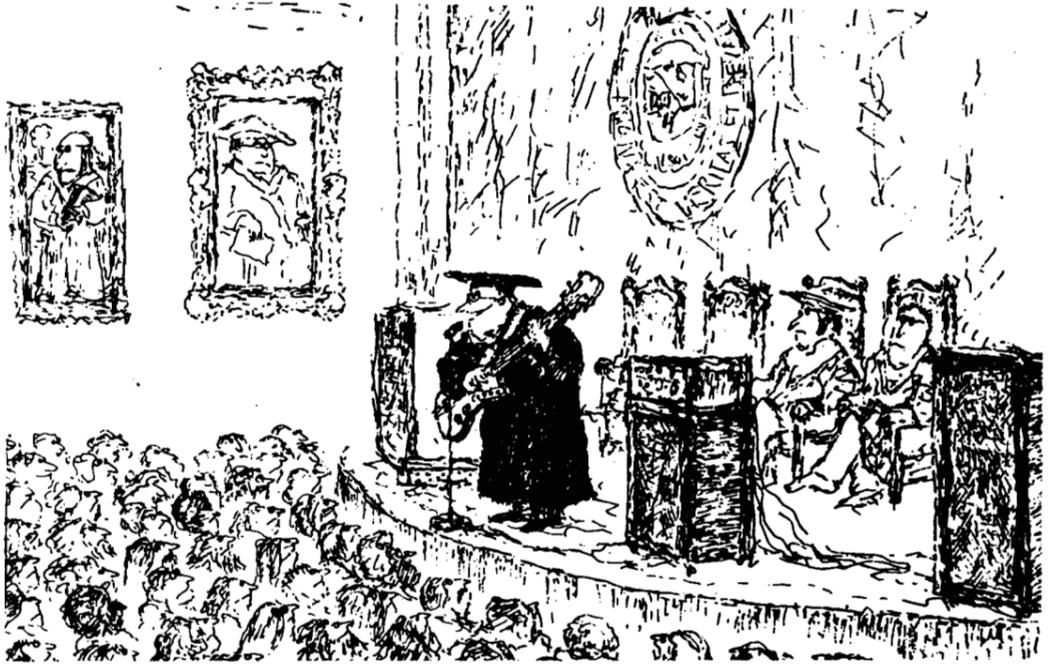
Well, the shit is going to come down this fall, and it's a good idea for people to start organizing. If the administration (read Partridge) is allowed to purge faculty, and it's in the works, you can all say goodbye to a higher education. You all know by now that your degree will be worthless anyway. But we've all got a chance to grow up here, if we take the chance.

People here have got to stop being afraid to respond naturally and spontaneously to each other and the people with the power. You give them that power by acquiescing to all the crap they hand down.

We've got to be more selective. Instead of accepting everything, we've got to know what we want and then we've got to get it. And instead of worrying about procedure as if it was holy, we must be direct and straightforward.

A professor who is non-renewed by a legal process is still fired. For us to say, "Oh well, there's nothing we can do, it was all legal" is bullshit. If a professor is forced to leave and we don't want him to leave, and he doesn't want to leave, then we keep him here.

It's very simple, and that's how the University of Sleepy Hollow grows up. We seize control of our own destinies, wherever we may be.



"WE've re-struct-ured
 The fac-ul-ty stu-dent sen-ate, yeah man;
 We've a-bol-ished.
 R.O.T.C., ooh-ahhh;
 There are eight-y fo-ur blacks
 In the fresh-man class, oh yeah..."
 reprinted from the New Yorker

Task Force useless says Task Force instigator

by Michael Farr

I've come to the conclusion that the Task Force has been a step backwards for the A.M.S. Money has been, unfortunately, wasted in trying to improperly renovate a floundering student union.

The AMS has long been built on voluntary work by the student body — an important concept of student involvement. So, four students were hired for the complete summer as well as one for May and June. It so happened they were administrative officers who felt their portfolios needed preparation throughout the summer for the upcoming term.

For a full time job they received \$350 a month. I supported the rationale behind their being hired but now feel they have done more to destroy than to rectify the present reputation of the AMS.

This is not a slap on the wrist to these four individuals — it is a slam against the principle of paying people to do work which should be done voluntarily by a group of interested individuals.

These students voluntarily ran for office last January to offer their services gratis. They have, consequently, spoiled the incentive of interested students to get involved within the confines of the SUB.

I hope the Task Force is discontinued before it completely destroys the basic fabric of the AMS — voluntary involvement.

Never has interest in Council meetings been at such a low ebb. One Summer Quorum meeting was cancelled because of lack of quorum (only need 10 of 45 members to qualify for quorum) and another was held (because of 'important business') despite guests (six) outnumbering members.

The attitude of the Task Force was depressively non-chalant—why have meetings when nobody really cares what we've been doing? And what they've been doing is 'carrying out' summer business due to the absence of a Business Manager. Most have been galavanting off to places such as Ottawa and Edmonton as well as one member tripping around Ontario for a month.

I seem to recollect they were being hired to help prepare a worthwhile program for September. Greg Fraser has been working on this — but just for Frosh Orientation. Actually, Greg has ended up looking after Summer Activities — a job he was not hired for. He has also written briefs but, in all honesty, so what? I believe attempts should have been made throughout the summer to implement his proposals. Maybe you'll hear about them later — I hope so.

Deryk Thompson, more or less assuming the leadership of this merry band by default, spent August doing his Handbook. Judge that for yourself. Throughout the summer he has taken over control of the Cabaret and Pubs (for his extra pocket money) as well as the purse strings of the AMS. In four months he's managed to operate successful Cabarets and Pubs, a handbook and set a procedure to produce a Telephone book. (Something George Manning, past Publications Director, did for nothing last summer). Four months for this.

Then there is Rick Calderbank. No longer is Rick a member of the AMS — although he is still a member of Council (Student Campus Development Co-ordinator). In fact it is very debatable that he was eligible to run for Council last January, while taking only one course. He has worked hard, it seems, because he's up at the SUB a lot. When not there he's in Vancouver or further East. He has tried to start a Business Society then passed that on to Dave Inkster (hired by the Employment Office). I'm still trying to figure what Rick has done. By the way, he's off to Europe with AMS money in hip pocket in a few weeks. But please remember, he's worked awfully hard.

Then there's the President of the Council — hired because the Constitution says to hire him. Robert McDougall is tough to corner when it comes to what he's actually done. One gets the feeling he is frustrated over the lack of co-operation from the rest of the Force. He has a lot to account for in September as the supposed head of the Task Force.

The Task Force has not been worthwhile — that I'm certain of. But something has to be done to regenerate the AMS so that they (students council) can, without ill-feelings, demand your union dues each year.

Maybe next year we'll have a group who will sacrifice some of their time in the evenings to work on their respective portfolios and will be able to call on others to help them. Maybe.





by Ray Kraft

On being psychologically unfit for work

Someone remarked to me the other day that we must distort things into organized patterns. I began to think about it a little, then slowly I began to distort the idea into an organized pattern for myself. I applied the idea to work.

Work, I surmized, is the process of distorting an employer's distorted organized pattern of activity which brings him treasury notes which we have arbitrarily labelled money. Now money is a distorted organized pattern for a concept which has to do with freedom, values, and equality, plus a lot of other hokey things which are, in the main, irrelevant to my distorted purpose here, which is to discuss how a few local cats are distorting the idea of charity with a concept called creative leisure.

Can you dig this...you go to a headshrinker and act out a series of wild-eyed, insane confrontation routines which have all the earmarks of psychotic behaviour. You make out that you are some spiritual kick, which has all the trade marks of a messiah complex. The shrink gets worried that he is losing his marbles, and because most shrinks don't really know whether they are on horseback or afoot, he certifies you as being psychologically unfit for work. This means that in the eyes of the law you are a nut case, but a harmless nut case, and that you don't have to be locked away.

Then you proceed to the welfare office, your medical "release" clutched in your all-too-human hands, and ask (nay, demand) that society provide for your "needs," which it does, because in Canadian society the ancient religious myth that "without charity we are as the sounding brass and tinkling symbols" or some distorted notion as that, still runs deep in the heart of the Canadian mind..soul?

The next step is to set yourself up as some kind of creative artist, dig? You specialize in such things as interior design, and you make out that you are an artistic consultant on matters of aesthetic taste and you begin to lure onto your whole spaced-out trip, innocent librarians, well-to-do people with money, and write letters of application to the Canada Council telling them that you need \$80,000 to make a film on pollution in Canada.

From there on up the game has no holds barred. Anyone who doesn't go along with you, you turn on the gestalt confrontation routine and make out that it is they, and not you, that has lost their marbles, you tell the person that it is their ego which is blocking the channels of communication. You strip naked before them and shock their "taboo" sensitivities and you play the old game of: "Let's go to bed together if you dare," etc., etc. Essentially, you do anything in order to keep people from ever assessing your inner motivations, which is, in reality, your wholehearted desire never again to lift one finger to do useful work in this or any other society. In fundamental terms, one might term these activities (by some beguiled, liberal thinker) as living a symbiotic relationship with society; a more conservative thinker on the other hand may simply say in his crude terminology that you are a parasite.

My final distortion of this relatively unique phenomenon in Canadian society is simply this, if a man is psychologically unfit for work, he is automatically psychologically unfit for play as well, and must be given immediate treatment, such as electroshock therapy, in order to restore him to his senses....

Love and peace to creative leisure.

Arthur Hoppe
The great cop-out

Once upon a time there was a young man named Throckmorton McBean who thought that life was a drag and the world was going to hell in a handbasket. And he was right.

Young McBean went to the University of Megalapolis, mainly because he couldn't think of anything else to do. But he didn't study much. He felt the courses weren't relevant to his philosophy. And he was right.

He wore long hair, blue jeans and a khaki jacket, just like all his friends who were also protesting against conformity. They sat around, smoking pot, drinking wine and talking about how insensitive society was to their needs. And they were right.

They talked about the atrociousness of the war, the injustice of the draft, the inhumanity of racial discrimination and the rottenness of an affluent system which allows the wretched to go hungry.

And they were right.

A few of McBean's friends were militants. "C'mon, McBean," they would say, "let us go heave a brick at a cop to protest social injustice and save the world."

"I abhor violence," McBean would say nobly. "And anyway, what good would it do?"

A few of McBean's friends were idealists. "C'mon, McBean," they would say, "let us go forth to practice non-violence and preach love of our fellow man in order to save the world."

"Love and non-violence against the hydrogen bomb?" McBean would say practically. "What good would it do?"

A few of McBean's friends were pragmatists. "C'mon, McBean," they would say, "let us study hard for our degrees, seek positions of influence and reform this rotten society from within, thereby to save the world."

"What? Sell out to the Establishment?" McBean would say, appalled. "What good would it do?"

A few of McBean's friends were do-gooders. "C'mon, McBean," they would say, "let us join the Peace Corps and help the wretched to live better lives in order to save the world."

"With all the wretched there are, it would be a drop in the bucket," McBean would say with a shrug. "What good would it do?"

So McBean sat around, drinking wine, smoking pot and talking about what a drag life was. Which it certainly was. "See?" he said with a yawn. "I was right."

As the years passed and nothing much changed, his activist friends grew frustrated. The militants began giving up militancy, the idealists idealism, the pragmatists pragmatism and the do-gooders said the heck with bucking the tide.

They all came to sit around with McBean, talking about how the world was going to hell in a handbasket. Which it certainly was.

Without youth's enthusiasm for reform, society grew more irrelevant, atrocious, unjust, inhumane and downright rotten.

"See?" said McBean, nodding complacently as the world collapsed like a tired bladder. "I was right."

NOTE: Don't worry about the young who are fighting to change our ways; worry about the young who aren't.

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ALTHOUGH MUCH public attention has recently been focused on Edgar Benson's *White paper on taxation*, there has been another white paper presented by the government, the *white paper on indian policy*, which is worthy of equal consideration by the Canadian public.

This White Paper is important in the first place simply because it proposes to legislate out of existence the roughly half-million registered and non-registered Indians in Canada, a policy that has led to the charge of "cultural genocide" from many Indian spokesmen.

Secondly, it is of great importance because it provides a classic example of how western, liberal governments forever fail to arrive at real solutions to the problems they face because they are unable to comprehend, or admit, the true nature of the society in which they exist.

The White paper on indian policy does not appear as a monstrous, immoral plan for the elimination of the Canadian Indian population.

Rather, it is more subtle.

The government admits, albeit quite paternalistically that the Indian population of Canada is faced with grave problems; an incredibly high infant mortality rate, an average annual income of less than \$2,000 a life expectancy drastically less than that of white Canadians, and more.

The government also agrees that something must be done about these problems. Thus it presents the white paper, cloaked in liberal sentiments, as the "final solution" to the Indian problem.

On the face of it then, there is nothing blatantly immoral about the government's intentions. But given the massive Indian outcry against this policy, it would seem obvious that something, somewhere, has gone wrong.

What is needed, then, is an examination of some of the significant passages of the government paper to see just where the problem arises.

Legality doesn't make power

The government opens the white paper by stating:

To be an Indian is to be a man, with all a man's needs and abilities.

This fatuous beginning sets the tone for the government's condescending approach to the Indian's problems throughout the paper. Of course the Indian is a man. Did anyone doubt that he was a human being? But the government seems to feel the need to reassure the Canadian population that Indians are people.

To be an Indian is to lack power—the power to act as owner of your lands, the power to spend your own money and, too often, the power to change your own condition.

This again states the obvious; if the Indian had political power, then he would have no need for the government's special legislation.

But more importantly, this admission damages the government's contention that all the Indian needs is equality under the law.

Simple legal equality cannot ever guarantee the political power that the government admits the Indian lacks.

Not always, but too often, to be an Indian is to be without without a job, a good house, or running water; without knowledge, training or technical skill and, above all, without those feelings of dignity and self-confidence that a man must have if he is to walk with his head held high.

What is important about this passage is that it exposes the government's euro-centric conception of culture; thus the government believes that running water and good houses form the basis of all culture, without examining the Indian idea of culture apart from these material things.

All these conditions of the Indians are the product of history and have nothing to do with their abilities and capacities.

This passage is crucial to the whole government argument, for by attributing the Indians' problems to an abstract entity called "history", the government mystifies the situation.

History does not produce things, men do. And the men who produced the problems of the Indians were the white men. Thus one would think that Indians might have a legitimate claim against white society for reparations for past wrongs.

However, by attributing these wrongs to "history", the Government precludes the possibility of such a claim. *Indian relations with other Canadians began with special treatment by government and society, and special treatment has been the rule since Europeans first settled in Canada. Special treatment has made of the Indians a community disadvantaged and apart.*

This passage presents the second main point of the government's argument, and it is equally as misleading as the previous one.

Special treatment did not make the Indians disadvantaged; it was only harmful special treatment that did this—that is, the murdering of Indians and theft of Indian lands by white men.

But the remedy for this negative "special treatment" is not the abolition of special treatment, but rather the institution of *positive* treatment.

Now that Indians have been reduced to a disadvantaged status, the solution to the problem is not to suddenly decide to treat them as equals without first raising them up to real equal economic status. Rather, what is required is positive special treatment, which would first provide Indians with a material basis of equality before engaging in empty egalitarian rhetoric.

This proposal is a recognition of the necessity made plain in a year's intensive discussions with Indians people throughout Canada.

This passage makes a factual claim which simply does not seem to be true.

The "intensive discussions" consisted of brief meetings with various Indian bands; at no time were the Indian organizations and brotherhoods consulted. And the government's claim that this policy is a "recognition" of needs brought out in these "discussions" is belied by the fact that the major point of the policy is the abolition of Indian reserves; yet this was not mentioned in any of the Indians consultation hearings.

The policies proposed recognize the simple reality that the separate legal status of Indians and the policies which have flowed from it have kept the Indian people apart from and behind other Canadians.

This simply restates the government argument that special (or separate) treatment has created the Indians' problems. And as seen above, this is not the case; oppression and exploitation at the hands of the white man has done this. The remedy for this is not simply to stop the oppression, but to repair the past wrongs, as much as possible, perhaps in the form of reparations.

In recent years there has been a rapid increase in the Indian population. Their health and education levels have improved. There has been a corresponding rise in expectations that the structure of separate treatment cannot meet.

This claim is simply not true. As a matter of fact, the Indian mortality rate has increased by six percent over the last three years.

What is needed is immediate attention to the problem (that is, special treatment of some sort) not the governmental formula of treating everyone equally without provision for special need.

Partnerships are relative

The Government states that it: *seeks a partnership to achieve a better goal. The partners in this search are the Indian people, the governments of the provinces, the Canadian community as a whole and the Government of Canada. As all partnerships do, this will require consultation, negotiation, give and take, and co-operation if it is to succeed.*

But unequal partners, operating from unequal economic bases, soon find that their partnership dissolves into a single-partner partnership, as the larger partner dominates and overwhelms the lesser. For a true partnership, the material basis of equality must first be provided.

Governments can set examples but they cannot change the hearts of men.

This statement is simply false, as any observer of modern mass media's ties with governments will well know.

Indian people must be persuaded, must persuade themselves, that this path will lead them to a fuller and richer life.

This statement seems out of place in a paper supposedly offering a tentative policy for consideration, and it contradicts the government's assertion that "hearts of men cannot be changed". If the government claims that Indians must be persuaded, it would seem the policy decision has already been made, and that the only task left is to implement it. This seems to be a long way from the stated government reliance on consultations, discussion, and meetings with the Indian people to determine their future.

If Indian people are to become full members of Canadian society they must be warmly welcomed by that society.

This again shows the euro-centric outlook of the government, since it places the burden of acceptance on the white members of that society.

Nowhere is it mentioned that the Indians might not wish to join our white society.

The policy rests upon the fundamental right of Indian people to full and equal participation in the cultural, social, economic and political life of Canada.

To argue against this right is to argue for discrimination, isolation and separation.

Again the government states its fundamental position on the Indians' problems: namely, that they must be integrated into Canadian society.

Of course, the government does not state just how "full and equal" this participation in Canadian life will be if no special treatment is given to Indians.

We may easily foresee the Indians being forced to give up what assistance they now receive and instead rely on welfare, but other than this the government seems to have little to offer.

And of course, to argue against the government is not to argue for reparations to first enable the Indians to achieve economic equality before taking away their treaty rights.

No Canadian should be excluded from participation in community life, and none should expect to withdraw and still enjoy the benefits that flow to those who participate.

This could be the giveaway to the government's reasons for this policy. What is brought up here is the question of taxes.

The government is saying that it will not provide services for people who are not in a position to pay taxes. And this is crucial, not so much in the form of income taxes (since most Indians do not make enough money to pay such taxes), but in the form of land tax, which will certainly affect the Indians drastically once the reserves are broken up.

Hamburger is expensive

With this, the government concludes its basic arguments for the proposed policy, and turns to the specific points of that policy.

Legislative and constitutional bases of discrimination must be removed.

Canada cannot seek the just society and keep discriminatory legislation on its statute books.

The Government believes this to be self-evident.

It is all very well to abolish the legal bases of discrimination, but this will not affect the problem unless the fundamental economic base of discrimination is also removed.

And this will not be done by relegating all Indians to the welfare dole.

As blacks in the U.S. found out, the right to sit at a lunch counter means little if one still can not afford a hamburger.

Also, the present legislation, which is admittedly unjust and must be changed, still provides some measure of protection for the Indian during his struggle for his human rights. The proposed government policy would abolish this meager protection and still not ensure the fulfillment of these rights.

2. There must be positive recognition by everyone of the unique contribution of Indian culture to Canadian society.

This is a basically meaningless proposal, for it does the Indians little good to be patronized for their contribution to Canadian society if that society still continues to exploit them.

3. Services must come through the same channels and from the same government agencies for all Canadians.

This is an undeniable part of equality. It has been shown many times that separation of people follows from separate services. There can be no argument about the principle of common services. It is right.

Here again, the government relies on its fundamental assumption that equal treatment is a necessity for the just society.

But as pointed out earlier, this is not necessarily the case. Equal treatment is only justified in the case of equal needs, and the Indians needs are great. Also implicit in this is the assumption that common services has provided for the needs of non-Indian people in the past. And, as anyone with any familiarity with welfare services will tell you, this is surely not the case.

One significant example is the case of the Metis; These people, although classified as non-Indian and provided with the same nominal services as other Canadians, are generally admitted to be in a worse situation than the registered Indians who have separate services.

4. Those who are furthest behind must be helped most.

This is a basic contradiction to the government's previous fetish about equality, but it does not provide a workable solution to help those furthest behind.

Rather, given the previous principle of common services, it is apparent that the help mentioned will be seen as welfare. And any poor white Canadian (the furthest behind in this society) will bear witness that he is not being helped the most.

Red land can be white profit

An important clue to the government's intentions may be garnered from the following passage.

Private investors have been reluctant to supply capital for projects on land which cannot be pledged as security.

American companies are eager to begin the development of the Canadian north via the Mid-Canada Development Corridor, but they cannot do so as long as the Indian reserves within that area are protected from alienation by the government, as is required by the present Indian Act.

However, once the government lifts this protection, as it proposes to do in the white paper, the Indian lands will be able to be pledged as security for development. Since the Indians have little other resources, the land is all that they themselves could pledge in order to obtain necessary development capital. The land will ultimately then be taken out of Indian control.

This is one of the weaker points of the government's proposals, especially given the Canadian government's past history of "recognizing" legal obligations to Indians.

The recently-announced Canadian government *White paper on Indian policy* proposes to commit cultural genocide in eliminating what even now are minimal Indian rights, and completely ignores the historical fact that whites, as exploiters of Indian lands, owe financial and material reparations to every Indian. So claims the *Organization for social justice and reconstruction*, a committee of students and professors at the university of Waterloo who are beginning a program of research for the benefit of minority and repressed populations.

This history of broken treaties and false promises raises grave questions as to how these "legal" obligations are to be fulfilled. Yet this is one of the crucial issues concerning Indian policy since all Indian spokesmen seem to agree that before further steps are taken to formulate an Indian policy it is absolutely necessary to fulfill existing treaty obligations.

However in response to this concern over treaty rights, the government simply proposes to appoint a commissioner who will: *classify the claims that in his judgment ought to be referred to the courts or any special quasijudicial body that may be recommended.*

What this does is simply to remove the fulfillment of these obligations one step further from the government. In effect, the government will not only decide what is "lawful", but it will also appoint a functionary who will be the sole judge of what claims will even be considered as either lawful or unlawful.

Further, although some brief mention is made of these "lawful" claims (that is, treaty rights), no mention is made of "moral" obligations. This quickly absolves the government from any responsibility for the great number of Indians without treaties. It eliminates any basis for Indian claims for reparations. And it effectively proscribes any of the aboriginal land claims, such as those being put forward in British Columbia.

The government ends the specific mention of these claims by stating:

These are so general and undefined that it is not realistic to think of them as specific claims capable of remedy except through a policy and program that will end injustice to Indians as members of the Canadian community.

The final point of the government's proposals is perhaps the most significant, for on face value it seems reasonable and just. However, the reality of its implementation could have disastrous consequences for Canadian Indians.

6. Control of Indian lands should be transferred to the Indian people.

Thus, it surely seems just that Indians have control of Indian lands; however, certain problems quickly come to light.

In the first place, as previously noted, the government will be the final judge of what actually is Indian land.

Secondly, the question arises as to how long this land will effectively remain within Indian control.

Given the reality of expropriation, the earlier-mentioned need to pledge the land as security in order to obtain necessary development capital (most probably with U.S. corporations), and the problem of land taxes, it would seem unlikely that the land would remain under Indian control for a long period of time.

And despite its earlier claim that "those furthest behind must be helped most", the government does not intend to make special tax provisions for the Indian, as evidenced by the following:

When the Indian people see that the only way they can own and fully control land is to accept taxation the way other Canadians do, they will make that decision.

The Government then proceeds to investigate the problems of implementing this policy.

The Government proposes to ask that the associations act as the principal agencies through which consultation and negotiations would be conducted, but each band would be consulted about gaining ownership of its land holdings.

And this, in itself, raises further problems.

The Indian associations mentioned were not consulted by the government in the formation of this policy but now they are to be consulted about its implementation. Given the past history of the "consultations" it would be quite surprising if the associations felt much would be accomplished by more "consultations" with the government, especially "consultations" concerning a policy to which they are solidly opposed.

Secondly, the Government states that each band would be "consulted" about its particular holdings.

The problem here is that the band is not an Indian organization at all; rather it is a unit of Indians set up for governmental administrative purposes, often overlooking tribal differences. This concept is explicitly defined (by white men, of course) in the second point of the Indian Act.

It is with this unit, and not with the Indian organizations that the government will discuss specific land transfers.

The Government hopes to have the bulk of the policy in effect within five years.

This passage is significant in two respects. In the first place, it seems to show that the government is not really too concerned with the proposed "consultations", and is preparing to go ahead with this policy.

And secondly, it shows that the government is not at all in touch with the reality Indians would face once this policy was put into practice.

Given the government's avowed intention to proceed, its refusal to consider special treatment of some compensatory sort for the Indians (perhaps reparations), and the reality of the class society and economy into which the Indians would be thrown; it can only be concluded that the government — consciously or not — will prepare within the next five years the final elimination of the Canadian Indian as a definable body within this society.

Ottawa assumes too much

The government concludes the *white paper on Indian policy* by stating:

A policy can never provide the ultimate solutions to all problems. A policy can achieve no more than is desired by the people it is intended to serve.

This shows the government's aversion to reality, since it seems the government assumes this policy is actually desired by the Indians as the solution to their situation.

But in actual fact, this policy has been virtually unanimously decry by Indian spokesmen as a program of "cultural genocide".

Finally the government states *the essential feature of the government's proposed new policy for Indians is that it acknowledges that truth by recognizing the central and essential role of the Indian people in solving their own problems. It will provide, for the first time, a non-discriminatory framework within which, in an atmosphere of freedom, the Indian people could, with other Canadians, work out their own destiny.*

This underscores the whole problem of the government's proposed Indian policy, for it again shows how far removed from reality the government's assessment of its own society actually is.

The government is able to offer this policy as a framework within which Indians will work out their own destiny only because it subscribes to the myth that non-Indian Canadians, who are afforded legal equality, are able themselves to control their own destiny. However well-mean-

ing or malevolent, no government can hope to provide a realistic solution to problems when it bases its whole approach on the assumption of a myth.

In view of this examination of the *White paper on Indian policy* it is obvious that something is drastically wrong with the government's proposed "final solution" to the Indian's problems. This does not seem to result from any manifest government hostility or indifference to the problem (although this hostility very well might be present but unspoken).

And it does not result solely from the internal inconsistencies, distortions and half-truths found in the paper.

Rather, it follows from two main assumptions that the government makes — assumptions common to any liberal investigation of a problem which renders any liberal solution to the problem all but impossible.

THE FIRST ASSUMPTION is that "history" has somehow created all these problems for the Indian.

But as shown earlier, this ahistoric approach (common to most liberal spokesmen) serves only to obscure the fact that history consists in the actions of men relating to their specific socio-economic situation, and that white men (not some abstract entity called "history") have done this to the Indians. Thus, the liberal approach precludes the possibility of reparations to the Indians for past wrongs suffered at the hands of white men.

SECONDLY, THE government states that "special treatment" of the Indians has made them a disadvantaged group apart from the rest of Canadian society.

This ignores the historical fact that the Indians' plight had been created by *negative* special treatment (such as the payment of reparations to Indians to bring them up to a standard of life whereby they could enter Canadian society as truly equal economic partners if they so wish).

The reason the Government cannot deal with this point is that it assumes the common liberal myth that society, as it is now constituted, affords an equal opportunity to all of its members. That is, society forms an undifferentiated whole, devoid of classes, and that given legal equality, the Indian will be able to proceed up the ladder of social mobility as can non-Indian Canadians.

This liberal myth of a classless, upwardly-mobile socio-economic whole had been ably exploded by John Porter's book *The vertical mosaic*, which clearly documents the existence of rigid classes, without possibility of upward movement in Canadian society.

Thus, in the final analysis, the government white paper cannot hope to offer a viable solution to the problems confronting Canadian Indians because it is based on a mythical model of Canadian society which does not correspond to the socio-economic reality with which all Canadians, Indian and non-Indian, are faced.



by Ed Gould

**Pulpmills
may mean
sweet smell of
success for
Frenchman**

A story carried in the news last week stated that if smell abatement technology continues to advance, the rotten stench now emanating from pulpmills "may be a thing of the past" within 10 years.

Many people who think 10 years is a long time to hold their breath will be heartened to read that the eminent French odor expert, Pierre Le Pew, was "nosing around" British Columbia this week. M. Le Pew, who resembles an anteater with blue eyes, was interviewed by a reporter:

REPORTER: I understand that you hope to remove the smell from the pulpmills in the province.

LE PEW: That ees correc'. I 'ave come to - 'ow you say ett? Unstunk the stacks?

REPORTER: What are your qualifications for this job?
LE PEW: Eef you mean by zat, what are my success so far ...huh, huh ... zey are conseederable. For example, you 'ave 'eard of ze Paris Metro? Zat ees ze subway, non? Zat was a - 'ow you call it? A real bear pit, when all zose people they ride on there!

Believe me, monsieur, fifty million Frenchmen can be strong!

REPORTER: You improved the smell in the Paris Metro?

LE PEW: But of course! I 'ad the Metro Authority install perfume atomizers at every door on that subway train so that everytime someone she goes out - poof!

REPORTER: I see. What else have you done to make the world better for breathers.

LE PEW: I 'ave invent these desodorisant, INVIZZO.

REPORTER: I'm sorry. I've never heard of it.

LE PEW: Huh, huh. Too bad. Eet ees famous een France. Everyone want to wear eet. But ees very expensive and 'as one small flaw.

REPORTER: What's wrong with it? Doesn't it get rid of offensive odors?

LE PEW: Not exactement. Eet make you invisible so no one knows where the smell ees come from!

REPORTER: I can see why it's so expensive. But how do you propose to solve the pulpmill problem? Even if you make the ones we have now invisible, Premier Bennett says the province is to get

14 or 15 more during the next decade.

LE PEW: Zat sounds like a lot of kraft!

REPORTER: I suppose you're after the \$250,000 he's offering to anyone eliminating the disgusting smell.

LE PEW: Naturellement. Weeth my secret formula I weel make those steenk-aires smell like the fresh flower in ze springtime. Don' breathe a word of thees, but I plan to 'ave a helicopter drom flowers down the smoke stack. Soon, ze air in B.C. weel be fill weeth perfume like the Paris Metro, n'est pas?

REPORTER: But, that's preposterous! That won't get rid of the air pollution. It'll only disguise the problem.

LE PEW: But of course! You don't expect to get reed of what ees make the smell for just \$250,000? Ze pulpmill operators would gladly spend that themselfe. A rotten egg weeth the smell remove, she is still rotton, non? Those French, in that subway, eh? You don' theenk ...

REPORTER: I see what you mean. What sort of flowers will you use?

LE PEW: American Beauty roses.

REPORTER: Long stemmed?

LE PEW: Very long-stem, monsieur.

REPORTER: Excuse me, Mr. Le Pew, there's a long distance call from Paris for you.

LE PEW: 'Allo? Oui, mon General! Comment ca va? Tres bien, merci. I weel be there, mon General. Au revoir!

REPORTER: You're returning to Paris for a tete-a-tete with General Charles de Gaulle?

LE PEW: Non, non. Weeth my nose and the nose of mon General, eet weel be like a nez-a-nez. Actuellement, mon General ees to decorate me weeth ze Croix de Guerre and ze Order of Ze Odor. But first, I mus' find thees Garden of Butchart and order a few million rose.

REPORTER: Well, I sure hope your scheme works. Anything will be an improvement over the smell of pulpmills.

LE PEW: You worry too much, monsieur. You should be like ze politicians who say pulpmills are ze smell of prosperity.

REPORTER: I guess it all depends on how you hold your nose!

Guelph union declares bankruptcy

Guelph (The Chevron and CUP) The student union at Guelph has gone bankrupt and declared itself non-existent. The student association had been having financial difficulties throughout the last year since implementing a voluntary membership fee last fall.

Guelph was the first university to have a full time president and fees mushroomed to \$62 per student before a referendum finally put an end to dues.

The referendum had been called to deal with a number of issues, including a demand to impeach the editor of the school newspaper, the Ontarion.

The student government's financial problems have been acute since January when student pledges to join the by-then voluntary union by paying membership fees of \$15.50 per term dropped from 76 to an estimated 20 percent of the student body.

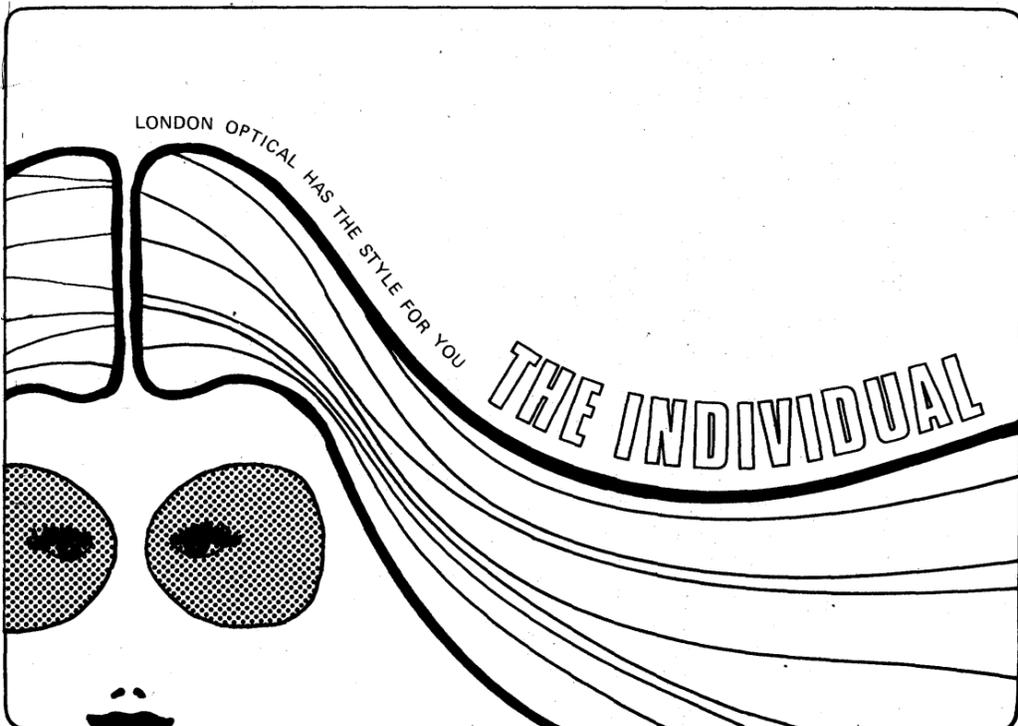
The association's debts totalled around \$20,000 most of which was owed to the university administration and IBM (for type-setting equipment used by the Ontarion).

At first bankruptcy had been ruled out because the association was a non-profit organization without share-holders. It was hoped that the student government could "declare-itself-non-existent" with the hope that their creditors would forgive and forget.

Apparently IBM has repossessed its type-setting equipment, but details as to the responses of other creditors are unavailable.

Plans are now being formulated for a new government in the fall and indications are that the government will be organized on a college basis, with the seven associated college student presidents plus an appropriate number of reps from non-college students constituting the council.

Further details are unavailable due to the non-existence of any spokesman from the old union which has vacated its offices. It is reasonably certain, however, that there will be a compulsory union fee charged to each student who registers next term.



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Were you using any method of birth control? No. Why?

YES? CAN I HELP YOU?

Yes... at least I hope so... I'm pregnant.

How many weeks?

About seven, I think.

Have you had a pregnancy test done?

Yes, it was positive.

How can we help you?

I want an abortion.

I see. Before I discuss that with you, we make it a policy to let a girl know all the ways to get through this whole mess. Regardless of what you decide, we will do anything within our power to help you.

First, you can have the child. We can help make arrangements with children's aid if you wish to put the baby up for adoption. Also, we can help make arrangements for a place where you can stay until the baby is born. You may also continue school during your pregnancy, if you wish.

How can I do that?

That's no problem: you would probably miss two or three weeks of school at the most. During that time, you could keep up with some of your work.

I can't do that; my parents would have to know.

Why? Do you live with them?

No.

Well then, why would they have to know? A lot of girls get through without their parents knowing.

Then there are the abortion possibilities. We can give you the name of a local doctor and psychiatrist who will present your case to the board at our local hospital. If you do get a legal one there, it will cost you about 35 dollars. Chances are you will be refused, but our doctor friends will make referrals to other centers where the abortion boards are not so ultra-conservative.

What if I am covered under my parents' insurance?

No problem. If you pay your ten per cent to the doctor, no bill or statement will be sent to your parents.

And if I can't get a legal abortion?

Then there are a few good illegal abortionists around; we are not sure who they are, but if you ask around, you can find one. If and when you do, come to us and we will check his name in the medical directory. Or if you cannot get his name, get a description of the contact arrangement. We can check most of them against a blacklist and tell you whether or not he is a butcher. Remember, your life and health are at stake.

Now, may I ask you a few questions? This is to help us determine why girls get pregnant, and hence to block those possibilities.

Yes.

Were you using any method of birth control?

No.

Had you ever?

No.

Why?

We thought we were being careful; we never had intercourse at the height of my period. Besides, it spoils the spontaneity, having to fit a diaphragm or use foam. My boyfriend says that wearing a condom spoils the feeling.

What about the pill?

I didn't know a doctor who would not hassle me. Besides, it has a lot of side-effects, doesn't it... like cancer, strokes, and stuff like that?

We know doctors who would have helped. There may be some side-effects, none of which are usually serious or lasting. If you take the

pill under a doctor's supervision and have the proper examinations, you should have no problems. Besides, the risk to life involved in taking the pill is something like 4 per hundred thousand, while childbirth has a risk of 24 per hundred thousand.

Most of the women who have problems with the pill are starting after the age of 35. Lastly, the new low-dosage pills appear to be even safer, although they haven't been on the market long enough to get an accurate estimate of how much safer. There is a risk in taking all prescription drugs. It depends on which you consider the lesser of two evils, pregnancy, or running up against some side-effects. If you can't use the pill, then there is always the IUD.

Yes, but I haven't had a baby, so I can't get an IUD.

That is no longer true. We know of doctors who will insert special ones in girls who have not had children.

The above conversation is typical of the twenty-five girls that we have seen in the past three months. It's about time that both parents and youth wake up to the fact that babies are not found under cabbage leaves, but happen because of sex.

Amazingly enough, many young people are still willing to play roulette with their futures now that it is not necessary. A few years ago, when even the word "sex" was evil, it was understandable, but now that contraception methods are freely available, there is little reason for an unwanted pregnancy. Then, the obvious question is why does it still happen?

Pregnant girls

There are some girls with psychological problems. These girls can only be helped by proper counselling. There are many that enjoy love however; that want nothing more, and they are certainly not disturbed in any way. Senior students at this university and others comment on the "stupid frosh". Wrong, people—by far the highest percentage are in second year or higher, with a good sprinkling of grads. Parents will probably say "promiscuous young people, not my son or daughter". Wrong again!

It has been our experience that many of these young people have only slept with one, or a very few others. They are not generally the hippie types you might imagine, but the straights. There are a few more facts that might be of interest to you.

Five per week

Besides the pregnant girls we have seen, counselling services was seeing five a week in January, and the centre in Toronto, that is affiliated with the University of Toronto, sees twenty a week. Most of these kids get abortions without their parents ever finding out.

Most of the girls are pregnant because they have been brought up to believe that sex is dirty and bad. This results in their feeling guilty about buying contraceptives and using them. They are frightened about going to a doctor to get the pill, or to a drugstore to get foam and condoms, because they have been taught from early childhood that sex and love are something to fear rather than enjoy.

Of course, all this goes for the boys as well. The boy is less likely to see the danger because he is not the one who gets pregnant, so his sexual attitude may be more liberal. I think a quote from a professional source will help clarify my point and give, I hope, a hint to parents.

"The boys and girls whose circumstances allow them opportunities of sexual adventure never intend to produce a pregnancy. They are experimenting with their emotions more or less light-heartedly or because it has become the fashion in their schools, bizarre as that sounds, to cultivate sexual experience. When, as sometimes occurs, the consequence is pregnancy, it is generally such a shock that the girl may take months to realize what has happened."

"Every one of these pregnancies is a tragedy. The responsibility for them lies with us, the older generation. We are allowing adolescents liberty of action without having taught them clearly and practically what powerful impulses they are playing with and what the consequences might be. If no change of behavior takes place in us, the responsible adults, the present tragic situation can only get worse." (Sex and Society: Wright H. page 41).

I don't think that young people will agree with everything she says, but it holds some grain of truth. Adults insist on making sex something to be scorned and little discussed. If the whole idea of sex was made a little more natural, I think we would see a reduction in over-sexed advertising, movies, and the sex crimes that are on the increase.

New morality?

It is possible that the new interest in sex in all the media is due to the coming of the "new morality". One statement which sums up the new morality very well comes from an English doctor, who works with the family planning clinics in England. She has given the pill to over five hundred unmarried students in the past two years. Her comment is this: "The girls are full of life and a love of living, which inevitably settles over the years as one descends into the pleasant, routine rut of marriage and maturity; sex to them is still an experiment and a joy instead of just another martial chore." (J. of Biosocial Science, 1969, 1, 307-313).

This does not necessarily mean that young people advocate promiscuity. The opposite is quite true. Young people are

even more down on promiscuous youth than adults can imagine. The girls are "pigs" to the uncouth and insensitive. To the others, they are sick and need help; they are looking for love and affection to the point of desperation, and alas, most of them never find it.

It is likely in the future that sex with affection will become the college code. Whether this is good or bad is in the future. It is believed by a great many experts, however, that sex is one of the most overrated indicators of morality. And most young people agree!

What can a parent do? First, give up condemning pre-marital sex. This does no good. By the time sons or daughters are ready to go to university, they have minds of their own. They are developing their own morals and code of ethics, which will differ from parents' as each generation's has from the last throughout history.

To harp on sex, and the necessity of retaining one's virginity, and to scorn unwed mothers only makes the stress greater for the girl or boy if they end up in trouble. They feel they cannot turn to their parents, for they know they will scorn them as they have when hearing about some kid down the street. Parents should not try to judge their children. A remark made to a friend of mine under these conditions to his parents when he told them he was marrying an unwed mother was, "Well, we had our sights set higher, but we have been proud of you so far. I guess one can't be lucky all the time." Every parent has goals for their children but don't ever figure that they will make it, nor judge them the way this boy was judged. You do not have the right; the young person is an individual, capable of setting his own standards. Show love and understanding, never fear and mistrust. If you do show love, then you may save yourself and your children a lot of grief.

What can you do?

What can a young person do? First, don't take chances. If there is even the most remote chance of intercourse, take along foam, girls, boys, condoms (these are available in some of the washrooms on campus). If you have an established relationship, think about the pill or IUD. We can help you here as well by giving you the name of a doctor who won't hassle you.

But above all, think very carefully about what you are going to do. Listen to advice, but remember the decision is yours and no one else's. If you ever wish to discuss this matter with anyone, come and see us, birth control center, room 206, campus centre. We are open now from 7-9 on Wednesday nights; our hours will increase in the winter. If you are in Toronto, why not drop into our office there; it is at 631 Spadina and is open Tuesday, Wednesday, and Thursday nights from 7-9. Or call 928-2684; anytime, 536-0167. This, of course, goes doubly if you are pregnant. However, it would be nicer to see you first.

This article has been prepared by staff members of the university of Waterloo birth control center.

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preoccupation
with
possession,
more than
anything
else, that
prevents
men from
living freely
and nobly.

- Bertrand Russell
1872-1970



Liquor licence

Continued from page 1

glasses. This practice threatened to close the pub earlier this summer, and, if not stemmed, may force a permanent cancellation of A.M.S. licensed functions.

Council has directed that a limited amount of resources be spent immediately to improve the serving areas and facilitate the double use of the lower lounge which will continue to operate as a food-service & coffee areas

during non-pub hours. However, until a license is granted, no major renovations will take place and beer drinkers will have to endure the grotto-like atmosphere of the lower lounge Mondays and Wednesdays.

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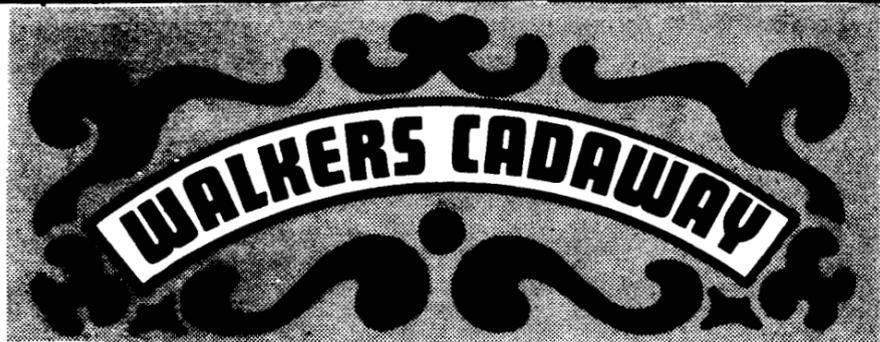


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RECORD GALLERY VIEWS

1 - Donovan - Open Road - Epic E 30125 - \$4.98

Donovan's new group isn't really into anything all that new, other than the fact Donovan dropped some of the quaver-in-the-voice-syrup, although I'm not sure what he's replaced it with is that much better. Some of the stuff falls pretty hard, for any number of reasons including most often uncomfortably pretentious lyrics, and 'A Poke at the Pope', apart from some blatant lyrics doesn't really offend anybody as much as the boys in the band seemed to have hoped. The albums faults are in part balanced by a couple of good tracks, notably 'Riki Tiki Tavi' (despite the lace-handkerchief-anarchy-lyrics) and Celtic Rock. Open Road's an uneven set, but instrumentally there's enough happening to hope for another try.

2 - Bertram Turetzky - The Contemporary Contrabass - Nonesuch H - 71224 - \$3.50

As part of an extended Nonesuch series, this album adds some exciting new material to the contrabass repertoire. Three works, by John Cage, Pauline Oliveros and Ben Johnston make up the set, in which Turetzky besides producing some of the most amazing sounds, displays his mastery of the instrument to such a degree it's almost a showoff thing. But not quite. The Johnston piece 'Casta Bertram' was the one I found most enjoyable, if perhaps for not the right reasons. While it's musically solid enough (at least in the Cagian sense) it's also filled with good places where Turetzky unloads all the horrible old double-bass encores numbers at once. Technically it's brilliant, and musically it's exciting. And, for once, it's even damn well recorded. And it's cheap.

3 - Dory Previn - On my Way to Where - Mediarts 41 - 1 \$4.98

The only answer I can come up with to the question

contained in the title is 'Nowhere, at all'. Everybody's been doing rave reviews about how this poor broad comes on with a bushel basket of sincerity and honesty and goddamn it, I can't buy it. Dory Previn isn't the first woman to lose her guy to another chick, but she is the first, far as I know, to make an album about it. A couple of the songs are ok, and the music's nice (The back-up musicians are superb), but Miss (Mrs?) Previn's voice isn't as good as it was 10 years ago when she did that Lambert, Hendricks and Ross album. Honest and sincere, and real, and human? Not my description of a slick, super-hyped album complete with catchy art cover, and carefully distraught back liner photo and print-out lyric sheet, as sort of a 'what-a-bitch-that-mia-was-in-taking-him-away'-kit. Well, if emotional voyeurism is what you're into, you can buy yourself a lot of trips for \$. Otherwise, you could use the money to buy yourself a record.

4 - James Moody - Brass Figures - Milestone - 9005 \$5.98

This is a good, happy album, with one tragic flaw. There isn't enough of Moody's great flute on it, one track is all. While his saxophone thing is pretty great, he still remains a hell of a flutist, as the single track, Cherokee bears out. Nice to know that this and similar Milestone albums are now more readily available. It's a great album, even with only one flute track.

5 - Orson Welles - The Begatting of the President - Mediarts 41-2 - \$4.98

This is the only other album (so far) in the Mediarts catalog, and it's a lot different from the other one. Mr. Welles is fished off at some people too, but in his incredible passion gets the point across a lot better than the lamentable Miss Previn. Welles, declaims the history of those-there United States thruout the last 3 presidents, in quasi-biblical fashion, with a little

musical backing, and besides being funny and witty it's also pretty great as a straight dramatic thing. After Welles disappointing waste of talent in Catch-22 (who wasn't wasted in that?) it's good to find him comfortably cooking his own thing again. A seriously funny album.

6 - Chilliwack - Parrot 71040 - \$4.98

Hopefully this the third album of the Collectors, is going to make enough money for them that they can all spend a lot of time at home, going for walks, writing songs, having a good time. God knows they have worked hard enough for it, and maybe the name change will swing it. After their Warner Brothers albums, they've finally come up with one I can listen to all the way thru — a nice unhurried album, fairly relaxed, well recorded and superbly performed. Only one track I didn't think worked was 'I Got you Fixed', a sort of uncharacteristically angry thing that tries to gut-gouge but can't quite come. Sundown and Rain-O are high points. Bill Henderson's amazing guitar work isn't highlighted, but then maybe it's because, unlike most guitarists, Henderson isn't flashy. He knows he can play the damn thing, and he does, without having to wave it around.

7 - Bach: 4 Concertos for Harpsichord - Nonesuch H 71019 - \$3.50

Not a new album, this Nonesuch release off a European master is one I keep playing again and again. The musicians, along with Ristenpart and the Chamber Orchestra of the Sarre, are all so solidly into Bach to make it a tight ensemble thing that really works. At the price, good (it's especially a bargain, surface is generally good (it's an early Nonesuch). One of the interesting sidelights is the fact that at 30 minutes plus per side, the album is frequently used for tracking tests. And holds up amazingly well.

Info centre is goal of ecology group

ENVIRONMENT 100 is a project unique in Victoria, being a product both of student and citizen concern over environmental problems.

Unlike other environmental groups, its purpose is not primarily to preach or to complain, but solely to provide a responsible information centre where concerned citizens or politicians can go for reliable facts about environmental problems.

Established in May in conjunction with the Citizens' Committee for an Environmental Center, it has been busy during the summer mainly with gaining moral and financial support—its present supporters include ex-Mayor Stephen, Dr. Roderick Haigh-Brown, Peter Pollen, Bill Stavdal, and numerous other faculty, students, businessmen

and professionals about town. The scope of the proposed Environmental Center will be wide—any ecological, social, or biological aspects of the environment are its concern, and the project is presently compiling an index of publications and a list of professionals for consultation. The project hopes to be able to

open the information center before the school year is out, and to this end, requires support from students and interested citizens, in the form of money, time, materials, and publicity.

Any interested students should contact the Environment 100 project in the SUB, or phone 477-8415 for details.



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Interested persons please call Miss Irene Olah, Local 357, to arrange for interview with Athletic Director, Dr. R. D. Bell. An application in writing must also be submitted to the Athletic Director's Office, Room 20 "P" Hut, prior to September 25th.

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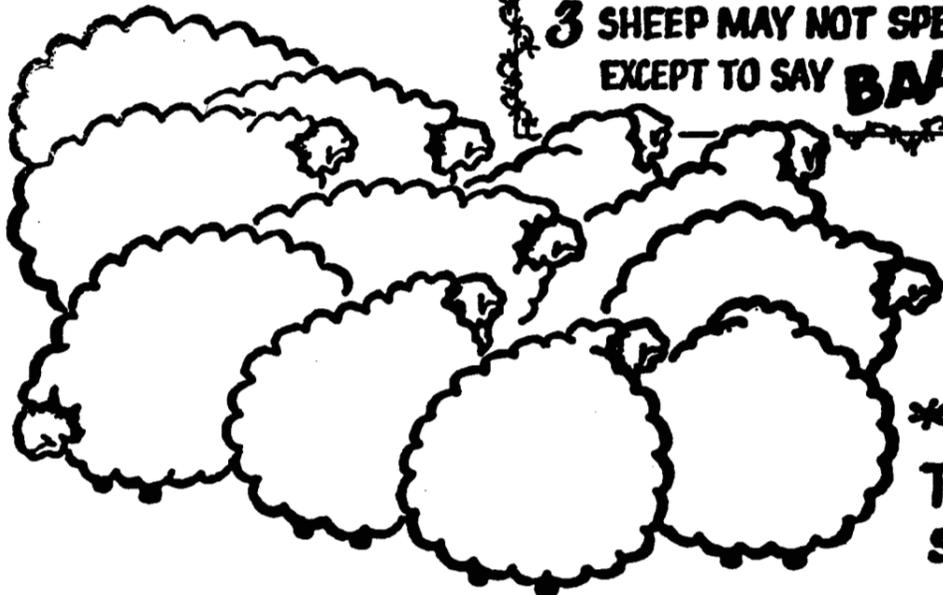
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A certain shepherd
oppressed the sheep
with cruel laws

- 1 SHEEP WILL BE SHORN
AND WOOL CONFISCATED
- 2 SHEEP WITH POOR WOOL
YIELDS WILL BE SLAUGHTERED
- 3 SHEEP MAY NOT SPEAK
EXCEPT TO SAY **BAAA!**



The sheep became unmanageable,
so the shepherd was replaced.

The new shepherd gave his flock
a Charter of Freedom

- 1 Citizens have the right
to be freed of Wool.
- 2 Citizens lacking wool
will be posthumously Honoured.
- 3 Citizens have absolute
Freedom of Speech.

and all the sheep
together voiced a loyal

BAAA!

