THE TIMES

SAINT MARY'S UNIVERSITY

HALIFAX, NOVA SCOTIA

JUNE 1976 VOL. 5 NO. 2

NEW LIBRARY NAMED FOR PATRICK POWER

The new library at Saint Mary's University was officially opened June 10 and named in honor of the late Patrick Power, a generous benefactor of Saint Mary's since its early years as a college. Richard Donahoe, Q.C., a descendent of the Power family and senior trustee of the estate, told the audience of more than 300 of the background, interests and special charitable concerns of Mr. Power.

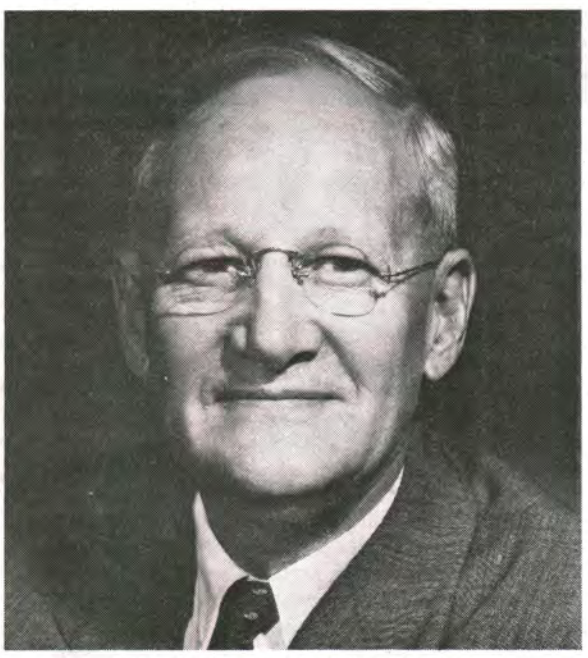
In his opening remarks, Dr. D. Owen Carrigan expressed pride in the completion of the library which was one of his first major undertakings as president. Following preliminary planning and fund raising, he said, construction began in 1974. The $3,000,000 library was financed by the Nova Scotia Government, together with donations from the Windsor Foundation of Montreal and the Kresge Foundation of Birmingham, Michigan.

In 78,000 square feet of space, the three storey structure provides seating capacity for 25% of the student body and accommodation for 300,000 volumes. In addition, it houses the periodical collection, rare books, journals, newspapers, the reference collection, and microforms.

An expanded Multi-Media Centre provides playback facilities for non-book media, audio and video cassettes, slides, films, filmstrips and film loops, a classical music collection, facilities for student productions, and film previewing service. The reference collection includes corporate annual reports, government documents, maps and atlases, telephone directories of major cities and university calendars. CAN/OLE and WAT/DOC computerized information retrieval systems have been installed and provide instant answers to almost any question.

Dr. Maynard MacAskill, Minister of Education, referred to the new library as a proud addition to the educational facilities in Nova Scotia. He said he was most impressed with the information retrieval systems and indicated that he would be consulting them for instant answers to all of the problems in his department.

Dr. Keyes Metcalf, world renowned library authority and former librarian at Harvard University, was special consultant on the building, and was introduced as guest speaker by Ronald Lewis, head librarian at Saint Mary's.



DR. KEYES D. METCALF (Karsh)

Dr. Keyes Metcalf, world renowned library authority and former librarian at Harvard University, who was special consultant on the builidng was guest speaker at the opening ceremonies.

The new $3,000,000 library at Saint Mary's University is located on the inside core of the campus, adjoining the administration building and is linked by interior passageways to all other academic buildings. It fronts on Inglis Street and, in line with some of the newest universities in the world, is surrounded by a park-like mall.

Now 87 years of age, Dr. Metcalf has the experience of 74 years in library work, including more than 500 consultation assignments. In a colorful review of the development of the university library, he recalled the days when "students simply sat at the feet of their professors and listened to the words of wisdom which fell from their lips."

He expressed the view that the library will continue to be the heart of the university, but that it cannot be expected to continue to be exponential in character as it has been, but will gradually become what might be called arithmetic — growth by simple, not compound, interest.

As an indication of growth since 1900, Dr. Metcalf stated: "We then had three libraries with a million volumes each in North America. We now have ten with over three million and more than 90 with over one million. In 1900 we had only 14 academic or research libraries with over 250,000 volumes — and readers have increased proportionately.

"In my opinion," he said, "even if our university population stops growing or decreases, the number of readers and the time these readers spend in libraries will increase. Since the second world war, careful planning has reduced the space which each research worker occupies by some 20%, but new needs will probably increase by that same amount because the mechanisms used in connection with reading take extra space, and because of the convenience and cost, these mechanisms will remain in libraries."

Dr. Metcalf speculated that people think it is the books that drive us out of house and home, but fail to realize that students, services to students, staff areas and what is known as non-assignable space actually require more space than the books.

"By the end of the century, I believe that at least the large libraries will have reached the stage where they will not be growing more than 1% a year in storage space needs, but in spite of this, millions more volumes than are now available to Canadian and United States libraries will be available to them for use in micro-form, by some method of automation and that a great international union catalogue, probably in printed form but inexpensively kept up-to-date, will help make this possible."

In concluding his remarks about Saint Mary's University library, Dr. Metcalf said: "You do not have a great research collection, but by working closely with other Nova Scotian and Canadian libraries, you will be able to provide for a good share of the research needs of your faculty and graduate students.

"You should continue to give the best possible service for your undergraduates with your own collections. That is your primary task.

"In my opinion, you have made a first class start. The University made a wise decision to build anew instead of adding to its old library building."

Following Dr. Metcalf's address, Mr. Keith MacRae, representing Contractor Dineen Construction, presented a symbolic gold key to Austin Hayes, Chairman of the Board of Governors.

Dr. Carrigan acknowledged gifts to the library and paid tribute to architects, MacFawn and Rogers, and to the Library Building Committee.

See Library page 15

INSIDE

The Times is produced by the Public Relations Department of Saint Mary's University three times a year. Deadline for next issue is Sept. 30, 1976. Editor — Corinne Noonan.

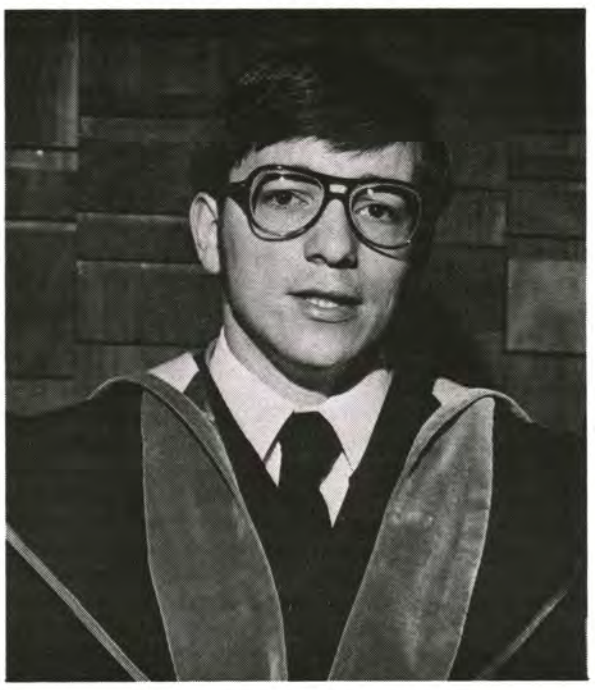
AWARD WINNERS

Winner of the 1976 *Governor General's Gold Medal* at Saint Mary's University is Allison Walter Boehner of Martin's River, N.S. He was also awarded the *Gold Medal for highest standing in the Faculty of Commerce,* when he graduated with the degree of Bachelor of Commerce (summa cum laude) at May 10th Convocation. Allison Boehner came to Saint Mary's after completing Grade 12 at Mahone Bay High School. He majored in accounting and earned a grade of 'A' in each of the 15 courses required to fulfill his degree requirements.

Molly Arlene Smith, a graduate of Pugwash District High School, achieved highest standing in the *Faculty of Arts* and won the *Gold Medal* for that Faculty. Miss Smith graduated with a Bachelor of Arts (summa cum laude).

The *Science Faculty Gold Medal* was awarded to W. Christian Robart, a native of Sable River, N.S. and a graduate of Lockeport Regional High School. He received the degree of Bachelor of Science (summa cum laude).

Susan Margaret Murwin won the *Gold Medal for the Faculty of Education.* She is a 1974 graduate of the University de Paul Varlery, Montpeltier, France, where she received a D.U.E.L.es Lettres. A native of Halifax, Miss Murwin attended the Convent of the Sacred Heart.



Allison Boehner, B.Comm.
Winner of the Governor General's Gold Medal

Patrick J. Mitchell of Halifax, graduated with a Bachelor of Science and Diploma in Engineering (with great distinction), and won the *Engineering Division Gold Medal.* Mr. Mitchell who came to Saint Mary's University from England, has also been named winner of this year's *INCO Participating Scholarship,* and the 1976 *Award of the Association of Professional Engineers of Nova Scotia.* He will continue his studies at Nova Scotia Technical College.

Ralph R. Jacob, engineering student at SMU has been awarded a Nova Scotia Power Corporation Centennial Scholarship. A member of this year's graduating class with a Bachelor of Science and Diploma in Engineering, Mr. Jacob is a native of Dartmouth and a graduate of Dartmouth High School.

The Scholarship is for a term of two years at $850.00 each year. It is one of four permanent scholarships instituted by the Nova Scotia Power Corporation in 1967 as a continuing Centennial project.

Mr. Jacob will continue his studies in Mechanical Engineering at the Nova Scotia Technical College.

CONVOCATION '76

JUDGE PETER O HEARN

Citation by President Carrigan

Out of that great historical epic of transition approximating the period from 1300 to 1600 and known as the Renaissance came the concept of the "Renaissance Man" — a person who spread his interest and talents over many horizons, a cultured individual, learned, humane, active, and with broad intellectual interests. Peter O Hearn is very much the "Renaissance Man."

Born on January 2, 1917 at Halifax, Nova Scotia, he is the son of Walter Joseph O Hearn and Catherine Mahony O Hearn. He is a graduate of Saint Mary's Collegiate, holds a Bachelor of Arts from Saint Mary's University, earned in 1937, a Bachelor of Laws from Dalhousie Law School, earned in 1947, and a Master of Theology from the Atlantic School of Theology, earned in 1973.

Peter O Hearn served overseas in the Second World War, during which he spent some time in hospital and was discharged from Camp Hill Hospital in 1944. In the same year he married Margaret Mary McCormick. They have one son, Peter.

Judge O Hearn began his professional career when he was admitted to the Bar of Nova Scotia in 1947. His many accomplishments in his chosen profession were recognized when he was elevated to the judgeship of the County Court in 1965. In 1968, he became a Local Judge of the Trial Division of the Supreme Court of Nova Scotia.

Like the "Renaissance Man," Judge Peter O Hearn was not merely content to apply provisions that others formulated. Instead, he took a keen intellectual interest in the law and was instrumental in adding substantially to the written material on jurisprudence in Canada. He used the knowledge gained from his practice and his extensive research into the law to become an advocate of, and a participant, in, law reform. Judge O Hearn organized the first legal aid service of the Nova Scotia Barristers' Society in 1950 and became the first local director of the service from 1950 to 1953.

Judge O Hearn's interests went well beyond his chosen field of endeavour. Over the years he has build up a most impressive record of community involvement and service. He was President of the Nova Scotia Division, Red Cross from 1956 to 1958; President of the Children's Aid Society from 1963 to 1965; President of the Charitable Irish Society in 1965; Member of the Board of Governors of Saint Mary's University from 1965 to 1969; and a founding member of the Family Life Centre.

Judge Peter O Hearn has been particularly active in the service of his church and in the cause of ecumenism. He was a pioneer in the movement to inaugurate lay leadership in the Catholic Social Services, a member of the Halifax-Dartmouth Council of Churches, President of the Institute of Pastoral Training, President of the Halifax Archdiocesan Catholic Charities Committee, a member of the Halifax Archdiocesan Ecumenical Commission from its inception in 1966, and served as its chairman from 1970 to 1975.

Judge O Hearn's many interests have brought him into contact with a wide range of society's most pressing concerns. This community and this region has been the beneficiary of his talents, judgment, devotion, and hard work.

HONORARY DEGREES

At Convocation, May 10, Saint Mary's University conferred honorary degrees upon folklorist Dr. Helen Creighton and Judge Peter O Hearn.

Dr. Creighton received the Honorary Degree of Doctor of Letters. Judge O Hearn was awarded the Honorary Degree of Doctor of Laws.

Dr. Helen Creighton with Vice-Chancellor Monsignor Colin Campbell

MARY HELEN CREIGHTON

Citation by President Carrigan

If a people are what its ancestors and traditions have made it, then there is probably no one in the Province of Nova Scotia better able to tell us what we are and who we are than Mary Helen Creighton, a folklorist without peer.

Mary Helen Creighton was born in Dartmouth, Nova Scotia in September, 1899, the daughter of Charles Edward and Alice Julia Creighton. She was educated at Halifax Ladies' College, at the University of Toronto, and at Indiana University. Helen Creighton began her public service very early in life, serving in World War I as a civilian subordinate R.F.C. After the war, she followed a path which culminated in her becoming Canada's premier folklorist.

Over the years, she has uncovered hundreds of folk songs, folk tales, games, dances, and instrumental music from the dust of our ancestral heritage. Since 1943 she has recorded over 4,000 folk songs. Much of her work was done while on the staff of the National Museum in Ottawa between 1947 and 1967. Her assignment was to collect and record folklore in the Maritime Provinces, a job she did exceedingly well.

Her published works include *Songs and Ballads from Nova Scotia; Twelve Folk from Nova Scotia; Folklore of Lunenburg County; Traditional Songs from Nova Scotia: Bluenose Ghosts; Maritime Folk Songs: Folk Music from Nova Scotia; Eight Folk Tales from Miramichi; Gaelic Songs in Nova Scotia; Bluenose Magic; Folk Songs from Southern New Brunswick;* and many other publications and recordings, too numerous to mention. In addition to her written work, Mary Helen Creighton has broadcast frequently over the C.B.C. and lectured extensively to organizations in Canada and the United States.

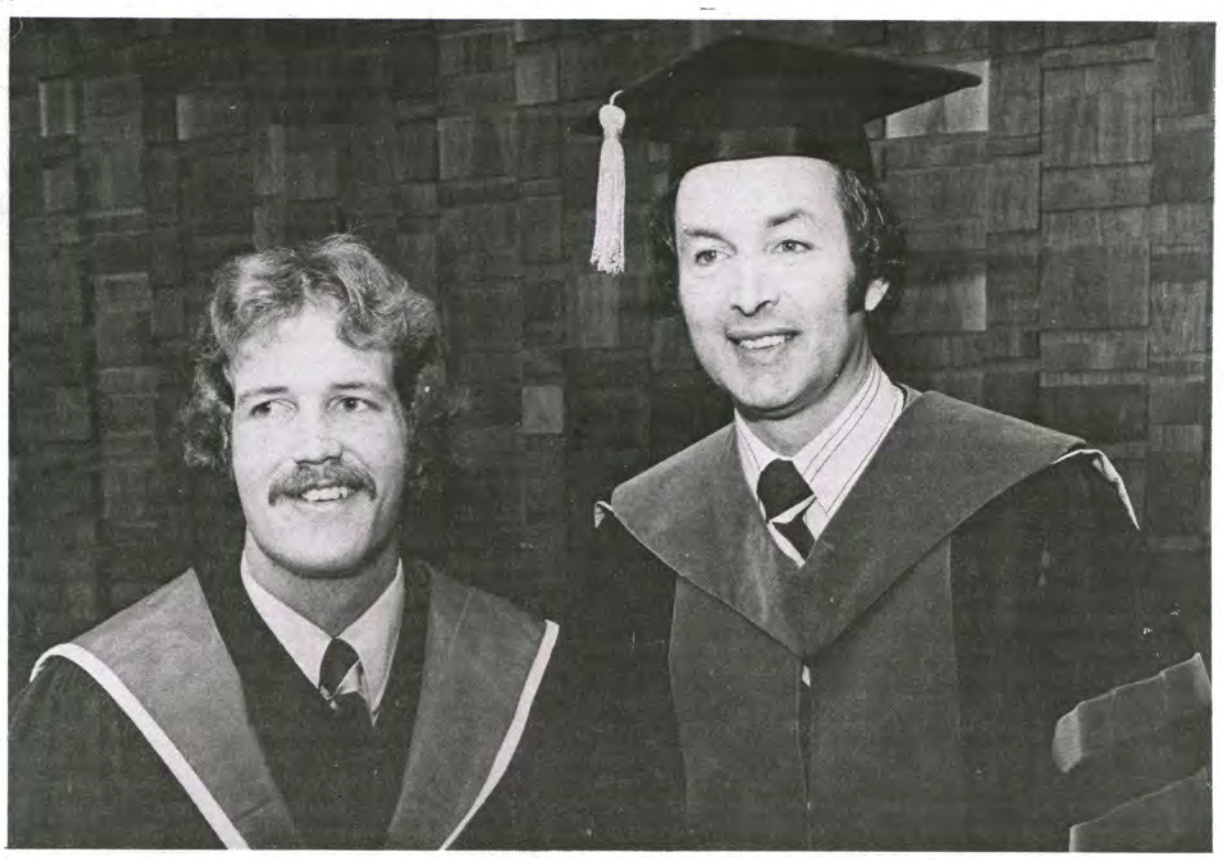
In addition to her work as a folklorist, Mary Helen Creighton took an active part in promoting the work of her colleagues. She was National President of the Canadian Authors Association from 1962 to 1964; National Vice-President of the Canadian Folk Music Society from 1957 to 1970; served on the Executive of the Nova Scotia Historical Society from 1958 to 1962 and again from 1972 to 1974; served on the Council of the American Folklore Society from 1952 to 1960; and was a Fellow of the American Anthropological Society from 1947 to 1950.

Her work has been rewarded with national and international recognition. She has been the recipient of three Rockefeller Foundation scholarships and a number of Canada Council grants. In 1966, Mary Helen Creighton was elected Citizen of the Year by the Kiwanis Club of Dartmouth. In 1967, she was awarded the Canada Medal, and honorary degrees have been bestowed upon her by a number of universities. Recognition culminated this year with her installation in the order of Canada.

Mary Helen Creighton, by dint of her devotion and hard work in uncovering the roots of our ancestors, has more than merited every award she has received.

FROM THE VALEDICTORIES

by Donald V. (Taps) Gallagher



Donald (Taps) Gallagher, B.A., and President Carrigan

7206055 — Those were the numbers printed on my student identification card when I arrived here at Saint Mary's four years ago. Looking back, I can say that they never, in any way, summed up my identity here. I was never considered just another number by myself, or by anyone connected with Saint Mary's University at any time. In a larger, more populated school, a sense of identity and uniqueness would have been almost non-existent.

With this in mind, I would like to describe some of the distinguishing aspects of our experience here. Since Saint Mary's is unique in size, contact with a wide variety of people is one of its main characteristics. I found the relationships between students and professors to be highly personable, with both groups working hand in hand whenever possible. It was this atmosphere of warmth and understanding that enabled us to find the person that was inside us, a person that needed the extra push to get on the right track. All of this added to our understanding of the liberal education we received.

Though the job market is dwindling around the world, this broad, liberal education has furnished us all with the necessary tools needed to perform almost any task. *Not only did we receive an education, but we were also instilled with a deep sense of confidence, inner-strength, discipline, and language.*

In our midst today are graduates from all parts of that outside world. We have come together for the last time. What seemed like an eternity before us at the first day of our orientation, has now passed behind us. Our undergraduate work is completed, and the time has come to return to the outside world. We will venture north, south, east, and west, back to places such as: Bermuda, Ghana, Great Britain, Hong Kong, India, Lebanon, Thailand, Trinidad, the United States, Venezuela, the West Indies, and almost every part of Canada. We were all brought together to find a new family, to build for ourselves, a new community. *I look at this practice of bringing the different peoples of the world together as an important tradition of Saint Mary's, something that adds to its uniqueness, strength, and stature.*

We have grown accustomed to our surroundings during the past four years, and as we have grown, so too has the University grown. The construction of the new library, along with the expansion of our continuing education program, and the development of the cultural arts under the guidance of Mr. Robert Dietz, has helped to enlarge our intellectual horizons, and have brought new faces and a new vitality into the community of Saint Mary's.

Not only have the students had the benefit of a sound academic education, they have also had the opportunity to participate in a healthy cultural life including such activities as drama, music, athletics and art. Indeed Saint Mary's competence in these cultural areas is extraordinary for such a small school.

What is most important for both ourselves and undergraduate students alike, is to remember that we must also give to the University, in the same way that our parents and teachers have given to us. It is very easy to receive and question the gift, it is much more difficult to take the gift of knowledge and imagination into ourselves and to pass it on to those who come after us.

I hope we, as Alumni, will continue this process of giving, and contribute to the growth of the University in as many ways as possible. Though it is important to take from Saint Mary's as much knowledge and success as one can embody, it is equally important to leave with the feeling that we also contributed to its success.

When describing Saint Mary's as a small community, it is important to remember the term "foundation". Just as a new building requires a strong base in order to remain intact, likewise with the individual student. Our base stems from the guidance of our parents, and is carried over to aid in the building of our community here. Though our parents were not physically present in most cases, throughout our studies, that strong, necessary base was found in Father Hennessey. That atmosphere of warmth and understanding was always evident when coming in contact with Father. I thank him for his kindness and patience, and hope we, as alumni, remain in constant contact with him.

Students graduating today are beginning a journey into a highly complex, and at times, terrifying world. It is clear that the first step into this world is often crucial. On behalf of the graduating class today, I feel that by our election to attend Saint Mary's University, all of us were rewarded with that first important step, something desperately needed in preparation for our individual journeys into the future.

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by Dan McCarthy

As far as the past is concerned, we all have experiences to share. Most of them stem from the people we have met. It is the people that make a place what it is and your greatest memory will be the people you have met, the friends you have studied with, and lived with. There are a lot of memories.

I can still vividly remember my first day at Saint Mary's. In the taxi from the airport I passed strange and unfamiliar sites. I finally arrived at Saint Mary's and the cab driver told me to take a right — naturally I took a wrong. Finally someone grabbed me and pointed me in the right direction. I stumbled through registration and at long last received the key to my room in High Rise II. The only question in my mind was where is High Rise II.

Late that night I met my roommate — a Cape Bretoner. Even in New Brunswick we had heard about Cape Breton. I soon got to know his friends and felt like I knew half the school.

Somehow I made it through the first week. Do you remember looking at the timetable and wondering what an AC was? Even after I found that out I still had to find my classrooms among the maze of numbers and corridors. It was certainly surprising to me that some of the professors (who were always called teachers in high school) still didn't know anybody's name well into the term.

My experiences with Saga foods, or Soggy foods as it is more affectionality known, are truly unforgetable. For those of you who have had to survive on Saga Foods for any period of time no reminder is necessary.

Then there were sports. The celebrations were great after our teams had won and the disappointment was high when they lost which wasn't very often.

On the more academic side we have a new library which makes studying a little easier but we have lost the charm of the old reading room. Who can forget studying here, listening to the basketballs banging against the rim in the gym below.

Of course we had to find ways to pass the time and sometimes waste it. I can remember going up to the games room to shoot a quick game of snooker in the half hour before class and wondering, two hours later, if I had missed anything important that day.

Another favourite was sitting in the sub cafeteria playing with a milkshake and fries. Of course, there were the bashes which were just that sometimes. And for those who wanted some quiet conversation over a cool one there was always the Gorsebrook Lounge, better known as the Pub. On the other hand, there were the more sophisticated times such as attending the Businessmen's Dinner which started as an idea in some students' minds two short years ago and has grown to become one of the biggest events of the year.

What is the student's life made up of? A lot of things. Some are boring. Some are fun. But they are all different. Those of us who are graduating here today will probably never experience anything quite like them again. Part of this experience is due to our parents. Their care, discipline, love and example have helped us through many of the problems of our early lives and prepared us for our future. Graduation is not only a special day for graduates but also is a tribute to the devotion and perserverance of our parents.

I am sure many of you have heard members of the faculty and administration telling you to remember Saint Mary's after you have left.

It's my belief there are two ways of remembering. The first, which I have been talking about, is in the usual sense of the word whereby we remember our friends, our professors and all of the experiences that help to make up university life. Although many of these memories will remain clear with the passing of time, others regretably will fade. Another sense of the word remembering involves the purpose of universities; that is, to teach people how to think. At Saint Mary's we are fortunate to have a faculty who possess among them a wealth of knowledge that an ordinary student could not hope to gather in a life time. No matter how many people feel they have not derived the full benefit from their studies, they could not have avoided being affected by this academic experience. This ability to think will shape and mold the rest of our lives. In this way you will always have Saint Mary's with you. Thankfully you will never be able to forget it. *Saint Mary's is not an institute but a living, learning and loving community.* Be proud of your degree and the school from which you received it.

Judge Peter O Hearn and Dan McCarthy, B.Comm.

MEDAL INTRODUCED

The first graduates of the Master in Business Administration program at Saint Mary's University received their degrees at this year's convocation, and to appropriately mark the occasion a new medal was introduced.

The Harold Beazley M.B.A. Medal was presented to Captain G. W. Keogh for outstanding scholastic achievement. It was presented by Dr. Harold Beazley for whom it was named. Dr. Beazley, former Dean of Commerce, was one of the driving forces behind the formation of the graduate program, and was himself the first commerce graduate at Saint Mary's University.

Captain Keogh is a member of the Canadian Armed Forces and holds a degree in Commerce from Saint Mary's, and a degree in political science from St. Thomas University, Fredericton, N.B.

A native of Dartmouth, Dr. Beazley began his teaching career at Saint Mary's University immediately after graduating with a Bachelor of Commerce degree in 1936.

At that time, he was the only full-time professor on the Commerce staff and shared a small, third-floor office with two other professors in the old Windsor Street building where the Saint Vincent Guest House now stands.

Dr. Harold Beazley and Capt. G. W. Keogh

Today, the Commerce Faculty has a staff of 25 full-time professors plus several part-time faculty, and an impressive home in the university's Ignatius Loyola Building on SMU campus in southend Halifax.

In 1937, Saint Mary's graduated three Commerce students. This year, out of a graduating class of 558, there were 146 Bachelor or Commerce graduates, plus 15 who graduated with their Master of Business Administration degrees.

Dr. Beazley has witnessed the growth of enrolment in the Commerce department from 40 in 1936 to 772 full-time and 307 part-time students in 1975-76.

"We have grown, and rather rapidly during the past few years, to become the largest Commerce Faculty in Atlantic Canada and in the process we have picked up a national reputation for excellence in the quality of program we offer," Dr. Beazley said.

He stated that the University has been able to attract many "able and dedicated" scholars to the Commerce faculty and because of their hard work more and more students are being attracted to the program.

Dr. Beazley does not find anything "basically different about today's students." He says, however, that the "explosion of technology has expanded their interests and I find they have more knowledge about world events than those much earlier students."

Dr. Beazley has taught accounting, economics and business administration during his 40 years at Saint Mary's.

APPOINTMENTS

ACADEMIC VICE PRESIDENT

The appointment of Dr. J. B. Owen to the position of Academic Vice-President of Saint Mary's University has been announced by Dr. D. O. Carrigan, President.

Dr. Owen has been Dean of Arts at Saint Mary's University since 1973. He attended the University of Otago, and the University of Canterbury in his native New Zealand, and Oxford University, England. His degrees include a Master of Arts with first class honors in History, (New Zealand), a Bachelor of Science with major in mathematics, (New Zealand), and a Doctor of Philosophy (Oxford). He is a Fellow of the Royal Historical Society.

Prior to coming to Saint Mary's, Dr. Owen was Chairman of the Department of History at the University of Calgary. He has had extensive teaching and administrative experience, including 15 years at the University of Oxford as a Fellow of Lincoln College, where he was also Senior Tutor and chairman of various College and University committees.

An established scholar, Dr. Owen is a recognized authority on 18th Century British History. He is the author of many publications, and was associated with the late Sir Lewis Namier in the preparation of *The History of Parliament.* His most recent book, *The Eighteenth Century, 1714-1815,* was published in 1975.

ACTING DEAN OF ARTS

The appointment of Rev. William A. Stewart, S.J., as Acting Dean of Arts at Saint Mary's University has recently been announced by Dr. D.O. Carrigan, President.

Father Stewart has been at Saint Mary's University since 1950, and has held a variety of administrative posts, including Acting President, Dean of Studies and University Librarian. For the past 13 years he has been Professor of Philosophy. He has served on practically all of the major administrative committees in the University, and has been a long-time member of the Senate and the Board of Governors.

A native of Montreal, Father Stewart holds the degrees of Bachelor of Arts (Loyola College); Licentiate in Sacred Theology (Regis College); and Licentiate in Philosophy (Immaculate Conception College).

He has published a number of articles, including "Abstraction: Conscious or Unconscious? The Verbum Articles" in *Continuum* (1964).

Keenly interested in drama, Father Stewart has been Moderator of Saint Mary's University Dramatic Society since 1965. He is a member of the executive of Theatre Canada and President of the Nova Scotia Drama League.

Father Stewart's appointment is effective June 1.

DIRECTOR PRACTICE TEACHING

Dr. Frederick J. Dockrill has been appointed Director of Practice Teaching for the Faculty of Education, Saint Mary's University.

Dr. Dockrill has been involved with teaching and teacher education for fifteen years. He came to Saint Mary's University in 1967 and, in addition to teaching responsibilities, has previously been Associate Director and Director of Practice Teaching.

Dr. Dockrill holds B.A., B.Ed. and M.A. degrees from Saint Mary's. His M.A. thesis is entitled *Practice Teaching Programs in Canadian Colleges and Universities.* It is a survey and comparison of such programs with recommendations for improvement. He was awarded a Ph.D. degree with a major concentration in the psychology of learning from Dalhousie University in 1972. He has served on both the Academic Senate and Board of Governors of Saint Mary's University.

Active in community theatre, Dr. Dockrill is a member of the Theatre Arts Guild, Past President of the Nova Scotia Drama League and a former member of the Board of Governors of Theatre Canada.

Dr. Dockrill's appointment becomes effective September 1, 1976.

DEAN OF COMMERCE

The appointment of Dr. Samuel H. Jopling as Dean of Commerce at Saint Mary's University has been announced by the President, Dr. D.O. Carrigan. At present, Associate Dean of the School of Business and Economics at California State University, Dr. Jopling will assume his new position July 1, 1976.

His academic education and background are in business administration and accounting, engineering, teaching, and the military. He holds the degrees of Doctor of Philosophy in Business Administration, and Master of Science in Business Administration from Pennsylvania State University, a Bachelor of Mechanical Engineering from Georgia Institute of Technology, and a Certificate in Management Accounting. He was an instructor in accounting at North Carolina State, and taught military science at Pennsylvania State University.

A former Lieutenant Colonel in the United States Army, he has carried out various command assignments in the U.S. and overseas, including that of Chief of Budget Systems and Analysis at U.S. Army Headquarters in Europe.

Dr. Jopling is President of the National Association of Accountants, San Gabriel Valley, and Director of the Association of Government Accountants, Los Angeles. He has published a number of papers and articles and has been actively involved in continuing education programs, including production of courses for television.

Dr. Jopling succeeds Dr. Dennis Connelly who completes his appointment as Dean of Commerce at the end of June. Dr. Connelly will continue as a member of the Faculty.

FINANCIAL AID OFFICER

Susan MacLean

Susan E. MacLean, B.A., has been appointed Financial Aid Officer.

A graduate of Saint Mary's, Miss MacLean was formerly Student Advisor at the University. In her new position, she will be responsible for the coordination and administration of all forms of financial aid available to undergraduate students attending Saint Mary's.

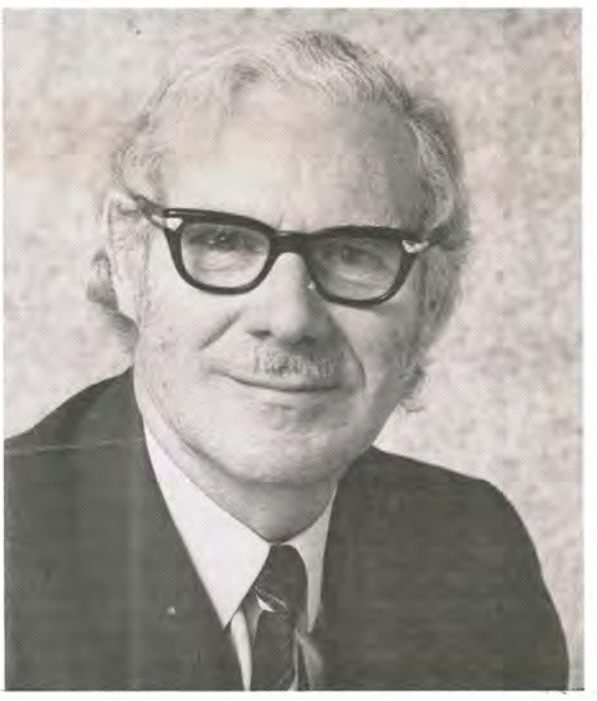
The establishment of a reference and resource library of extramural undergraduate and graduate financial aid is planned and will be maintained by Miss MacLean in cooperation with Deans, Chairmen and external agencies.

AWARD WINNERS

Two recent graduates, Gregory B. Croft (Honors — Biology) and Peter K. Smith (Honors — Chemistry and Physics) have received National Research Council Post-Graduate Scholarships. Mr. Croft will carry out graduate studies in Biology at Dalhousie University. Mr. Smith will do graduate studies in Chemistry and Physics at the Massachusetts Institute of Technology.

Mrs. Lisolette Fillmore, who graduated with the degree of Bachelor of Arts (summa cum laude) is this year's winner of the Prize of the Ambassador of Switzerland to Canada. Mrs. Fillmore is the wife of Dr. Keith Fillmore, Assistant Professor of Physics.

DR. GILLIS TO SOUTH AFRICA



Dr. D. Hugh Gillis, Academic Vice-President at Saint Mary's University since 1972, has been granted a two-year leave of absence by the University to undertake an advisory assignment with the Government of Swaziland in Southern Africa. Dr. Gillis was for two years Director of the School of Adult Learning at the University of Botswana, Lesotho and Swaziland and, before joining Saint Mary's, was Director of the Coady International Institute at Antigonish. Before going to Africa, he had been, for many years, a professor and administrator at Boston University where he supervised Third World programs for the Agency for International Development.

Swaziland, which became an independent nation in 1968, has been undergoing rapid educational expansion at the secondary and university levels. Much of this has been traditional and has failed to meet the increasing need for young persons and adults suitably prepared for taking on jobs in primary and secondary industries at the local level. To meet this problem, the World Bank is funding a major program of educational development for adults and students of high school and university age, geared to the cultural and economic requirements of the Swazi in their home environment. The Canadian International Development Agency is cooperating in the project and Dr. Gillis has been invited to be the principal advisor to the Government of Swaziland on rural and adult education.

Dr. Gillis will be working directly with the Ministry of Education. He left with his family to take up residence in Mbabane, the capital of Swaziland, at the end of May.

Dr. Gillis is currently President of the Canadian Broadcasting League and a member of the Board of the Canadian Bureau of International Education.

TRIBUTE TO FATHER MICHAEL O'DONNELL

How do you begin to evaluate a life of almost 70 years and to pay tribute to the person who has lived that life, especially when he has been so many things to so many people; Priest, Teacher, Dean of Men, Director of Athletics, Alumni Moderator, Spiritual Director, Tutor, Counselor and Friend.

The University this year honors Father Michael J. O'Donnell, S. J., who celebrates his Golden Jubilee, 50 years, as a member of the Society of Jesus. He was born in Montreal in 1907, entered the Society in 1926, received his B. A. from Loyola College in 1933, his Licentiate in Theology in 1940, was ordained a Priest in 1939 and came to Saint Mary's in 1941. I came to Saint Mary's the same year, and remember my first meeting with him which took place in the dormitory hallway outside my cubicle. There began a relationship with a Priest and a teacher for whom I have the greatest respect and from whom I learned how to confront myself and to acknowledge my defects, but what is more important, to discover my strengths and talents and the courage to use them in a creative way.

Whenever I have heard a citation read or a testimonial given or a tribute paid it was usually a litany of chronological events and the acquisition of honors. It never really contained an explicit account of the time and effort, the hopes and disappointments, the tears and smiles, the fear and courage, the sleepless nights and work-filled days, the prayer and sacrifices — in a word — the personal investment, that is always necessary, if one is to live a creative life.

I had the good fortune and pleasure to have known Father O'Donnell as a Priest and Teacher, not only in the Chapel and Classroom but in the close confines of the old Saint Mary's College on Windsor Street as fellow residents. His very small and cramped room was only steps away from my small and cramped students' cubicle. We spent five years together, in the Chapel, in Latin, English and History classes, many hours in his room as he gave me *HIS* time as my Tutor in Latin, so many hours together in Sodality, planning Catholic Press Exhibits and Vocation Programs, practice in effective speech in Debating Society — and what was even more important — I think — the time he gave to rejoice with me in my successes and to encourage me and support me in my failures.

I know that this was not only my experience with Father O'Donnell. The hundreds of students in Class, Society and Athletic programs — and the thousands of Alumni with whom he kept contact, would say the same thing. We met and loved a Priest, Teacher Counselor and Friend, who never allowed the role he played to obscure the fact that he was a person dealing with another person. He brought all of himself and gave all of himself to each one he dealt with. His Faith made him constantly optimistic, his understanding of the weaknesses of his students and his ability to recognize their latent ability made him a good teacher, his perceptivity made him a good counselor and his honesty, humanity and warmth, made him a good friend.

I heard recently that the student body of the University gave him a standing ovation. I was not present as were many others. I stand now and add my accolades to the echoes of those clapping hands — and I know that as his former students and friends read these feeble words, they will stand also, and join with me in remembering, and say Thank You, Father O'Donnell, for being here — and for all you mean to us.

Jerry MacKay
Class of '46

NEW COURSE FOR N.S. TEACHERS

Saint Mary's University will offer a course on the *Content and Method of Teaching Asia in the School* during the second summer session commencing July 6.

The course, the first of its kind in the Atlantic Provinces, is designed to assist teachers to incorporate Asian Studies content into school programs.

The course consists of an inter-disciplinary study of salient features of selected Asian nations, and will be guided by professors in three different fields. Students will be assisted in designing curricular units and assembling materials for their own teaching of Asian content.

Instructors for the course are Professor R. G. Boyd, Political Science Department, Saint Mary's University; Dr. Gaylord Leung, Instructor in Chinese Language and Assistant Director of the International Education Centre at Saint Mary's, and Dr. John W. Spellman, Professor and Head, Asian Studies Department, University of Windsor.

Nova Scotia teachers were actively involved in the planning for this course, which was developed at Saint Mary's in consultation with the Provincial Department of Education. The course is acceptable for teacher certification credit up to and including the highest licence, a TC 8.

POSTMASTER RETIRES

W. G. D. Bridgehouse

W.G.D. Bridgehouse, postmaster at the University for the last nine years, recently retired. Mr. Bridgehouse has had a long-time career in the Royal Navy and served as an officer in the Canadian Navy from 1941 to 1958.

TEXT BOOKS ON TAPE TO AID HANDICAPPED

A project designed to make studying easier for handicapped students has been endorsed by the Department of the Secretary of State with a grant of $11,882.00, under the sponsorship of the Canadian Council of the Blind.

Terry Green and Wayne Huskins, both of Halifax and both enrolled as blind students at Saint Mary's University, have undertaken the production of 500 text books on tape for use by students who are visually handicapped, physically disabled, or anyone who may be temporarily flat on his back and unable to hold a book or turn pages.

The books will be provided by regional and university libraries in the Maritimes and by professors at Saint Mary's, and will include text books and general reading materials. Volunteer readers will record the books on tapes purchased by funds provided by the grant. The enterprising young students hope to be able to borrow sufficient recorders.

The two students are now in the process of distributing tapes to readers who have heard about the endeavour and volunteered their services for the summer.

Mr. Green says, "We try to give readers the kind of material they enjoy."

The collection of tapes will be housed in the Multi-Media Centre of Saint Mary's University Library, and will eventually be made available to students across the country through other universities which will be able to order dubbings.

Before the project can be completed, the students will need to raise additional funds for a speed dubbing machine and filing cabinets, which must be made of wood, as metal will distort the tapes.

The immediate need, however, is for readers and for tape recorders. Anyone wishing to assist may contact Mr. Green at 423-4011.

HEARD AT CONVOCATION

"Growth is the only evidence of life."

"The University exists to enable its graduates to function at their highest human value both as an individual and as members of society."

"Objectivity in teaching facts is itself a value — a good sought for the purpose of attaining to truth."

"It is the people that make a place what it is."

"The celebrations were great after our teams had won and the disappointment was high when they lost — which wasn't very often."

"Saint Mary's is not an institution but a living, learning and loving community."

DR. GILLIS VIEWS BROADCASTING IN CANADA

Saint Mary's University will be the scene this summer for a conference on the Crisis in Canadian Broadcasting.

The conference, from August 10-12, is sponsored by the Canadian Broadcasting League and will bring to Halifax a broad spectrum of knowledgeable people to discuss the problem of broadcast financing.

Dr. Hugh Gillis, outgoing vice-president academic at SMU and president of the CBL, said the prevailing view in Canada is that money will solve the problem of the Canadian broadcasters inability of competing with American programming.

"What the CBC needs is a massive injection of imagination, not money," Dr. Gillis said.

Dr. Gillis, who was a CBC executive for four years, said he is "despondent" with the CBC aping of U.S. formats.

What Canadian broadcasters must do is develop their own formats and culture rather than producing a third rate aping of U.S. programs, Dr. Gillis said.

Viewers in large Canadian cities are simply not watching Canadian productions, Dr. Gillis said, preferring instead to digest the American cultural milieu produced in Hollywood and New York.

What is required, he said, is the buildup of Canadian institutions and culture without bitterness to U.S. eminations.

The association that he heads has operated as a semi-official watchdog of the domestic broadcasting industry for 45 years.

It was established in 1930 by diplomat-journalist Graham Spry, among others, to urge public support for proposals in the 1929 royal commission on broadcasting that a national, publicly owned radio network be set up. League members helped draft the legislation establishing the publicly owned CBC in 1936.

The league has campaigned for domestic ownership and control of radio and television systems, full English and French programming by the CBC, minimum Canadian content regulations, increased regional programming and strengthening of the domestic television and film production industry.

"The Canadian public is largely apathetic concerning the shape and organization of the broadcasting industry," Dr. Gillis said.

Dr. Gillis and other league officials say there must be a complete overhaul of the system of government and private financing for domestic television.

The end result, they say, should be a doubling by 1980 to about 1 billion a year in the amount of money available for Canadian programming.

Dr. Gillis expressed the hope that this summer's conference at Saint Mary's will produce data to inform civil servants, parliament and the public of the pressing need to make changes which would allow broadcasting in Canada to develop in the national interest.

CONFERENCE ON HUMAN VALUES

The first in a series of conferences on human values will be held at Saint Mary's University June 23 to 25, 1976, and will discuss *Universal Humanity and the Knowledge Crisis*. The second, scheduled in the summer of 1977, will take as its theme, *Knowledge and Values;* the third in 1978, will explore the relationship between values and freedom.

The conferences have been planned by Dr. John MacCormack, Director of Saint Mary's University Institute of Human Values, and Dr. Arthur P. Monahan of the Department of Philosophy.

With reference to the 1976 conference, Dr. MacCormack stated:

"The erosion of confidence in the positivistic model of knowledge, the failure to develop a widely accepted alternate criterion of objectivity, and the continuing influence of cultural and historical relativism are some of the significant features of the contemporary crisis. Recent developments in the natural sciences, the social sciences and the humanities, on the other hand, present a more optimistic picture. They point to a re-statement of the universal intelligibility of human nature, as well as toward an integrative theory of knowledge and a new concept of objectivity."

Distinguished scholars who will present papers include; Michael R. Chance, Director, Sub-department of Ethology, Univ. of Birmingham, England (*Social Groups of Monkeys, Apes and Men,* 1970); Julia Ching, Associate Professor of Philosophy, Yale Univ. *(Christianity and Confuscianism, 1976); Stanley Diamond, Professor of Anthropology, New School for Social Research (In Search of the Primitive,* 1974); Rene Dubos, Emeritus Professor of Micro-biology, Rockefeller Univ. *(So Human An Animal,* 1969); Bernard Lonergan, Visiting Professor of Philosophy, Boston College *(Method in Theology,* 1973); H.P. Rickman, Reader in Philosophy, City University, London, England (*Uses of Philosophy,* 1973); Laura Thompson, Consulting Anthropologist (*Toward a Unified Science of Man,* 1969).

Further enquiries should be addressed to:

Dr. Arthur P. Monahan, Dept. of Philosophy
Saint Mary's Univ., Halifax, Nova Scotia

E. CHARD HEADS A.U.A.A.

Elizabeth Ann Chard, Registrar at Saint Mary's University, is the newly elected President of the Atlantic Universities Athletic Association (A.U.A.A.), the governing body for intercollegiate sports in the Atlantic provinces.

Mrs. Chard's election, which took place at the A.U.A.A. annual meeting held recently in Halifax, marks the first time that a Saint Mary's delegate has been elected to a top position in a sports governing body.

The A.U.A.A., established in 1974 with the amalgamation of the Atlantic Intercollegiate Athletic Association (A.I.A.A.) and the Atlantic Women's Intercollegiate Athletic Association (A.W.I.A.A.), represents eleven member universities in the Atlantic provinces and is the only regional division of the Canadian Intercollegiate Athletic Union (C.I.A.U.) to bring both men's and women's athletic programs under the jurisdiction of one governing body.

President Chard believes the A.U.A.A. is, in terms of direction and development, more advanced than other division members of the C.I.A.U. and C.W.I.A.U.

"In the field of athletics, the Atlantic region is much further ahead in many respects, notwithstanding the small size of the several institutions in the region, the lack of healthy budgets, and more restrictive eligibility rules for male athletes than the rest of the country," says Mrs. Chard. "The region has fostered top athletic teams in several sports in the last few years and will undoubtedly continue to do so given the dedication of

the students, coaches, and administrators in this area."

Mrs. Chard joined the Department of History at Saint Mary's in 1961 as a part-time instructor while working on a Master of Arts thesis at Dalhousie University. She became a full-time lecturer in 1963, Assistant Professor in 1965, Chairman of the Department in 1969, Associate Professor in 1972, and was appointed Registrar in 1973.

A widely recognized personality in the field of sports administration, Mrs. Chard has been Faculty Advisor on Women's Athletics at SMU since 1971, and was appointed Faculty Advisor on Athletics in 1974, Vice-President of the A.W.I.A.A. in 1971 and President-elect in 1972. She was also a member of the A.U.A.A. Governing Council in 1973, A.U.A.A. Executive in 1975, the A.U.A.A. Official Delegate to the C.W.I.A.U. in 1974 and 1975, member of the C.W.I.A.U. — C.I.A.U. Joint Championship Committee 1974-1975 and the C.W.I.A.U.'s Executive Council in 1975.

Saint Mary's Director of Student Services Bob Hayes, who has been a major force in the development of intercollegiate sports in the Atlantic provinces for the past two decades, views Chard's election as a positive step for the A.U.A.A.

"I am very pleased that the first president the A.U.A.A. has drawn from the staff of this university is also the first woman to hold this position," says Hayes. "For the development of 'women in sport' during a time of serious budgetary restrictions, Elizabeth Chard's strong business and academic background will be a definit asset to our conference."

Mrs. Chard succeeds Warren Lutz, Athletic Director Mount Allison University, and will hold the position for a term of two years.

SPORTS RECAP

by Lynn Terris

On the scoreboard here at Saint Mary's, the 75/76 sports scene can be labelled nothing short of "electrifying" with never a dull moment in "the Year of the Upset."

In the past eight years, the Varsity Huskies have been the dominating force in Atlantic Intercollegiate competition — with fourteen regional championships and two national titles to their credit. With that kind of background, most 'armchair quarterbacks' settled back for another Saint Mary's sweep in the Big Three.

But as the record now shows, the Acadia football Axemen, the Blue Eagles of Moncton and the Manitoba B-Ball Bisons were waiting in ambush.

As expected, the football Huskies, with Head Coach Al Keith at the helm, rolled over all league opponents outscoring the competition at an average pace of 38 points per game. 4,890 fans witnessed one of the most exciting gridiron playoff contests in recent years, as the psyched Valley underdogs captured the League Championship by a seven point upset at Huskies Stadium.

Under the direction of the interim Head Coach Ed Hall, the varsity Cage Kings set a blistering pace in pre-Christmas league action with an average winning margin of thirty points per game and with the two close victories over Dalhousie and Acadia in January, many super-charged Huskie fans awaited the home court advantage in the National Championships hosted in Halifax by Saint Mary's, the first time in ten years the Nationals had been hosted east of Toronto.

Those basketball fans who secretly hoped for a SMU/Acadia collision in the National final had their hopes dashed as the powerful Acadia squad lost a two-point squeaker to the number 6th ranked Waterloo Warriors in the third game of the tournament.

The number one ranked Huskies showed only as much strength as was necessary in the two contests which advanced them to the nationally televised championship match. The number two ranked Bisons of Manitoba displayed tremendous depth and poise throughout the entire three days of competition and shut down the Huskies 82-69 to establish themselves as the premiere team in the country.

Head hockey coach Bob Boucher, who has been a major power in the development of the Saint Mary's winning tradition, rounded out the 75/76 roster with ten promising rookies. The youngest hockey team ever to wear the Maroon and White made a strong bid for their 8th consecutive league title, slamming 128 goals into opponents' nets, with 69 of those markers left unanswered.

The Blue Eagles of Moncton, emerging as tough competition early in the season, consistently improved with each game and came up with a 10-8 "upset of the decade" in the final league game of the season to deny SMU an undefeated record.

In the playoff, the spirited Eagles denied the SMU squad their 8th A.U.A.A. title with a barn burning 9-5 victory, only to lose a close contest to the X-men and the right to advance to the Eastern Canadian Finals.

Next season should prove to be every bit as interesting as the one past. With the restructuring of the Atlantic Football League, the Huskies will take to the field in a home-and-home series against Acadia and Saint F.X. — their toughest competition in recent years. Add the new Head Coach Jim Clark and an exhibition game against the University of Maine of Orono to the new league structure and you have what promises to be a very exciting season.

Brian Heaney returns to SMU this Fall after a year with the National Women's team and with U.P.E.I., Dal, and Mount A. producing quality squads, the Saint Mary's/Acadia rivalry may soon expand to a well-balanced league.

With five veterans graduated from this year's roster, Bob Boucher is expected to mold still another powerhouse in the ice department and with U. de Moncton and Saint F.X. emerging as league powers, the competition will be better than ever.

ADDRESS TO CONVOCATION

by Judge Peter O Hearn

It is forty years less one since I first graduated from Saint Mary's. I have noticed a few changes since. The old red-brick building on Windsor Street has been demolished, there are far fewer Dublin accents among the faculty, the student body is now two or three times Dalhousie's pre-War enrolment and a degree of complexity has set in.

The world did not greatly mark nor highly esteem pre-War Saint Mary's, even on the academic scale of that era. The physical plant was meagre, the Library a joke and the entire academic staff about the size of a modest department in a middling university of today. *Growth is the only evidence of life* but it is fair to ask, considering the great changes that have taken place, whether there is any real identity between the Saint Mary's of 1937 and the Saint Mary's of 1976.

I will leave the answer to you but I think there is. There is, of course, historical continuity and the contunuity of people and personalities. Here I am thinking not only of Father O'Donnell and Father Burke-Gaffney and the Jesuit régime, but also of people such as Harold Beazley, Austin Hayes, Jim Ryan, Alan Sabean, Edmund Morris and others, who graduated from Saint Mary's in the thirties in the times of the Christian Brothers of Ireland and went to serve the university thereafter. I think I detect also a continuity of outlook of the student body and faculty on such things as sports, although intramural sports seem to have declined with changing life-styles. Is there a more profound identity, an identity of the core-idea, an identity of fundamental purpose in being?

What is the identity of a university? The university exists for a purpose and that purpose determines both its identity and its special ethics, how it ought to act. *The university, 'a society of masters and scholars'; began as a studium generale, 'a school for all, in all subjects'.* Cardinal Newman argued that its purpose was to cultivate the intellect. Today, I think, that purpose is to give the student the knowledge, skills and criteria for an informed and healthy judgment on important questions in general, as well as in some of the more intellectually demanding arts and sciences. That is, *the university exists to enable its graduates to function at their highest human potential, both as individuals and as members of society,* and not merely as well-trained teachers, businessmen, lawyers, doctors or the like.

There is no value-free university. There is no value-free education because there is no value-free community. It is not shared knowledge but a common set of values that binds any community together; a structured community, a society (and that is what a university is), is created to attain those values: they generate it. What truly distinguishes one university from another is not values or no values, but what values are dominant in each.

Some values are common to all true universities, otherwise the name would be meaningless. *Objectivity in teaching facts,* which some equate with a value-free approach, *is itself a value, a good sought for the purpose of attaining to truth.* A university would stultify its ultimate purpose, if it did not seek objectivity in presenting facts as they are known to the best-informed opinion on the subject, together with any other views sufficiently probable to merit attention. (This applies to theology also: the Papal universities cannot really expect to produce theologians who are both orthodox and competent, if non-Catholic professors are banned in principle.)

It is a university value that both master and scholar must be critical, and even skeptical, in assessing both facts and values. They are not required to be cynical or nihilistic, however, and it simply defeats all inquiry to question everything at once. Meaningful questions can only be posed about a thing or a value against a more-or-less accepted background. In any science, there must be standards of measuring-rods, if comparisons are to be made. Growing understanding may, of course, refine or alter the standards themselves. It is thus that the world may 'inch forward towards greater freedom and greater humanity', as Andrew Greeley puts it.

What values have distinguished Saint Mary's? Our founders, like many others in the Maritime Provinces, were not content with the values prevalent in the establishment schools of the time, and preferred an older and perhaps more encompassing tradition. They were also influenced by Newman's *The Idea of a University,* published shortly after Saint Mary's was incorporated. Our tradition constituted an integrated world-view, a subtle and balanced complex, elaborated over the span of the Christian Era, which had withstood the ravages of time well, although with many accumulated defects and follies.

You will concede, I hope, that there is a difference, perhaps difficult to maintain in practice, between basing your conduct on a well integrated world-view and mere indoctrination. The old Saint Mary's certainly based its action on an integrated world-view; it also indulged in indoctrination, especially in religion: it was a worshipping community.

It was also a thinking and philosophizing community. We debated Karen Quinlan's case long before she was born. We learned not only to question, but how to formulate questions. We learned to research problems and how to research them, not only in our studies but in daily life — although this was probably the weakest element in those studies. *We discovered criteria for a sound judgment.*

I testify that I have never been ashamed of what I got from Saint Mary's, or even of what I failed to get there, and I have often been proud of it and grateful for it. Often, in my further studies at Dalhousie and McGill in education and law, in the army, in my professional career, I have found I was aware of principles, problems, nuances and even mere facts that others had failed to encounter. This can only mean that Saint Mary's had introduced me to a world-view that was in some ways more liberal and more universal (more catholic) than in those other places. In other ways it was not — we had our petty biases and bigotries — but I have profited from the liberality, while the pettiness took a fine drubbing from Vatican II and its aftermath.

Fellow graduates, I have not tried to give you any advice: you would not likely remember it, or heed it if you did. I have not tried to discuss Piaget or Kohlbery, Galbraith or Samuelson or Freedman. I have tried to give you a retrospect with which to compare your own university experience, in the sincere hope that you have benefitted from a whole and wholesome view of man. May a generous wisdom guide your personal fulfillment as well as your contribution to society. I wish you all happiness and success!

THE ATLANTIC PROVINCES

BOOK REVIEW

A TOUGH, TENACIOUS PEOPLE

Un People Sans Pays — Les Acadiens, Les Editions d'acadie, 526 Pages, Paper, $15.00.

Two hundred years ago, the Acadians were scattered far and wide across North America, or went into hiding to avoid deportation. Caught between the French and the British during the wilderness wars of the eighteenth century, the Acadians were not allowed to do what they wanted to do — live their own lives, tend their own fields, and harvest the fish around the shores of the Maritimes. They became *un peuple sans pays,* a nation without a geographical territory. Instead the Acadians occupied small enclaves surrounded by strangers, or in difficult and inaccessible parts of the Maritimes. They remained a distinct ethnic group, with their own values, language, and lifestyle. If you travel along the west coast of Cape Breton Island, you'll see the Acadia flag — a tricolour with a golden star — flying proudly in front of the houses.

Over the past few years, the Federal Government has been trying to develop a multicultural policy. Only too often this came down to the equivalent of dishing out mirrors and trinkets to the natives. Government grants were given out for support of the more visible signs of culture, and for its material aspects. Maybe the Government felt that if they got all the Ukrainians painting Easter eggs, and all the Indians smoking peace pipes, something of value for the rest of Canada might emerge. As far as I know, no grants have been given to WASPS to enable them to broil kidneys and kippers for breadfast, and to have high teas on country lawns. When the Parliamentary group visited Halifax to get the people's views on immigration, one member noted that many ethnic groups had come forward to tell the committee how much their members enjoyed living in Canada. Part of the presentation of these ethnic minorities consisted of a plea that their request for a government grant be properly considered.

The Acadians occupy a special place in this country. This tough, tenacious people has survived despite all the injustices others could heap on them. Some Canadians feel a sense of guilt about the Acadians; the facts of the deportation and the poem *Evangeline* illustrate the sufferings that innocent people incurred. But the Acadians have been like a spring — they were pushed down, but have now sprung back with vigour and resilience. Some areas that the Acadians made fruitful and rich have become marshlands since these careful people were evicted.

A few years ago, the Universite de Moncton established Le Centre d'etudes acadiennes, under the direction of Père Anselme Chiasson, a Capuchin. Father Chiasson's book, *Chéticamp; Histoire et Traditions acadiennes* went into a third edition in 1972; it won two literary prizes in 1962. It's a splendid book which is unfortunately not yet available in English *Chéticamp* contains fascinating information on language, folklore, people and history in this Cape Breton community which has been described as *le type le plus fidèlment conserve de l'Acadien d'autrefois*. Here, in 1915, the first *co-operative de vente* in the Maritimes was founded. Here the people formed a company to mine gypsum. Between 1875 and 1909, the redoubtable Father Fiset was parish priest. He built the great gleaming church that stands out along this coast, and *Il aimait beaucoup à rire.*

Now the Centre, through Les Editions d'Acadie, has published *Inventaire Général des Sources sur Les Acadiens. Tome I.* This volume of over 500 pages brings together all the scattered documentation on the Acadians. The book is a valuable guide to archival sources including those in the Public Archives of Canada, the Atlantic Provinces, France and her colonies, the U.S.A., Spain and those of religious organizations, including the Vatican.

It's impossible to do justice to the richness and integrity of this great work. Here is one entry, from the National Archives of France; Vol. 6236;1863. Requête de. E. Rameau de. Saint-Père adressée à Napoléon III demandant une subvention de cinq ans à un prêtre pour enseigner aux Acadiens de Bouctouche Nouvea-Brunswick.

There's a story behind every entry. Did Napoleon help Mr. Rameau? The Emperor did help the Acadiens on Prince Edward Island in setting up a library.

The index alone takes up fifty pages. The book reveals the rich history and heritage of the Acadians. Indeed, these people now have access to better information on their history than many Anglophone groups do. Where is the equivalent work on the Scots in Canada?

The Acadian communities are undergoing rapid change. The old people are conservative, the young radical. In one community an *animatuer* who had tried to bring about change was accused of 'heresy' by some of the older people. A few years ago, student demonstrations at the Universite de Moncton were caught on film in the National Film Board's movie L'Acadie, L'Acadie. The very name *Acadie* conjures up a certain vision among Canadians, an evocation of a simple, rustic way of life that was shattered long ago.

This is the problem with culture, of course — it gets sicklied over with sentimentalism to serve the needs of urban dwellers. The hard facts of a people's life and history are difficult to dig out, and to appreciate. The *Inventaire* is a marvellous compilation for everyone concerned with the Acadians. Father Chiasson retires this year as Director of the Centre. Under his direction, the Centre has become the very heart and soul of the Acadian people. It has received grants from the Donner Canadian and the Macdonald-Stewart Foundations, and there are plans to publish a Bibliography of the Acadians. The centre issues a small newsletter for those who are interested in its activities.

With publications like this *Inventaire,* it will now be possible to study and understand the richness of groups like the Acadians. Their strengths, their stamina, the reality of their lives can now be explored to help all Canadians to make sense of the past, and to appreciate the present.

Jim Lotz

THE PEOPLE'S POET

The Island Means Minago by Milton Acorn, New Canada Press, 1975, 122 Pages, Paper, $3.95.

For most people, Prince Edward Island, or "The Island" as it is commonly known, is a quiet, gentle land with rolling hills, soil that glows red in the evening sun, and long white sandy beaches, a place of solitude, away from the frantic mainstream of North American life, a place to "get away", to relax during the summer holidays. Now, as with all myths, there is some truth in this placid image of the Island, but there is also another side to the picture, a side which those from "away" seldom realize, indeed a side which even many Islanders themselves have forgotten. For the Island was not always the quiet, peaceful, idyllic land reflected in the tourist folders. And, in his most recent collection of poems, *The Island Means Minago,* Milton Acorn has attempted to capture the essence of this other Island, a demanding, often harsh, land, settled by a proud, fiercely independent people.

The clue to the direction of the book is contained in the title. "Minago" was the name given to the Island by the original inhabitants, the Micmacs, and, roughly translated, means, "The Island". Acorn has linked these two names, the one commonly used by people now and the other commonly used by those who lived the Island's most distant past, and through this linkage attempts to examine the real meaning of the place and its people. To find this meaning, Acorn goes back into the history of the Island. The journey becomes one from the present to the past, signified by the progression of the title, *The Island Means Minago,* and then back to the present again. And out of this journey comes a picture of a man and a people linked by the bonds of the land and the sea, and by a history that was not the bland, bloodless process that Canadian history in general and Island history in particular were supposed to exemplify.

Out of the past, out of this history, appear events that, probably more than any other, helped to shape the character of the land and its people. "We react and think", Acorn says in one poem, "according to our history/Even though we may not know it" (p. 29). One of these sequences of events that helped to shape the people in this way was the system of tenant farming in existence on the Island during its early days. Acorn has a number of poems that focus on this problem, one that inflamed Islanders for generations and helped to solidfy those qualities of fierce independence and self-reliance that have continued, in some quarters, until today. The poem "Rent Collection" is a sharp, rough poem dealing with the manner in which rents were collected from Island farmers for the absentee landlords. In another poem, "William Cooper", Acorn examines the story of one rent collector who was "converted" to fight for the Island tenant farmers. He links this with the Island legend about another rent collector who was killed when he attempted to take a farmer's horse in place of the overdue rent.

These and other poems dealing with the defiant, often violent, events of the Island's past are presented along with other poems relating such single events to the more general direction of Island development, poems such as "To Write a Poem of Walter Patterson". This poem, in the form of a taped interview between Acorn and the one-time British governor of the Island, is followed by another on the "discovery" of Souris. And to give still another dimension to this historical framework, Acorn includes a few poems about confrontations that occurred in other parts of Canada, poems such as "William Lyon MacKenzie" and "1837-39". Inclusion of these poems allows Acorn to fit the hardships of Islanders into his general concern with the "people's struggle" throughout Canadian history, a concern which Acorn often expresses in rather stale "revoluntionary" jargon but which does not, fortunately, mar too many of his poems.

Under all of these poems, however, whether they deal with specific events or general directions in Island history, runs a current of pride and independence, a feeling of a people who need to be free in order to live fully. And this feeling is carried through to the poems dealing with present, with Acorn himself as a poet, and with the people in their daily lives. When Acorn proclaims in one poem, "when I love/let me love gigantically; and when I dance/let the earth take note" (p. 44), he is affirming the driving spirit, the life force, of Islanders past and present. This spirit and determination is reflected in some poems about general aspects of Island life, poems like "Dragging for Traps", about a lobster fisherman out in his boat pulling up his tangled mass of traps after a storm, or "The Squall", about a man caught out in a gale in an eight-foot boat. It shines through the poem-portraits of individual Islanders, poems like "Belle" and "Callum". And it gives added force to the occassional prose that Acorn uses in this book to link the poems together, pieces like the historically based "Whatever Happened to Princetown", and the lively and detailed "Islanders are . . .".

So the book moves, from past to present, from poetry to prose, from history real to history imagined, from the Island to other parts of the country and back again to the Island. Some of the writing is new work, some taken from previous collections by Acorn, books like *I've Tasted My Blood* (1969) and *More Poems for People* (1972). It all shows the exuberance of style and the variety of tone and rhythm for which Acorn is so well known. And yet, throughout the poems, whether personal, humorous, or gentle love poems, historical poems, or poems about the land or sea, the focus is on the sharp single image, arrested for the moment and given significance, given the force of natural life. There is the image of the old man in that concise, almost perfect, poem, "Charlottetown Harbour", the image of the boy and his father in the poem, "The Trout Pond", and the picture in another poem "where my little sister stands to be photographed/Fish poke up their noses to make rings /And memories dance from the ripples" (p. 85). These images in words combine with the photographs scattered throughout the collection to give yet another dimension to this one man's perception of the Island experience.

Out of *The Island Means Minago,* then, comes a portrait of a people, defiant, gentle, proud and independent, stubborn, foolish at times, yet with a great capacity for life. It is also a portrait of Milton Acorn, poet and Islander, who reflects all of these qualities himself and whose poems "are one long varitoned shout/to reach you and get an echo. /They are as well a listening/to land amidst your stir and hear you sing" (p. 39).

Wm. J. Grant

A LANDMARK — OF SORTS

Structure and Change in Atlantic Canada by Satadal Dasgupta (ed.), Dept. of Sociology and Anthropology, U.P.E.I., 206 Pages, Paper, $3.00.

Given the present stage in the development of sociology and anthropology in Atlantic Canada, this work edited by Professor Satadal Dasgupta, University of Prince Edward Island, is a landmark of sorts.

A history of sociology and anthropology in Atlantic Canada is premature, but for those of us who have been plying the trade in this region since the mid-1960's considerable change has taken place in ten years. The increased number of sociologists and anthropologists in the ten-year period has been dramatic. There were scarcely twenty sociologists and a hand full of anthropologists in the four Atlantic Provinces in 1965. Today there would be as many as 150 and, among them, a number of internationally-known scholars. We have three graduate programs. During the same period of time innovative and interesting regional research has been carried out at Memorial's Institute for Social and Economic Research. The Africville Study was published two years ago. The five-year longitudinal study on the Marginal Work World in Atlantic Canada is additional evidence that our disciplines in the region are moving toward adolescence, if not adulthood.

Sociologists and anthropologists in Atlantic Canada, during the last decade, despite a very rapid turn over from year to year, also have managed to build some inter-university structures for co-operation. In 1966, for the first time in Atlantic Canada, sociologists and anthropologists met at St. Francis Xavier University in Antigonish for two days. The weather, of course, was bad and so the Memorial people were unable to attend. Every year since in March, despite the weather, we have met on one campus or another. In 1973, I recall driving with several of my colleagues from Antigonish to New Brunsiwck and across the Strait to Prince Edward Island and Charlottetown — all of it in a snow storm. The snow storm persisted throughout the conference and finally succeeded in putting our car off the road near Sackville on our return trip. Harold McGee and I were forced to stay in Sackville over-night in a house made memorable because of its arresting interior decorations. Since I was driving the car and collaborated with the elements in placing the car in a most embarrassing position in a ditch, I was of the opinion that the Seventh Annual Meeting of the Atlantic Association of Sociologists and Anthropologists (AASA) would remain a most outstanding event. I had no idea at that time that in less than two years I would be receiving all but the complete transcript of the papers presented at that "most outstanding event."

We have now progressed to the point that I have on my desk the *A.A.S.A. Newsletter* (Vol. 1, No. 1). In it there is a revised constitution looking for ratification, a list of an executive duly elected at St. Mary's last year, a proposed structure for the meetings at U.N.B. this year, and membership forms (with dues scale). We have come a long way. On my desk as well is a copy of *Structure and Change in Atlantic Canada*.

The papers given at the Seventh Annual Meeting of A.A.S.A. have been given a prominence that none before or since have achieved. They have been published under a very demanding title. As Professor Dasgupta writes in his Introduction: "The objective of this volume was obviously not to come up with any unified theory on the structure and change in Atlantic Canada"; this is quite so. However, since the gap between the theme for a conference and the compendium of papers given under that theme can be substantial, a somewhat more modest title for the work might have reflected the contents more realistically. Yet it is a landmark of sorts.

Dasgupta complains of the small amount of sociological and anthropological literature available on Atlantic Canada. And one cannot help but be sympathetic to his complaint. Well, he did something about the paucity of literature. All the papers presented in the work are based on research carried out in Atlantic Canada (with the exception of Fejer et. al.'s paper based on data gathered in Toronto as well as Halifax): seven in New Brunswick; six in Nova Scotia; two in Prince Edward Island; one in Newfoundland. The papers presented a variety of approaches ranging from "praxis" sociology at one end to the testing of theoretical propositions at the other, with a good deal of correlations as well. The work is an invaluable resource for anyone wishing to expand his sociological (or even his general) vocabulary. Those who are convinced that sociology is an abscess on the academic rump badly in need of lancing will enjoy much of the work. There is a considerable difference between the paper read at the conference and the published paper. Most conference papers do not find their way into the journals.

Nonetheless, Dasgupta must have reasoned as Blisen *et. al.* apparently did when they edited *Canadian Society* in 1961 or when Frederick Elkin produced *The Family in Canada* in 1964. *Structure and Change in Atlantic Canada's* contribution is that it serves notice on all of us that there is work to be done. That makes it a landmark of sorts.

Douglas F. Campbell

POETRY FROM FIDDLEHEAD

The Green Dragon & Other Poems by Ed Yeomans, 28 Pages, $2.00; *Harbour Light* by David Conn, 24 Pages, $2.00; *The Sun in Winter* by Anne Scott, 94 Pages, $5.00; Some Breath by Linda Rogers, 84 Pages, $4.00, (All Fiddlehead Poetry Books and all Paper).

I do not think that any one is in danger of underestimating the contribution made by Fiddlehead Poetry Books to the publishing history of contemporary Canadian poetry. Unfortunately, however, it is clear that not all of the four new titles reviewed here enhance the reputation of the series.

Out of the four, *The Green Dragon and Other Poems* is the most immediately attractive. There is a wide variety of subject and tone, and flashes of engaging humour. However the initial appeal soon fades, and the poems fail to stand up to further reading, basically because the poet fails to engage his subject properly. The failure is clearly exemplified in the title poem "Green Dragon" (I can't tell whether the addition of the definite article on the cover of the volume is significant or merely carelessness). "Green Dragon" is a fantasy poem which lacks conviction; true fantasy is rooted in a sense of danger and wonder entirely missing in Yeoman's whimsy. Such a basic error leads to other problems, not only here but throughout the book: loss of tension, uncertainty of tone, lack of definite thrust. Even the shape of the poems on the page seems curiously arbitrary. In "Green Dragon" Yeomans writes of himself in his underworld as "breeding tedious fictions/without shape or end". The poems in this volume are not exactly tedious, but they certainly seem to lack shape and end.

Harbour Light by David Conn offers a complete change of pace from *The Green Dragon.* Indeed, it offers a complete change of almost everything. The tone is simple, level monotone, the subject (ships, shipyards, and the men who work in them) without variation. There is no fantasy here, only a cool, laconic reporting of on-the-spot observation. The problem Conn poses for readers is a matter of word-choice. The technical terms (*sunker, anemometer, stringer*) and legitimate in view of the subject matter; *phloem,* a botanical term, is not. There are a number of misspellings (*cauking* for *caulking, isoseles* for *isosceles).* And if Conn must use out-of-the-way words, he should avoid mishandling them as well as misspelling them; *Carboniferous* (p. 13) does not mean "containing carbon dioxide/monoxide", and the arc on P. 15 must be *pendular* rather than *pendulous.* This wrenching of word-meanings is not the exercise of poetic authority; it is simply an abuse of language. Incidentally, for supporters of the Great Canadian Victor/Victim Complex Conn is a gift, since, he is clearly a lover of ships most of which are wrecked, sunk, decaying, or drydocked ("in a still berth").

It is possible that some of the misspellings which mar Conn's book may be simple misprints left uncorrected in proof by poet and/or editor, since Anne Scott's book, *The Sun in Winter,* is in a similar state (*ghoses* for *ghosts, comic* for *cosmic).* Unlike Conn's far-reaching vocabulary, however, her choice of words is from the simple, commonplace, and everyday, and it presents no problems for the reader. Her subjects, too, are simple, her syntax uncomplicated, and her fantasy restrained: all of which factors combine to make the poems immediately accessible to her readers. However, the same combination of factors which produces this accessibility produces a certain monotony: only a stern sense of duty will keep those readers reading through all the poems. Her problem, curiously enough, is the exact opposite of Ed Yeoman's: whereas he fails to engage the poem, Anne Scott fails to engage the reader.

Some Breath by Linda Rogers might be described as the "sleeper" of the group, since it is both less immediately attractive than *The Green Dragon* and less immediately accessible than either *Harbour Light* or *The Sun in Winter.* But once the breakthrough into the book is made, the very much higher quality of her work becomes apparent. The poems are small and spare, embodying images culled from a vision of a world of sensuous fantasy, and put into words sensitively chosen and handled. The poet's considerable poetic tact saves the fantasy from lapsing into the merely grotesque, and her firm control saves the wrenched, clipped syntax from incoherence. The energy expended in the imposition of such control and tact upon the raw force of the vision translates itself into a tension which stretches each poem as taut as a held breath, demanding from the reader a commensurate expenditure of concentration. The work is not perfect. There are, for example, occasional flaws in feeling, and there are also, here and there, phrases too reminiscent of Margaret Atwood or Gwendolyn MacEwen,which interrupt the reader's rapport with the poem. But even such flaws do not cancel out Rogers' very distinctive poetic voice. *Some Breath* is her third book of verse, and I am wondering how I managed to miss her very interesting talent up to now. I certainly don't intend to miss any more of it.

Some Breath is the Bright spot of this group of otherwise disappointing additions to the series. Some of the reasons for disappointment, however, must be the responsibility of the editors — the general lack of thorough proof-reading being one. Surely, too, if you are editing a numbered series, somebody can take the responsibility for getting the numbers right (both *The Sun in Winter* and *Some Breath* are numbered 181). The editors are also too shy to put the price on the books, which is irritating. None of these things in itself is catastrophic, but more attention to detail all round would be in keeping with the prestige associated with the name of Fiddlehead Poetry Books.

Patricia Monk

ERNEST BUCKLER: FAMOUS IN SPITE OF HIMSELF — AND OTHERS

Ernest Buckler by Alan R. Young, McClelland and Stewart, 64 Pages, Paper $1.95.

Sinclair Ross and Ernest Buckler by Robert D. Chambers, Copp Clark Ltd., 108 Pages, Paper, $2.95.

Alan Young's book is one of McClelland and Stewart's Canadian Writers Series, advertised as "designed to provide the student and general reader with compact and inexpensive introductions to significant figures on the Canadian literary scene." In those terms, it is a very commendable piece of work. What it achieves is a broad, and no more shallow than necessary view of Buckler's total work, which leaves the impression that "Buckler is far from being a 'one-novel' writer." Young traces "a record of experimentation that progresses from the conventional fictional forms of the short story and the novel, through what he has called 'fictional memoir', — to a type of prose-poem that defies easy literary classification." The latter is Buckler's script for *Nova Scotia: Window on the Sea,* in which he collaborates with photographer Hans Weber.

Since there is a very strong autobiographical element in Buckler's writing, it is difficult to avoid making this little book just a drastically abridged critical biography. Young circumvents this trap by making his first chapter, "Life and Art", largely a matter of defining his own critical approach and suggesting what an "imagined biographer", left to go his own way, might look for. The central point of his thesis is that "the most persistent motif in all his writings in his juxtaposition of two worlds ." These are defined as the world of the lost past, and the world of present, adult experience, variously associated with competitive individualism, urban life, materialism and technology. The "dominant sympathy in his works is with the pastoral image of Nova Scotia as a world that is crumbling before the encroachments of external forces stemming from contemporary man's allegiance to technology and the urban way of life." (p.13)

This notion of a dualism in Buckler's work carries Young through a brief analysis of his scripts,articles, short stories and novels with some flare, but causes him difficulty when he attempts a closer look of that central (though not single) novel *The Mountain and the Valley.* All the dualisms tend to be equated in a false way, leading Young to suggest that the central dilemma involves "a choice between two worlds — the opposed worlds of the Valley, representative of the rural culture and values of David's home, and the Mountain, representative of the world beyond the Valley," (p. 31) Up to this point, he has asserted that such dilemmas are always resolved in one way or another in Buckler, but he is forced to point out here that David remains largely unable to resolve his inner conflicts, and that the reader is left wondering whether the apparent resolution at David's death is not entirely ironic. He cites evidence from Buckler's letters that it is so intended. This is courageous criticism but Young is not able to offer a solution, partly because he has side-tracked himself. To my mind, the Mountain, as a symbol, has nothing to do with a world "outside", but with a world of imaginative transformations *above* the Valley — a world which Buckler seems to suggest is not so much as an ideal as an illusion. But Young wisely calls for more investigation of the possible ironies. He is on the track of what I suspect is a highly significant tragic vision in Buckler's work, but has not the scope to investigate it here.

Robert Chamber's contribution to Copp Clark's Studies in Canadian Literature series should be somewhat more substantial, not being circumscribed by the same limitations as the Canadian Writer's series. However, he falls short of Young, in offering no comprehensive theory to challenge the wits, and not even recognizing the irony of the conclusion to *The Mountain and the Valley.* Chambers' chief concern is the juxtaposition of Ross and Buckler, who were born in the same year (1908) and who both rose from rural Canadian soils. Both are concerned with the dilemma of the failed artist in an early 20th Century Canadian environment. But beyond that, the comparison leads Chambers to belittle Buckler. He sees *Oxbells and Fireflies* as a "spacious bin into which Buckler can toss all sorts of wonderful odds and ends, without raising questions of literary incongruity", and asserts twice that all Buckler's other work is but experimental background to *The Mountain and the Valley* — a one-novel writer.

Chambers does understand better than Young the subtle interconnection of themes which reveals the tragic direction of the *The Mountain and the Valley's* development, but somehow fails to put it all together, and falls back on the now out-dated and sentimental view that "David has finally found home" when he dies on the Mountain.

Both books have an annoying "Coles Notes" quality about them. They are liberally laced with such phrases as "In conclusion I wish to consider briefly two more stories" (Young) and "There are other Buckler stories which deal with the intense relationships of family life" (Chambers). I think that Ernest Buckler has been adequately "dealt with" in this manner, and it is time we had more highly penetrating and thought-provoking analyses of his substantial visions.

Andrew T. Seaman

A LABRADOR LADY

Woman of Labrador by Elizabeth Goudie, Peter Martin Associates, 166 Pages, Paper, $4.95.

It is difficult to know exactly what makes a book good reading. What ever that quality is, this book has it. I have just read it for the second time and as on the first occasion I found it moving and interesting. Elizabeth Goudie writes much as one might talk. Her remarkable ability to recall details of a life during forty-two years of which she was married to a trapper makes for a vivid story. Here, for example, she describes an event in the first year of her marriage when she was 18 years old. Her husband would be away from their isolated log cabin for three months:

> I went to catch trout for my winter. I walked four miles and carried enough food for a week. I caught about 500 trout. I built a scaffold and put my trout up where the little animals could not get at them and covered them over with boughs of the trees so the birds could not steal them.. I went back home for a while until the ice was nice and strong. Then I took my sled and went back and hauled them home. I had plenty of trout for my winter. That's what I did to pass the time while Jim was away at his hunting ground. Shortly after I had that finished he arrived home. All was well and he had done fairly well with fur. That was in January.

Not long after their first baby was born Elizabeth and Jim Goudie moved from North West River to a place near Hopedale far north on the Labrador Coast. (There is a very handy map and some interesting photographs in the book). Ill with jaundice and with a new baby to care for she was unable to remain at the hospital at Indian Harbour to rocover: "I talked it over with Jim and we didn't have the means and ways to pay someone to look after the baby. I had no choice but to go on with my husband. The nurse gave me a list of what to eat to help myself. On the boat I could get fresh fruit and vegetables and I began to recover." Shortly after they moved even farther north to Upilik Bay. Once more a log house must be built and the family settled in before Jim would leave for trapping. It is July, the time of flies:

> You would not see grown dogs in summer. They would live under the rocks or in holes in the ground to keep alive. They would feed themselves in summer. There would be lots of fish driven into the shallow water. The dogs would be seen in the day time feeding along shore, but you never saw them in the evening. Then they would go back to their caves again. Then after the flies were gone they would come back home and up over their eyes and around the ears and around their tails they would be picked to the bare flesh. This might sound hard to believe, but it's true. We lived up there seven summers. When I saw the dogs like that I wondered how I was going to keep my children alive.

Food was often scarce; illness — infections, pneumonia, accidents — often brought members of the family to the edge of death. The second child was badly burned and only after weeks of endless care did he recover. A few months later he died of an illness which also attacked other members of the family. It takes three days to dig the grave in the frozen ground; in the meantime the baby's body is kept on a scaffold above the ground "The third day we took the little corpse with us. The only minister around was a long way away. There was an old English gentleman who lived near us who could have buried him for us, but at that time he was in bed with an abscess on his back and could not walk. We took the body into his house and he read a part of the burial ceremony for us. We went on to the grave about three o'clock in the afternoon and Jim and I had to finish burying him ourselves." ('73). When they return home their oldest child Horace is near death. Once more they struggle, this time successfully, to save their child.

Jim and Elizabeth are unable to make enough money selling furs to pay their debts to the Hudson's Bay Company. After another winter in which they got even deeper in debt and are unable to get further credit from the Company, they realize they must return to Elizabeth's parents if they are not to starve. They travel 300 miles down the coast by dog sled with four children. The story of this journey is told in the chapter "Winter Dog-Sled Trip Back to Mud Lake". The trip took twenty-five days, seventeen travelling: "After a few days, I thought back over my trip and the many friends we met as we came along. Sometimes it was late in the evening when we arrived at a house and not one family ever said no to us. They were very kind and I had many happy memories of my trip."

Life in Mud Lake near her family is much easier for the Goudies but still the fight for survival goes on. Jim is still a trapper and although in his first winter he sold his furs for the fabulous sum of $1,000 in the succeeding ones there would be barely enough to live on during the summer until the next trapping season would yield its harvest.

Life in this village is abruptly changed with the coming of the war and the building of the Goose Bay air base. Things become a little easier as men and women get jobs at the base, but not all the changes are welcome ones: "I have suffered more sorrows with the latter part of my family than I did with the first four who were born before the base was stationed here." Jim Goudie dies in 1958 and his wife looks back on their married life with no regrets:

> We worked side by side those forty-two years together, and it was pretty rough sometimes. We respected each other and when he was taken from me I didn't feel too bad. Life is meant to be that way. I think a person has nothing to regret when they are happy and we were very happy, so I am quite content now. There is always something to think about.

It is difficult to fairly represent this story with a few quotations. There is nothing folksy or "heart-warming" about the book. The reader simply becomes engrossed in the story of this life of hardship that seldom seems like hardship. *Labrador Woman* is a worthy successor to Susanna Moodie's *Roughing It in the Bush* and Catherine Parr Traill's *The Backwoods of Canada.*

Kathleen Tudor

HAUNTING, MOVING AND HIGHLY READABLE

The Lost Salt Gift of Blood by Alistair MacLeod, McClelland & Stewart, 187 Pages, Cloth, $8.95.

For some time, aficionados of Maritime writing have been following the stories of Alistair MacLeod in journals as scattered as *Tamarack Review, The Massachusetts Review, The Fiddlehead,* and *The Southern Review.* Now McClelland & Stewart have issued *The Lost Salt Gift of Blood,* Mr. MacLeod's first collection of short stories and one which draws intimately on his Cape Breton background. Five of the seven stories are set in the Maritimes (four on Cape Breton and one in Newfoundland), and they not only develop a regional sense of the sea, the farms, and the mines, but also a sense of cultural rootedness and ancestral consciousness.

Cultural rootedness is a central feature of these MacLeod stories. The narrators are young men striving to reconcile the past and the present, and like the boy in "The Vastness of the Dark", each comes to a moment of recognition when he sees himself "in process" — the blood lines of the past flowing "into mine and mine out of theirs". This identification with an ancestral geography creates emotional burdens, and many of MacLeod's narrators bear psychological scars because they have turned away from their roots and have contributed to the disintegration of old folkways. Thus, the scholars and professional men who make pilgrimages back to Cape Breton and Newfoundland in these stories often seem incomplete — pale offshoots of the dignified men and women who have remained close to the land, the sea, and their heritage.

Stories which explore a fine tension between past and present can easily slip into sentimentality, and some of these selections do not entirely escape this direction. It is difficult to avoid, perhaps, in such an emotionally-charged situation as that in "The Road to Rankin's Point" where a twenty-six year old narrator returns to Cape Breton to die of cancer. Yet an overwritten and clichéd line like the following cannot help but contribute to the potentiality for mawkishness in the story:

> Now as I feel my own blood diseased and dying, I think of his (grandfather's), the brightest scarlet, staining the moon-white snow while the joyous rabbits leaped and pirouetted beneath the pale, clear moon.

The trouble with a passage like this is that phrases like "brightest scarlet" and "moon-white snow" are shopworn, while the vision of joyous rabbits pirouetting beneath the clear moon seems precious. Elsewhere, as in "The Lost Salt Gift of Blood", the sun is "flashing everything in gold", the lichens are "low-lying", the spruce are "stunted", the gulls are "ivory-white", and the harbour is "blue-green". In "The Boat", the harbour is an "unearthly blue" and the father's hair is "whiter than the two tiny clouds which hung over his left shoulder". The point is not to cavil her but to question why both clichéd and embroidered prose occasionally intrude into the narrative, distracting the reader from MacLeod's usually controlled lyricism.

Interestingly enough, such writing seems most obvious in the stories told by the exiles, those nostalgic narrators perhaps educated beyond their natural responses to the sights, smells, and sounds of their native environment. However, since MacLeod has not placed the rhetoric of his narrators in a clearly ironic perspective, the reader must conclude that the overwriting is presented without qualification. More successfully executed in the tradition of lyrical fiction are the stories like "In The Fall" and "The Vastness of the Dark" where plot seems almost suspended in the interaction of narrative voice, situation, and description. In these stories, the prose works to create a dramatic immediacy through the intensity of its lyrical evocation and does so without the strain evidenced in the stories focussing on memory and return.

While all the stories are presented through the eyes of male narrators, the focus of a story does not always lie with the story-teller. Some touching and dignified portraits emerge here — the trapped fathers of "The Boat" and "In the Fall", the courageous grandmother of "The Road to Rankins Point", and the aging miner of "The Return". These are often private people so attuned to loneliness or poverty or danger that words seem to have become extraneous. Only through music do many of the characters seem able to express individual (and collective) pain. MacLeod captures this well when the father in "The Boat" embarks on a night of wild singing before a group of Boston tourists. His act is one of rebellion against the stern-lipped wife waiting for him, the thanklessness of a life spent on the sea, and the dispossession of his Gaelic ancestors over two hundred years ago. Yet there is an ironic inversion here, for to the tourists his singing is not an outpouring against despair but a romantic interlude in their equally dreary lives. When they send his photograph to him addressed "To our Ernest Hemingway", there are further ironic undertones of lost dreams, false images, and empty rhetoric.

If the men in *The Lost Salt Gift of Blood* seem withdrawn and inarticulate, so too do the women. The most resistant to change in these stories, they are still trying in the face of poverty and a lack of opportunity to keep the family (and, by inference, the clan) from breaking up. However, in each story the sternness is shown to be an enforced one, and in bittersweet moments men and women seem to touch one another in tenderness and understanding. These moments, as at the end of "In the Fall" or in "The Vastness of the Dark", are not belaboured ones, but like the father-son relationships running through the book, they bring a note of affirmation to the bleak landscape of the characters' lives.

For restrained lyricism and successful narration, certain stories like "In the Fall", "The Vastness of the Dark", and "The Return" stand out. In other narratives like "The Golden Gift of Grey" or "The Lost Salt Gift of Blood", the endings seem disappointingly forced. In the title story, for example, the narrator returns to Newfoundland to pay an incognito visit to his illegitimate son. The interaction between the boy and his maternal grandparents is developed unsentimentally and touchingly, with MacLeod focussing on fishing, singing, music, and a homemade checkers game as representative of the homely, natural involvement of the boy with his family and his environment. The point about the naturalness of John's life is made, then, without needing the reinforcement of an ending where strange little children greet their father in the Toronto airport with the cry: "Daddy, Daddy, what did you bring me? What did you bring me?" They are not the narrator's children, but the ironic juxtaposition set up by including them at the end of John's story seems overdone, and it is somewhat disappointing in view of the fact that elsewhere MacLeod is fairly subtle in weaving nuance into his prose.

What one cannot fail to carry away from these stories is a sense of a rhythm of life. It is developed not only by narrative exposition and description, but also by brief snapshots of people external to the overall development of the narrator's life but of immediate importance in stimulating tension and response. The drover with his earthy remarks in "In the Fall", the travelling salesman with his arrogance in "The Vastness of the Dark", and the old miner at the end of "The Return" — all illustrate MacLeod's technique of punctuating the narrative with moments of confrontation or revelation. Nonetheless, it is the narrative voice that is a bellwether in these stories, for in its lyrical rhythm and wistful tone there is captured a desire for a sense of continuity with past that is consistent in all the characters:

> From very far away I see my grandfather turn and begin walking back up his hill. And then there is nothing but the creak and sway of the coach and the blue sea with its gulls and the green hills with the gashes of their coal imbedded deeply in their sides. And we do not say anything but sit silent and alone. We have come from a great distance and have a long way now to go.

If the characters in these stories still "have a long way to go", Alistair MacLeod as a writer does not. He has explored man's strange love-hate relationship with his past in the most lyrical Maritime contribution to Canadian literature since Buckler's *The Mountain and the Valley.* And if the prose occasionally strains under the weight of its own poetry, it does not detract from the fact that these are haunting and moving and highly readable stories. They capture for readers that mystical affinity Cape Bretoners feel for their island while they transcend the regional in their depiction of every young man's desire to understand the complexities of his own existence. The jacket of *The Lost Salt Gift of Blood* tells us that it took seven years for Mr. MacLeod to write his seven stories. One hopes we shall not have to wait through such a significant period of creation again before being able to enjoy Mr. MacLeod's work in a collected form.

Gwendolyn Davies

NANCY BAUER: A SUCCESS STORY

When Nancy Bauer published numbers 19, 20, and 21 of the *New Brunswick Chapbooks* in 1975, it was as if the series had "come of age or at least this is what people are saying." This was Nancy's reaction and if reaching number 21 is an indication of maturity, the *Chapbooks* have indeed reached that level. Such success, however, was imminent from their humble birth. The energy and interest put forth by Mrs. Bauer insured this.

The *New Brunswick Chapbooks* were started in 1968 in response to a need for an avenue of publication for New Brunswick poets. Many young poets were having difficulty getting published, so a group of writers who met regularly decided to do something about it. The group included Kent Thompson, Robert Gibbs and Bill Bauer. Each of these was too busy with lecturing at the University of New Brunswick, working on *The Fiddlehead* and writing themselves to give time to the task of editing a series of chapbooks. They turned to Nancy Bauer, wife of the U.N.B. professor.

"In the beginning I knew nothing about printing. But I gained advice from many in the area and the *Chapbooks* became a reality." Initially, Nancy was not sure she wanted to do the job. Nevertheless she soon found herself excited and happy with her "brood" as she calls her poets. Today some of them fondly refer to her as Aunt Nancy. If she maintains her enthusiasm and energy no doubt the "institution" will survive, for the Fredericton area is an extremely active one for literary activity.

In the first years the books were printed by the Graphic Services at U.N.B.. When Graphic Services became overloaded with University printing assignments, Fred Cogswell printed them. Since Fred was on sabbatical during 1975, the latest printing was handled by Provincial Artisans. No doubt future printings will be also done by Provincial since they now have new equipment which does a comparable job. Moreover, the design and format of the books will remain the same.

The design for the *Chapbooks* is unique. Nancy originally approached Marjorie Donaldson, a local artist, whom she calls the "perfect woman," to assist. Marjorie and Bruno Bobak, U.N.B. resident artist, then came up with the design. "I haven't seen anything better designed for chapbooks," says Nancy proudly. The *University of Toronto Quarterly* has described the chapbooks as impressive and unpretentious. Others have also remarked on the quality of the design. Each book has a coloured band hand-produced in silk screen at the top. Included in the band is the numeral of the book. The remainder of the cover features an artist's sketch. Some of the sketches illustrate the poetry in the particular volume; the others are what the artist sees as appropriate. Several people have been involved in producing the drawings for the series.

The purpose of numbering each book was to create a serial. In this way libraries and individuals would want a complete set. Anyone who would like a complete set now, however, will be disappointed. Several of the series are out of print. The printing of each is limited to 250. It is understandable, therefore, for them to sell out.

How are the books selected for the series? For the most part the books are restricted to New Brunswickers or to poets who are connected with that province in one way or another. "We are small and committed to New Brunswick," says Nancy. There has been one exception and that is number 9, *In Other Words: Poems* by Paul Lavigueur, a Montreal poet. When she gets a manuscript she considers worth publishing, she circulates it to a changing board of anonymous readers. (Her husband, a poet himself, vows he is not a member of this board). Decisions to publish are reached as a result of collective comments and criticisms. Nancy says, "the awful part of manuscripts is turning people down. We do get a fair number of manuscripts and inquiries." But she is just not equipped to handle too many. She attributes the popularity of the books to "somebody knows somebody and the word gets around that we might publish a book." Lack of money prevents any major publicity.

Wherever the chief credit goes for the *Chapbook's* success "they have done what we thought they should do to help young writers get established. "A lot of poets have been able to join the League of Canadian Poets on the strength of chapbooks." A further factor in favour of chapbooks is that major publishing companies do not consider a new poet unless he is published by some small press and extensively in little magazines. "They (the major publishers) seldom risk a complete unknown," concludes Nancy.

The *Chapbooks,* which are not a money-making venture, sell for eighty-five cents. "It is the love of the effort." Up until recently they have been self supporting. They now receive a small grant from the Canada Council. This offsets inflationary costs.

Nancy Bauer like everyone else in the Fredericton literary community is excited about the great thrust here in the past five years. Several writers have published with major publishing companies during this time. The big interest in Canadian nationalism and an enthusiasm to publish are factors she cites as important in this surge. The weekly meetings at McCord Hall on the U.N.B. campus have tended to "generate a literary climate of togetherness. And there is a tradition of generous spirited interest in what other people are doing — it's a communal thing."

Although the future of the *Chapbooks* is uncertain at this writing, the devotion of Nancy Bauer will certainly continue this major contribution to Atlantic provinces literature. As the years pass, many will point to the sincere interest of a fine Fredericton woman as the pivotal point in their writing career.

Michael O. Nowlan

The New Brunswick Chapbooks: A complete list.

Those marked * are out of print.

1. THE ROAD FROM HERE*	Robert Gibbs
2. FRIDAY NIGHT, FREDERICTON*	Robert Cockburn
3. HARD EXPLANATIONS*	Kent Thompson
4. CORNET MUSIC FOR PLUPY SHUTE*	William Bauer
5. ATHENA AND HIGH VOLTAGE*	John P. Zanes
6. AN INCH OR SO OF GARDEN*	M. Travis Lane
7. BIRTHDAY*	Joseph Sherman
8. A CURE FOR ALL DISEASES	Peter Thomas
9. IN OTHER WORDS: POEMS*	Paul Lavigueur
10. PORTRAIT OF THE ARRIVAL	Michael Brian Oliver
11. THE SHRUNKEN GOAT	Victor Skretkowicz
12. IN PRAISE OF CHASITY	Fred Cogswell
13. IN A COUNTRY	Elizabeth Rodriguez
14. A DOG IN A DREAM	Robert Gibbs
15. EVERETT COOGLER	William Bauer
16. BROTHER'S INSOMNIA	Brian Bartlett
17. SMALL HEROICS	David Adams Richards
18. ANONYMOUS MESDEMOISELLES	Michael Pacey
19. THE MUTE'S SONG	Jim Stewart
20. BEND OF MY ANCESTORS	Kent Thompson
21. THAT FAR SHORE	Robert Cockburn

AVAILABLE FROM: NANCY BAUER
252 STANLEY STREET
FREDERICTON, N.S.

WHO'S KIDDING WHOM?

You've Gotta be Kidding by Paul Zann, Clock House, 144 Pages, Cloth, $7.95.

Writing a deliberately funny book is a dangerous business — almost as dangerous as reviewing one. The line between funny and silly is a difficult one to walk, especially since every reader draws it in a different place.

The danger is compounded when the book is about education. Everyone knows how children should be taught. Everyone knows just where to draw the line between sensible discipline, which is good for our youth, and stupid rules and regulations, which are not. Again, everyone draws the line in a different place.

Paul Zann faces the danger with cheerful courage in *You've Gotta be Kidding.* He is aided and abetted by a cheerful artist, Derek Kersley. And he is supported by "those teachers and friends whose laughter encouraged me to continue writing".

That phrase in the acknowledgments almost finished me. I had visions of the boys and girls breaking up in the staff lounge while Zann spoofed and parodied away the coffee break. Laugh? I though I'd never start.

The dust cover had already sent a strong shiver down my critical spine. The front told me it was "an hilarious spoof"; the back assured me I would "laugh at . . . and quote from . . . the book for years to come!!" And if I still didn't know this was a spoof, there is Paul Zann wearing cap and gown, hair chest and big wink; and Derek Kersley wearing an old school tie, paint brush and a big grin.

It's like the man who starts a story by digging you hard in the ribs and saying: "This'll slay you; it's a real funny joke; you're going to enjoy this one."

Strangely enough, I did. Most of the time. And in small doses. Zann has a good clean style and Kersley draws good clean lines and both are obviously aware of the dangers of going overboard. Zann gets his feet wet more than Kersley, and occasionally slips into the sea of silliness up to his waist. If he's going to write more funny books (and I hope he does) he might study the superbly dry humour of *The Specialist* — a slim classic about building "privies". The outdoor kind.

You've Gotta be Kidding, in fact, is best read in the john, or outdoors at the summer cottage, a chapter or two at a time. Reading it that way also gives you time to think. Because Zann is not only trying to be funny; he's trying to make some serious points about the teaching and disciplining of our youth.

Zann's method is to pose as a hidebound traditional teacher (were they really like that?) and he remembers to play the role a good 95% of the time. His advice to a teacher faced by questions on sex, for example, is:

"Learn to cultivate a deep red blush. This is an essential ingredient of your reaction. Practice in front of your mirror each night — force the blood into your cheeks."

This tongue-in-cheek, or blood-in-cheek, approach is the norm in his letters of "advice" (dust-cover's quotation marks). Most of the chapters, in fact, were adapted from a column he wrote in the N.S. Teachers' Union newspaper *The Teacher.* Some teachers apparently took him seriously, which presumably explains the elaborate precautions to ensure that no one else does.

I don't think most of the general public will take Zann seriously these days. Ten years ago, when discipline was flying out of the school windows (to the cheers of shell-Spocked parents) Zann would have been a popular young writer. Now, he's more likely to be regarded as one of those educated illiterates who can't teach our kids to put together six words into a sentence. And even Spock, I think, is saying we should have spanked the little b's when they were babies after all.

After years of getting younger, Canada's population started to age around 1970. And it will go on aging unless there is a drastic change in the fertility rate. With aging comes conservatism. Children, and their teachers, are going to have to start showing some respect to the older generations; and a touch of the strap now and then wouldn't harm the kids at all, by gar.

Maybe Zann isn't behind the times though; maybe he's ahead. Maybe his book comes at a good time to remind us not to let the pendulum swing too far back towards those bad old days. Maybe Zann isn't kidding.

Maybe I am.

Jeffrey Holmes

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A DIM LIGHT?

Light on Evelyn Richardson by Helen Pauline Johnston, Lancelot Press, 1975, 123 Pages, Paper, $3.50.

In this book, the author has attempted an interpretive study of the writings by Evelyn Richardson, the Nova Scotian writer best-known for *We Keep a Light* (1945). The difficulties of this book are those attendant upon thesis-writing — the problems of organizing material and of speaking to an audience; in its original form, it was an M.A. thesis for Acadia University.

Two of Mrs. Johnston's colleagues have indicated their opinion of the book's importance in the "Foreword". In its present format, the book is, they feel, "A worthy contribution to the greater understanding of one significant Canadian writer and deserves to receive the consideration of the reading public". While one would not wish to quarrel with this notion, drastic revision is necessary if the book is to be valuable, or even intelligible, to any "reading public". In a thesis, abstruse ideas are the norm. For the general reader, they make heavy going.

One's overriding impression is that the author has grasped at analogies in a manner redolent of academic prose. Here, such analogies are frequently ludicrous. The most obvious example is the comparison made between *We Keep a Light* and Virginia Woolf's *To the Lighthouse*. The effect is almost to parody Richardson's work, for to place her in such company is to deceive the potential reader both as to her scope and as to her talent. Mrs. Johnston's insistence on parallels becomes quite irritating; often, such parallels seem drawn simply to demonstrate the author's general literary knowledge, rather than to make any significant point about Richardson's work.

Another serious difficulty is the book's unevenness in tone. At one point, for example, we are told that the Titanic was a boat that hit an iceberg and sank. This is fine for grade-schoolers, but to be plunged, in the same volume, into stylistic comparisons with Hardy, Conrad, and Joyce is a jarring experience indeed. Moreover, the book contains many errors, some of them simply typographical, but others, mistakes in syntax and even in documentation.

To be sure, the book contains some valuable material. Where the writer has stayed with factual material and where she has confined her writing to explication of the probably nexus between fact and fiction in Richardson's work, the book is helpful. The picture section, which lends considerable interest to the text, is also worth noting. But where the book makes claims for Richardson that are, ultimately, unfair to her, it does her a disservice. For the strength of Richardson's writing, at least in her first book, is her unpretentious recording of a life that seemed ordinary enough to her, yet was highly "romantic" to most of her readers.

It is good to have this book as an indication of the scope of Evelyn Richardson's writing. Certain portions of the research are valuable. However, the book's style is such that few readers will be likely to persevere with it.

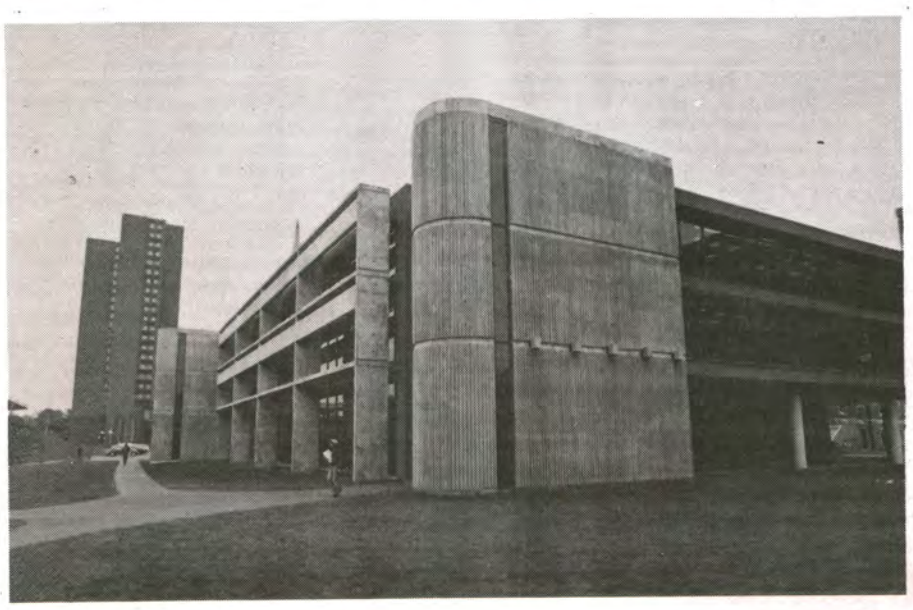
Janet Baker

LIBRARY OPENING

Pictured outside of the main entrance to the library: Dr. D. Owen Carrigan, President; Guy Noel, Chairman of the Library Building Committee; Austin E. Hayes, Chairman of the Board of Governors; Keith MacRae, Vice-President, Dineen Construction; Dr. Maynard MacAskill, Minister of Education.

Contractor Keith MacRae presented a symbolic gold key to Chairman of the Board, Austin E. Hayes.

Bright, spacious reference room and study area.



FIRST FLOOR

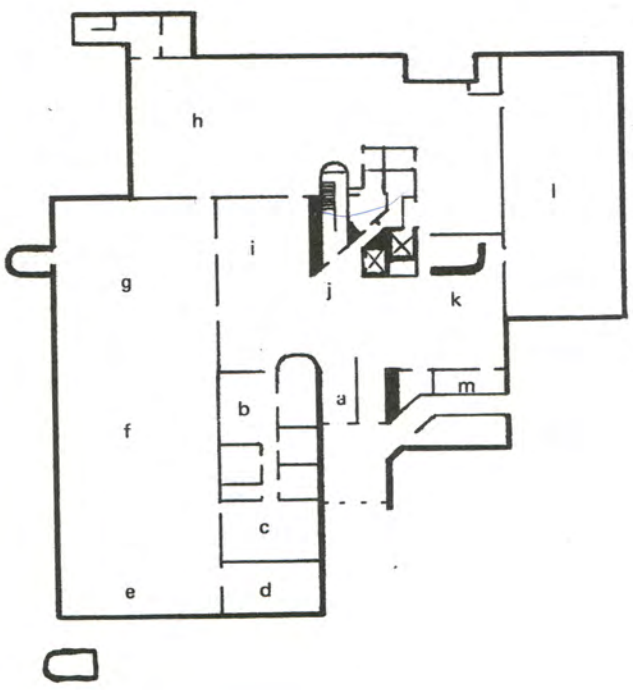
a) Control desk: electronic book security system.
b) Administration offices: head librarian, administrative assistant, heads of public and technical services, secretary.
c) Reference staff office and interlibrary loans.
d) Conference room: used for meetings, orientation talks. It may be booked in advance by university groups and organizations.
e) Canadian federal and provincial documents. Many of these are non-circulating. A computer-generated index to documents is available. Some Canadian and all foreign government documents are catalogued and shelved with the regular collection.
f) Reference collection, telephone books, university calendars, corporate reports. The reference department also provides two computerized information resources.
g) Current periodicals and newspapers. A list of holdings is available in the reference department.
h) Technical Services: acquisitions, cataloguing, bibliography.
i) Public catalogue (author/title and subject) and pamphlet file.
j) Stairs/elevator/washrooms/water fountain.
k) Circulation and book returns.
l) Reserve Book Reading Room.
m) Photocopier.

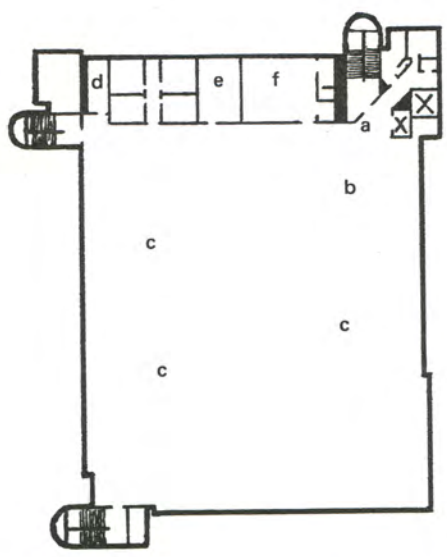
SECOND FLOOR

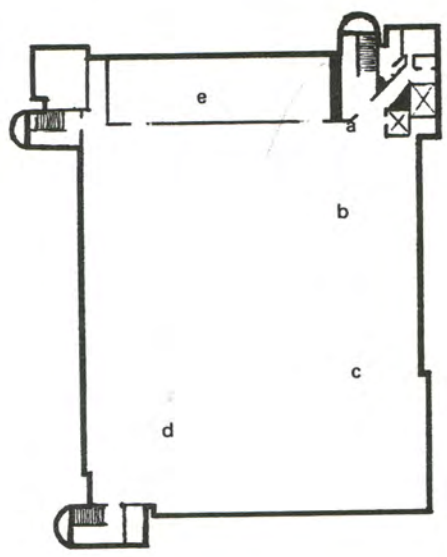
a) Stairs/elevator/washrooms/water fountain.
b) Smoking area.
c) Library of Congress classification bookstacks.
d) Typing room.
e) Five group study rooms.
f) Staff lounge.

THIRD FLOOR

a) Stairs/elevator/washrooms/water fountain.
b) Smoking area.
c) Bound periodicals, shelved in alphabetical order.
d) Dewey decimal classification bookstacks.
e) Multi-media centre.







desexing the language

The English language is full of value judgements about the relative merits of men and women. Our language revolves around male pronouns, adjectives and nouns because, until now, men controlled the society.

But this is changing. Women are taking a more active role. And the language is finally beginning to reflect that change. Derogatory terminology still creeps into speeches, jokes, corporate publications, news releases and daily conversations. All reflect badly on a profession that should be deeply committed to equal treatment of all people.

Taking a hard look at the way we use the language, the McGraw-Hill Book Company has issued guidelines to its writers for equal treatment of the sexes in its publications. We are pleased to reprint parts of those guidelines for the use of our readers.

The word *sexism* was coined, by analogy to racism, to denote discrimination based on gender. In its original sense, the term now indicates any arbitrary stereo-typing of males and females on the basis of their gender. We are endeavoring through these guidelines to eliminate sexist assumptions and to encourage a greater freedom for all individuals to pursue their interests and realize their potentials. Specifically these guidelines are designed to make (people) aware of the ways in which males and females have been stereotyped in publications; to show the role language has played in reinforcing inequality; and to indicate positive approaches toward providing fair, accurate and balanced treatment of both sexes.

Women as well as men have been leaders and heroes, explorers and pioneers and have made notable contributions to science, medicine, law, business, etc. The fact that women's rights, opportunities and accomplishments have been limited by the social customs and conditions of their time should be openly discussed whenever relevant.

Men and women should be treated primarily as people and not as members of opposite sexes. Their shared humanity and common attributes should be stressed — not their gender differences.

An attempt should be made to break job stereotypes for both men and women. No job should be considered sex-typed and it should never be implied that certain jobs are incompatible with a woman's "femininity" or a man's "masculinity". Women within a profession should be shown at all professional levels, including the top levels. Women should be portrayed in positions of authority over men and over other women and there should be no implication that a man loses face or that a woman faces difficulty if the employer or supervisor is a woman. All work should be treated as honorable and worthy of respect; no job or job choices should be downgraded. Instead, women and men should be offered more options than were available to them when work was stereotyped by sex.

Members of both sexes should be represented as whole human beings with human strengths and weaknesses, not masculine and feminine ones. Women and girls should be shown as having the same abilities, interests and ambitions as men and boys.

Characteristics that have been tradionally praised in males — such as boldness, initiative and assertiveness — should also be praised in females.

Women and men should be treated with the same respect, dignity and seriousness. Neither should be trivialized or sterotyped. Women should not be described by physical attributes when men are being described by mental attributes or professional position. Instead, both sexes should be dealt with in the same terms. References to a man's or a woman's appearance, charm or intuition should be avoided when irrelevant.

No	Yes
Henry Harris is a shrewd lawyer and his wife Ann is a striking brunette.	The Harrises are an attractive couple. Henry is a handsome blond and Ann is a striking brunette. or The Harrises are highly respected in their fields. Ann is an accomplished musician and Henry is a shrewd lawyer.

In descriptions of women, a patronizing or girlwatching tone should be avoided, as should sexual innuendoes, jokes and puns. Examples of practices to be avoided: focusing on physical appearance (buxom blonde); using special female-gender word forms (poetess, aviatrix, usherette); treating women as sex objects or portraying the typical woman as weak, helpless or hysterical; making women figures of fun or objects of scorn and treating their issues as humorous or unimportant.

No	Yes
the fair sex, the weaker sex	women
the distaff side	the female side or line
the girls or the ladies, when adult females are meant	the women
girl, as in: I'll have my girl do it.	I'll have my secretary (or my assistant) check that. Or use the person's name.
lady, used as a modifier, as in lady lawyer.	lawyer (A woman may be identified simply through the choice of pronouns as in The lawyer made her summation. Try to avoid gender modifiers altogether. When you must modify, use woman or female).
the little woman; the better half; the ball and chain libber (a put-down); sweet young thing.	feminist; liberationist young woman; girl
co-ed	student

(Note: logically co-ed should refer to any student at a co-educational college or university. Since it does not it is a sexist term).

housewife	homemaker for a person who works at home or rephrase with a more precise or more inclusive term.
career girl or career woman	name the woman's profession; attorney Ellen Smith
cleaning woman, cleaning lady or maid	housekeeper; house or office cleaner

Avoid characterizations that stress men's dependence on women for advice on what to wear and what to eat, inability of men to care for themselves in times of illness and men as objects of fun (the henpecked husband).

Women should be treated as part of the rule, not as the exception. Generic terms, such as doctor and nurse, should be assumed to include both men and women and modified titles such as "woman doctor" or "male nurse" should be avoided. Work should never be stereotyped as "women's work" or as "a man-sized job". Avoid showing a "gee-whiz" attitude toward women who perform competently: "Though a woman, she ran the business as well as any man."

Women should be spoken of as participants in the action, not as possessions of men. Terms such as pioneer, farmer and settler should not be used as though they applied only to adult males.

Occupational terms ending in man should be replaced whenever possible by terms that can include members of either sex unless they refer to a particular person.

No	Yes
businessman	business executive; business manager
fireman	fire fighter
mailman	mail carrier; letter carrier
salesman	sales representative; salesperson
insurance man	insurance agent
statesman	leader; public servant
chairman	presiding officer; the chair; chairperson
cameraman	camera operator
foreman	supervisor

Language that assumes all readers are male should be avoided.

No	Yes
you and your wife	you and your spouse
when you shave in the morning	when you brush your teeth in the morning

The language used to designate and describe females and males should treat the sexes equally.

The English language lacks a generic singular pronoun signifying he or she and therefore it has been customary and grammatically sanctioned to use masculine pronouns in expressions such as "one . . . he", and "each child opens his book". Nevertheless avoid when possible the pronouns he, him and his in reference to the hypothetical person or humanity in general.

Various alternatives may be considered, such as rewording to eliminate unnecessary gender pronouns. Don't say "the average North American drinks his coffee black". Rather, say "The average North American drinks black coffee". Or recast the sentence in the plural — "Most North Americans drink their coffee black". Other alternatives include replacing the masculine pronoun with one, you, he or she, her or his, as appropriate, or alternating male and female expressions and examples. To avoid severe problems of repetition or inept wording, it may sometimes be best to use the generic 'he' freely, but to add, in the preface and later as often as possible, emphatic statements to the effect that the masculine pronouns are being used for succinctness and are intended to refer to both male and females.

Women should not be portrayed as needing male permission in order to act or to exercise rights (except for historical or factual accuracy).

Women should be recognized for their own achievements. Intelligent, daring and innovative women, both in history and fiction, should be provided as role-models for girls and leaders in the fight for women's rights should be honored and respected, not mocked or ignored.

In reference to humanity at large, language should operate to include women and girls. Terms that tend to exclude females should be avoided whenever possible.

The word man has long been used not only to denote a person of male gender, but also generically to denote humanity at large. To many people today, however, the word man has become so closely associated with the first meaning (a male human being) that they consider it no longer broad enough to be applied to any person or to human beings as a whole. In deference to this position, alternative expressions should be used in place of man whenever such substitutions can be made without producing an awkward or artificial construction. In cases where man words must be used, special efforts should be made to ensure that pictures and other devices make explicit that such references include women.

No	yes
mankind	humanity; human beings; human race
primitive man	primitive people or peoples; primitive men and women
the best man for the job	the best person for the job
manmade	artificial, synthetic; of human origin
man and wife	husband and wife

Note that lady and gentleman, wife and husband, mother and father are role words. Ladies should be used for women only when men are being referred to as gentlemen. Similarly, women should be called wives and mothers only when men are referred to as husbands and fathers. Like a male shopper, a woman in a grocery store should be called a customer, not a housewife.

Women should be identified by their own names (e.g., Indira Gandhi). They should not be referred to in terms of their roles as wife, mother, sister or daughter unless it is in these roles that they are significant in context. Nor should they be indentified in terms of their marital relationships (Mrs. Gandhi) unless this brief form is stylistically more convenient (than, say Prime Minister Gandhi) or is paired up with similar references to men.

A woman should be referred to by name in the same way that a man is. Both should be called by their full names, by first or last name only or by title.

No	Yes
Bobby Riggs and Billie Jean	Bobby Riggs and Billie Jean King
Billie Jean and Riggs	Billie Jean and Bobby
Mrs. King and Riggs	Ms. King (because she prefers Ms.) and Mr. Riggs
Mrs. Meir and Moshe Dayan	Golda Meir and Moshe Dayan or Mrs. Meir and Dr. Dayan

Unnecessary reference to or emphasis on a woman's marital status should be avoided. Whether married or not, a woman may be referred to by the name by which she chooses to be known, whether her name is her original name or her married name.

Whenever possible, a term should be used that includes both sexes. Unnecessary reference to gender should be avoided.

Insofar as possible, job titles should be nonsexist. Different nomenclature should not be used for the same job depending on whether it is held by a male or a female.

No	Yes
steward or purser or stewardess	flight attendant
policeman or policewoman	police officer

Males should not always be first in order of mention. Instead, alternate the order, sometimes using: women and men, gentlemen and ladies, she or he, her or his.

It is hoped that these guidelines have alerted readers to the problems of sex discrimination and to various ways of solving them.

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PROFILE: BRIAN FLEMMING

by K. J. Cleary

The recent appointment of Brian Flemming to the prestigious, Trilateral Commission on world economic problems came as no surprise to friends and associates. In this endeavor Brian joins the President of Petro-Canada, Maurice Strong; Montreal Stock Exchange President, Michael Belanger; New Brunswick Member of Parliament, Gordon Fairweather and a number of other Canadians, who serve on the Commission, in their efforts at a cooperative approach to economic and trade problems at the non-governmental level.

In the seventeen years since graduating from Saint Mary's, (he was awarded the B.Sc. in 1959) Brian Flemming has managed to traverse a number of careers, any one of which would more than adequately fulfill the average persons life's ambition.

Brian received his LL.B. from Dalhousie in 1962, the LL.M. from University College, London, England in Public International Law in 1964, and was also awarded the Diploma in International Law from the Hague Academy of International Law in 1964. He is one of 120 people in the world and one of only two Canadians to hold this diploma. Brian was assisted in his studies by a Hague Academy Scholarship, and was a MacKenzie King Travelling Fellow in Europe in 1962-63. Admitted to the Bar of Nova Scotia in 1963, he is presently a partner in the law firm of Stewart, MacKeen and Covert in Halifax.

If Brian's scholastic career was outstanding, his service to the community is no less remarkable. He has played an important role in numerous community activities and has held over thirty prominent positions ranging from chairman of the Steering Committee which created the Atlantic Symphony Orchestra, to Director of the Canadian Broadcasting Corporation in 1976.

Outlined below are some of the highlights of the public service activities in which Brian Flemming has been engaged.

Acting Chairman, Canada Council, 1974-75, (the youngest in history); Member, Bar Council of Nova Scotia, 1971-74, Chairman, Legislative Committee of the Nova Scotia Bar, 1971-73; Chairman, Continuing Legal Education Committee of Nova Scotia Bar, 1973-75; Member, Advisory Committee on Marine and Environmental Conferences, Department of External Affairs, Ottawa, 1971-74; attended sessions of Third Law of the Sea Conference at Caracas, Venezuela (1974) and Geneva (1975) with Canadian delegation; Member, National Council of Canadian Institute of International Affairs, 1970-73; Member, Board of Directors, Neptune Theatre Foundation, 1966-70; Member, Board of Governors, Maritime Conservatory of Music, 1966-76; President, Board of Management, St. Joseph's Day Care Centre, 1971-73; Member, Halifax Landmarks Commission, 1974-76; participant, Symposium of International Lawyers, U.B.C. 1970; Member, Commission for Strategic and International Studies, 1969-72; participant, Conference on Oceans Issues Affecting Canada-U.S. Relations Niagara-on-the-Lake, 1975; Canadian representative to 250th Anniversary Celebrations of Academy of Sciences of USSR, Moscow and Leningrad, October 1975; First Vice-President, Joseph Howe Festival Society, 1974, and Member of Founding Board; Director, Bonny Lea Farm, Chester, N.S., 1973; Founder and Executive Editor of The Nova Scotia Law News; Member, National Council of Canadian Branch of International Law Association, 1970. And there was that Federal election in 1974. Brian lost to the Leader of the Opposition, the Honorable R. L. Stanfield, by only 2513 votes.

Brian's experience in the world of academe was not limited to that of a student. He enjoyed considerable acclaim as a teacher of English Law at Ealing Technical College in London and Commercial Law at his 'Alma Mater' and has lectured at other universities across Canada and in the United States. He still lectures at Dalhousie Law School and the Maritime Warfare School, C.F.B. Halifax.

His explanation of the work of the Trilateral Commission demonstrated his thorough grasp of International Economics, co-operation and trade. (Father Malone, Dr. Bill Dalton and Dr. Harold Beazley would have been greatly impressed). Brian explained that the Commission promotes joint investigations into the major issues affecting the relationships between North America, Western Europe and Japan. The results of these investigations are then used to help convince both governments and private business of possible directions in policies.

An acknowledged expert of International Sea Law, Brian spoke of the recent Law of the Sea Conference held in New York. He said that in his opinion the implementation of a 200-mile limit is the only long-term answer to diminishing fish stocks. He explained that Canada is buttressing any possible unilateral proclamation of a 200-mile fishing zone by completing bilateral pacts regarding quotas for such a zone with France, Spain, Portugal, Norway, Poland and Russia.

Brian Flemming

Referring to his student days at Saint Mary's Brian said " I will always appreciate the education I received at Saint Mary's. It has always served me in good stead. The small university provides a unique opportunity to its students. They are able to experience the total university community first hand."

Brian Flemming is indeed a man of his time, a man of contrasts, very much a modern man. This profile of him, however, would be incomplete without at least a mention of his wife, the former Janice Merritt and their two children, Ann Louise and Mark Alexander. It goes without saying that the private lives of the Flemmings are as purposeful and complete as is Brian's public life.

MORE SNIPPETS

LORNE F. FERGUSON, B.Comm., 1971, has been appointed Manager of Administrative Services for Nova Scotia by the Canada Manpower.

Reverend Brother Patrick V. Shea of the Irish Christian Brothers will be revisiting Halifax after a forty years' absence during the last weekend in June. Brother Shea taught at Saint Mary's Collegiate and coached the S.M.U. American football team in the Thirties and is looking forward to meeting once again his former students and associates in Halifax. The visit is part of the celebration of his Golden Jubilee as a Christian Brother and from Halifax he will go on to visit Newfoundland.

After leaving Saint Mary's, Brother Shea specialized in library science and served in various places in Newfoundland and in the Toronto area, including three years as Reference Librarian at Memorial University, St. John's.

While in Halifax, Brother Shea will be staying at St. Theresa's Rectory, North Street, or with Judge and Mrs. P.J. O Hearn.

WILLIAM MEAGHER and Debra Charlton were married on May 27 in St. Theresa Church, Halifax, Nova Scotia.

Alumnus Returns to Campus As Coach of Mathematics Team

Russell Boyle, B.A. '65, B.Ed. '66, returned to the campus as Coach of a Mathematics Team from Halifax West High School on Friday, May 14th. The occasion of the visit was a special Mathematics Day hosted by the University's Mathematics Department.

The Halifax West Team placed second in the Canada-Wide Junior Mathematics Contest which was held in the first week of March. This contest is sponsored by the University of Waterloo. Nova Scotia High Schools were participating this year for the first time. Their entry was promoted by Saint Mary's and organized by Dr. Walter Finden, Chairman of the Department of Mathematics. A total of 901 schools from across the country took part in the contest.

Russ's undergraduate Degree was in Political Science, Latin and English and his first teaching assignment was in English. It is interesting to note, however, that during his first year teaching, an earlier interest in Mathematics was revived. In his second year he taught Mathematics in addition to English. It was this experience that fully awakened his interest in the study and teaching of the subject. Upon completion of his Graduate work in Education in 1969, Russell did advance work in Mathematics. His teaching responsibilities in Mathematics have increased to the extent that next year he will be taking up the position of Department Head at Halifax West. It should be pointed out that Russell still retains his interest in English and is still teaching in that field. Russell is married to the former Cathy Carpenter.

Another point of interest in the Mathematics Contest is the fact that the top student on the Halifax West Team is John Perkyns, son of Dr. Richard Perkyns, Associate Professor of English at Saint Mary's University. John ranked third in the All-Canada Contest.

John Perkyns, Mike Cooper, Dr. Walter Finden, Shane Stark and math teacher Mr. Russ Boyle at special Mathematics Day at SMU.

M. BLANCHE INGLIS

by Kevin Cleary

Many Santamarians, particularly those who graduated in the 1950's and 60's, were saddened to learn of the death of Mrs. M. Blanche Inglis at her home on Sunday, June 6, 1976.

Mrs. Inglis maintained a deep interest in Saint Mary's and for many years her artistry as an organist provided "that extra touch" to the Annual Convocation exercises.

The Gold Medal for Academic excellence in the Faculty of Engineering, which was awarded annually to a student in the graduating class, was presented in memory of her late son, Delisle Inglis, a 1944 graduate of Saint Mary's.

The community at large was also a beneficiary of Mrs. Inglis' talents as an entertainer and musician. Her career in these fields included 15 years as accompanist and talent scout for "Uncle Mel's Safety Club".

During the Second World War, she trained many performers for the Concert Parties Guild and acted as accompanist in over 1,000 performances. She also played a leading role in CHNS's first radio serial play.

She is survived by her husband, John, a daughter, Minnie, (Mrs. John McGarth) a son Bernard, (B.Comm. 1955) and seven grandchildren.

PSYCHOLOGIST RESEARCHES BIO-FEEDBACK

Following a year of study and experiment, Dr. Robert J. Konopasky, professor of psychology at Saint Mary's University is able to record successful treatment of high blood pressure and migraine headache through bio-feedback treatment.

Bio-feedback refers to the use of instrumentation to give a person immediate and continuing information on changes in a bodily function of which he is not usually conscious, such as fluctuations in blood pressure, brain wave activity, body temperature or muscle tension. Theoretically and very often in practice, the feedback of information enables him to learn to control the formerly "involuntary" function.

While a few researchers and clinicians have been using these techniques for over twenty years, the concept and the term first caught public imagination in 1968 when psychologist Dr. J. Kamiya published an article entitled *Conscious Control of Brain Waves* describing experiments in which subjects learned to turn their brains' alpha rhythm on and off at will. A computer connected to an electroencephlograph turned a sound signal on whenever alpha waves appeared in the subject's EEG recordings and they soon learned to keep the tone on or off though they could not explain how.

At about the same time a Dr. Miller and his associates attracted attention with a stream of papers reporting that they had trained rats to increase or decrease their heart rates, blood pressure and intestinal contractions and other visceral functions by bio-feedback techniques that rewarded correct responses. Dr. Miller called the phenomena *Instrumental Learning of Glandular and Visual Responses* and strongly challenged the accepted belief that psychological functions mediated by the automatic nervous system were beyond the reach of an individual's conscious control.

Since those early studies, bio-feedback techniques have been applied to a variety of disorders in humans, including hypertension, Bruxism, Raynaud's disease, tension headache, migraine headache, insomnia, epilepsy, chronic anxiety, phobias, as well as other specific psychophysiological problems.

Working in collaboration with Dr. Carl Abbott, a specialist in internal medicine at Camphill Hospital, Mr. D. Doig, a psychologist at Camphill, and Dr. John McNulty, professor of Psychology at Dalhousie University and a consultant to Camphill, Dr. Konopasky and Dr. J. Gerry of the Department of Psychology at Mount Saint Vincent University, developed a bio-feedback lab at Camphill Hospital and have during this past year successfully treated five essential hypertensives, using electromyographic bio-feedback.

In May of 1975, the group decided to pursue bio-feedback as a means of reducing blood pressure in essential hypertensives. They scoured bio-feedback literature and formulated a basic methodology. The particular method to be used — electromyographic muscle relaxation feedback and autogenic training — had not been described in published literature although Dr. W. Love of Nova University, Fort Lauderdale, Florida, had been using similar procedures. He was contacted and agreed to share with the Halifax group, the results of four independent studies completed since 1970.

Considering that a pilot study would permit greater flexibility in making changes through the course of treatment than a rigorous experiment, the group decided to undertake such a study.

The treatment included the use of an electromyographic feedback apparatus with electrode assemblies attached to both the frontalis muscles in the forehead as well as the trapezius muscle in the left shoulder. It was speculated that simultaneous monitoring of two muscle groups would allow patients to achieve superior deep muscle relaxation. Other original bio-feedback refinements were added. Patients would receive analog information about muscle tension levels in the form of a tone presented in distinct pulse beats. High tension level corresponded with a high pitched tone and pulse beats of short duration. Low tension levels corresponded to low pitched tones and pulse beats of longer duration. The availability of two types of auditory signal was expected to have beneficial effects on muscle relaxation training.

As for the training itself, patients received ten distinct two-minute trials of training with a 15-second time out or rest period between training trials. While no other studies reported the use of rest periods, the experimenters, in attempting relaxation training themselves, learned that relaxing was a strenuous activity and that one soon becomes fatigued in the process. The rest trials allowed patients the necessary time out for changing their posture, yawning and stretching, and returning briefly to their normally high levels of muscle constriction.

Finally, the experimenters used a threshold device which allowed them to preselect target levels of low muscle tension. If the patient obtained the target level, the tone from the apparatus would cease altogether and both patient and experimenter would realize at that time that the patient had made significant progress in reaching a state of deep muscle relaxation. Through the course of a 20-minute session, this target level might be changed up to half a dozen times allowing the patient to efficiently descend through five or six levels of tension.

Patients for the study were selected by Dr. Abbott and met the following criteria: blood pressure was fixed and between the 140 and 180 systolic and 90 and 105 diastolic; no organic base for the elevated blood pressure had been ascertained.

Before the pilot study began, a considerable data base on each of the five subjects was collected. This included demographic data, a complete medical history, previous responses to drug therapy and the usual biochemical or laboratory profiles. In addition, subjects were tested with standard psychological tests as well as a specially designed assessment of cardiovascular rate, respiratory rate, blood pressure and muscle tension level in response to physiological and mental stress.

The pilot study began in October with four base line sessions in which muscle tension level in both the frontalis and trapezius muscles was monitored, but in which the patient did not receive auditory feedback. Data taken in these four base line sessions allowed the experimenters to evaluate the patients in terms of average muscle tension level. Patients differed considerably with some as relaxed as the average individual, while others were uncomfortably tense.

The bio-feedback treatment began in early January of 1976 with patients receiving two 20-minute sessions of bio-feedback per week with at least twodays intervening between sessions. Treatment was provided at the Camphill Hospital in which a modified room had been set aside for the project.

Some of the subjective experiences of the patients undergoing treatment were of interest. Patients often reported in the early stages of treatment, that they were becoming aware of their habitual muscle tension level for the first time. They also described substantial visual experiences of an unusual nature, including such things as changes in the perception of the size of the room as they were beginning to relax, as well as other more dramatic light distortions and even movement of things within the room. These experiences, which are consistent with deep levels of relaxation or trance-like states, coincided with significantly low levels of muscle tension.

Take-home autogenic relaxation exercises were also provided to the patients in the form of cassette tape recordings. Patients listened twice a day to the cassettes which included a set of standard instructions and exercises for reaching a state of muscle relaxation. As for blood pressure data, patients were taught to take their own blood pressure readings and did so six times a day during the course of the study. The blood pressure data was also confirmed by Dr. Abbott at the beginning of the experiment as well as at preselected intervals throughout the course of the experiment.

Dr. Robert J. Konopasky

Bio-Feedback continued from page 18

Through the course of a four month treatment period, all the patients in the group learned to significantly lower their muscle tension levels. During this time the patients spontaneously reported that lowering muscle tension level was pleasurable and that the lowered level of tension generalized throughout the day. They reported feeling less tired in facing the stresses and strains of everyday life and sleeping longer and more soundly. Of great interest was the report of one patient who had been experiencing an average of one migraine headache every three weeks for years prior to the beginning of the experiment but who had suffered only one migraine during the four months of treatment.

Both systolic and diastolic blood pressure measures fell significantly over the course of the study. Two of the patients reported a large portion of normal or systolic readings of 120 and diastolic readings of 80 towards the end of the study. Although the experiment lacked control groups making it difficult to isolate the cause of the decrease, the data is consistent with the findings of Dr. Love in four rigorous studies and the Halifax group believes that the beneficial decrease in blood pressure was due to electromyographic bio-feedback and autogenic relaxation training.

Pursuing this new form of bio-feedback, Dr. Konopasky is currently in the U.S. consulting with two of the leading researchers in bio-feedback, Dr. Barnes, Director of the Institute for Human Services, Phoenix, Arizona, and Dr. J. Stoyva, University of Colorado Medical Centre. On his return, the Halifax group will renew their efforts in investigating the benefits of more intensive bio-feedback training, multiple site electromyographic bio-feedback, and bio-feedback with muscle tension and temperature simultaneously monitored.

In addition to the work with essential hypertensive patients, Dr. Konopasky followed up the use of bio-feedback for migraine sufferers. A Saint Mary's student had read that bio-feed had been successfully used to treat migraine headache and asked Dr. Konopasky if he would consider working with her fourteen year old son who had suffered migraines regularly and from an early age.

The form of bio-feedback with the greatest chance of success for migraine sufferers is skin temperature training of the hands and feet. Specifically, the ability to voluntarily warm one's hands applied in the first instance that a migraine is sensed, yielding a relaxation of sympathetic processes, was found to result in fewer migraines and migraines of lesser intensity.

This form of treatment was made available at the Camphill Hospital during evenings and on weekends. Thermistor probes were attached to the left index finger and the forehead (see picture) and the patient was instructed to relax and to recall memories of events which resulted in warm hands, such as holding a cup of hot chocolate. The patient attended two twenty-minute sessions per week from February until May. Within three sessions the patient had learned to increase his hand temperature by 7°F at will. An attempt was made to learn to lower forehead temperature but the total decrease in temperature was generally no more than 2°F. In the third stage the patient learned to decrease or maintain his forehead temperature while increasing his hand temperature by up to 8°F. The hospital treatments were augmented by a take-home cassette including autogenic training directed towards general relaxation and hand and feet warming.

While the study of one patient cannot easily yield information of scientific value, it was happily noted by the patient that both the number of migraines and their intensity decreased since the beginning of treatment. Less analgesics and less school absenteeism corroborated the patient's subjective report.

JOURNAL REPORT REFUTED

The issue of "The Journal" published on March 8, 1976, contained an article by Sara Gordon, headed "St. Mary's music policy not for students?"

This article closed with a paragraph full of errors about the "Department of Recreation offices" on the 4th floor of the Student Union Building. The facts are as follows.

These offices are rented by the Nova Scotia Cultural Federations Management Committee on Behalf of six Federations — the Nova Scotia Drama League, Nova Scotia Designer Craftsmen, Dance Nova Scotia, Multicultural Association of Nova Scotia, Writers' Federation of Nova Scotia, and the Federation of Museums & Historical Societies. These Federations are funded largely by the Department of Recreation, but they are independent bodies and not a part of the Department.

The article implies that the Federations are being given this space in return for services to students. This is incorrect. The Federations lease their offices on a straightforward business basis, and pay rental to St. Mary's University.

Students are welcome to join any of the Federations and partake of their activities in the same way as other members. There is not, and never has been any suggestion that the Federations supply special services to the St. Mary's University students.

Nor is there any understanding the Federations' conferences should be held on campus. If such a conference is held here, the Federation responsible will pay a rental fee, as it would for the hire of equivalent commercial space. In the case of the "conference" held elsewhere, presumably the writer was referring to the Nova Scotia Drama League Provincial Theatre Festival, held recently at St. Francis Xavier University. The Festival went there because the University and the Student Union generously donated space for this occasion. Perhaps St. Mary's should take note of this example. The federations are not rich, and they will go where they can get the most for their money.

I am not surprised that The Journal's source refused to be identified, in view of his or her misleading information. What does surprise me is that the writer of the article should not have taken the trouble to check her facts before printing them. All she needed to do was to stop off at the 4th floor of the Student Union Building and ask a few questions. If this is typical of "Journal" reporting standards, perhaps in the future it should be published as a work of fiction

Pat Griffiths, Chairman,
Cultural Federations
Management Committee.

"The Life of the Sri Lanka People", a mural painted by artist Sanaka Senanayake in 1966 when he was only 14 years old, has been loaned to Saint Mary's University and will hang in the lobby of the new library building.

A gift to the Canadian Government from the Government of Sri Lanka, the mural which is 24' × 8', was first exhibited in Canada at Expo '67 and has not been shown publicly since.

Arrangements for housing the mural at Saint Mary's University were made by curator of the Art Gallery, Mr. Robert Dietz through Mrs. Marguerite Pinney, Chief of the Fine Arts Program, Design and Construction, Public Works Department of Canada.

Ronald Lewis, Librarian, is shown with Robert Dietz and Ferdinand Petroff of the Department of the Secretary of State who supervised the hanging.

NOTES

MARGARET SMITH, Engineering Division Secretary, was recently named winner of the 1975-76 Engineering Student Society Award. The award is made by the students to the person making the greatest contribution during the year to the Engineering Society. Presentation of the award was made to Mrs. Smith by Mr. Thomas Moriarity, President of the Engineering Society, at a student meeting on the last day of classes. This marks the first time the award has been made to anyone other than a student.

ELIZABETH CHARD, Registrar, has been invited to sit as one of the judges on the AUCC Award Selection Committee. Meetings are scheduled for late August in Ottawa.

BOB HAYES, Director of Student Services, was elected first vice-president of the Canadian Association of University Athletic Directors at recent meetings of that organization in Toronto. Hayes will also continue as chairman of the Joint International Committee of the Canadian Intercollegiate Athletic Association and the Canadian Women's Intercollegiate Athletic Union.

JOHN BATTYE, Acting Director of Continuing Education, has been elected Chairman of the Atlantic Provinces Association for Continuing Education. The purpose of this Association is to provide for increased awareness, communication, and cooperation within and between the universities of the Atlantic region in this important aspect of education.

Winners of new awards sponsored and presented by Student Services to senior students for outstanding contributions to their graduating class:

Donna Forbes	Marion MacArthur
Theo Mitchell	Les Muise
Jeff Power	Duncan Perry

Honorary Awards were presented to:
Karen Bowden
Valerie Connor
Sandra Little

A new course of the Diplomatic Academy of Vienna will start on October 4, 1976.

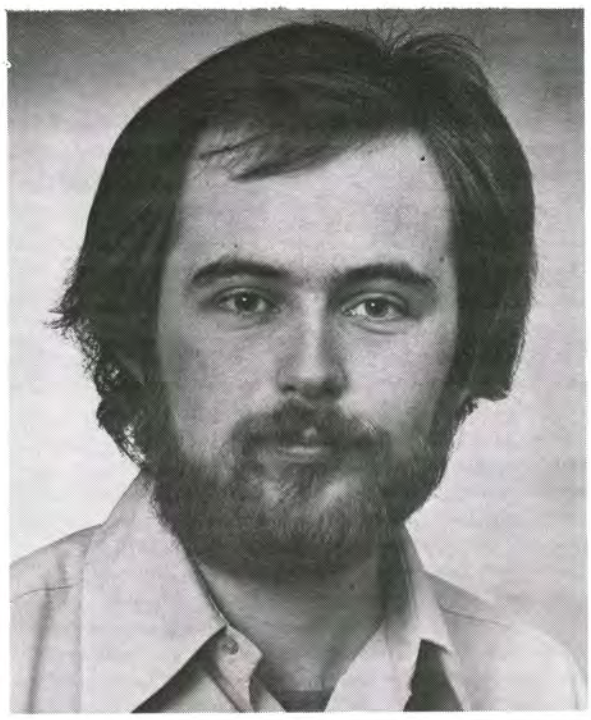
The Diplomatic Academy of Vienna prepares postgraduates for entry into the diplomatic service and international organizations. It also offers special training to future executives in the field of international management. The syllabus includes lectures and seminars in historical and political studies, economics, law, and modern languages. Graduates of any university or institution of similar standing who have a knowledge, in addition to German, of either French or English, are eligible for admission. Applications for entry should be addressed to the Secretariat of the Diplomatic Academy, 15 Favoritenstrasse, A-1040 Vienna, Austria, from which further details concerning the entrance examination may be obtained.

NOTES FROM CHINA

by Jim Martin

James Martin, an Honors History graduate at Saint Mary's University, received an Exchange Scholarship to the Peking Foreign Languages Institute in the People's Repulblic of China a year ago. He was the first student from the Maritimes to be selected in the exchange program and embarked on the adventure with a particular interest in the approach of the Chinese to their problems and in the solutions they have found. He returned to Halifax recently, and noted some of his experiences and impressions.

"I went to China with a headful of naive views. . . I returned home somewhat disillusioned. . ."



Jim Martin

China is a stunningly beautiful country. The train from Hong Kong to Peking travels across half a continent of lush green scenery . . . green fields worked by the archetypal peasant and the water buffalo. Acres and miles of rice patties stretching off into tiny villages. The sights are incredible, and incredibly beautiful, and peaceful. Eden must have been in southern China.

To the north of Shanghai the scenery begins to change. The earth is not so black . . . the fields not so green. Yellows and browns predominate. The ground where it is not growing something is cracked and dry. This is the great North China Plain, a land that not too many years ago encompassed a great deal of the misery in China. Peking is here, surrounded on two sides by mountains, perhaps some of the oldest mountains on this earth. There, in 1929 human remains were found that put man walking these hills a million years ago. The city itself is impressive in the fall . . . tree lined streets filled with bicyclists, all under sunny, hot skies. Later, in the winter, the city is mostly grey, dusty and forbidding. The leaves are gone from the trees revealing the labyrinth maze of walled houses in the old quarters and the modern apartment dwelling alike, in their rundown shabbiness. Dust is everywhere, in your eyes, your mouth . . . it even gets in the food. Local legend has it that it blows down from the Gobi desert to the north, but more likely it is a result of the peculiar penchant of the Chinese to pluck any grass found growing anywhere in the city. Legions of school children and workers can be seen scraping up the grass to the ensuing clouds of dust on a windy day.

Although most of the old architecture is rapidly falling into decay, Peking still remains an imperial city. It is a city around a city. Living as I did on the outskirts, I passed through concentric rings of development as I bicycled to the core of Peking — *The Forbidden City* or as the Chinese like to call it the Palace Museum and, of course, *Tien an men Square.* Although the moat only exists on two sides of the old Imperial Palace, a huge, red wall surrounds the eighty-two odd acres of temples and palaces, suitably alienating it from the rest of the city. Today almost the entire complex is a huge people's park, all except for a southeast corner which is reserved as Mao's living quarters. Historical Peking exists not only in the Forbidden City however. It exists, curiously forgotten and neglected in a pagoda in the middle of a field of radishes, and in dagobas, their large domelike structures, the last resting place of some forgotten Buddha, surrounded by houses which seem to have been built by owners who saw the ancient structures more as curious disturbances in the landscape rather than historical relics to be preserved.

Peking at eight million people does not think like a city. In reality it is an overgrown town, not really so different from the small villages in the fields to the north. The pace of life is slow and easy. This fact no doubt accentuated by the fact that the city is not an amorphous whole but made up of small communities each providing the residents livelihood and basic needs. Of course there is Wangfuching. Perhaps the most famous street in China alongside of Nanking-donglu in Shanghai. Wangfuching does not compare to Tokyo's Ginza or Hong Kong's Nathan Road but its half mile of shops rivals anything to be found in China. On a Sunday, the crowds are immense; one feels that you could simply lift your feet from the ground and be carried along in the sheer mass of people. The Chinese are shoppers in the best North American tradition. They may not have the money and they may not have the incredible array of goods that *we* have, but they can look and save for what they desire. Television sets, short wave radios, record players and records, leather and silk jackets, clothes and furniture all draw the people to Wangfuching.

After a few months in Peking I felt more a part of these Sunday masses than apart from them. No doubt a delusional feeling as the Chinese who in surprise stepped back and out of the way had no doubts about how foreign this "waiguoren" or outside country person was. However, like the rest of the foreign students, I came to gawk unconsciously at the delicately coiffed hairdos of the few embassy ladies who braved the anarchy of Wangfuching from the cloistered safety of the "Friendship Store" and snicker at the huge heels and fancy clothes of the latest friendship delegation. How utterly foreign they were in China. How quickly we shed the sensibilities of western fashion.

The sameness of everyone's dress to the new visitor changes to an appreciation of Chinese styles and recognition of just how many shades of blue there are; and there are fads. It is almost next to impossible to buy a green Mao jacket in Peking today. As soon as a shipment comes in, it is snapped up by young people to be worn with their blue pants. Legions of these green coated, blue panted kids can be seen around the city. That, according to the Chinese students at the Institute, is what constitutes a fashionable young Pekinger.

School in Peking is a boring and often frustrating exercise for a great many of the foreign students. Classes, six days a week provide a continuous source of complaints for the students. Antiquated teaching methods, combined with a naively preached ideology that speaks to the five year old in us, at first amuse and then anger students from a perhaps more cynical culture, but where black and white are only poles to a spectrum that includes all shades of grey.

The classes also serve to fracture the students or at least serve as a somewhat less than successful Forum for extremely divergent political beliefs. This, I think is the biggest tragedy in my experience in China; the bitterness and hostility between and among national groups because of ideological beliefs. In fact, the Canadian students in Peking have consistently, in the three years of the program, been the most schismatic with the Marxists arrayed over and against the others. I found the radicals there the strangest group of people. They were Marxists in a socialist "nirvana". . . their ideas of reality are "self obviously correct"; their methods of analysis, of revaluation are scientific; they are atheists . . . religion is the "opiate of the masses". They scorn what they do not understand, shame anyone who has any metaphysical beliefs as a fool, as deluded, as needing a heavenly crutch to lean on. Yet the French students call themselves "le divine gauche" and in their righteousness, their uncritical attitudes of anything Chinese, their insistance on a crude dualism of proletarian and bourgeous, good and bad . . . I find them in all respects more akin to a group of fanatical evangelists than to the scientists of the social realm that they purport to be.

These people and others like them have made of China in the seventies a "cause célèbre", not the first time this has happened between east and west in the last few hundred years. Indeed, I believe China has entered the mythology and the folklore of the west as surely as Homer. We have found in China as clearly as in our own mythology, the angels that bless us and the demons that assail us. A China scholar, Frederic Wakeman, has made a vivid case for the *"Chinese mirror",* "wherein we see in China's face our universal aspirations, and their particular reflections a willed distortion of the real." This mirror image of China has manifested itself in a generation which has refused to see what is there, but persists in viewing an ideal, an ideal that is less Chinese than western in origin. Today there are growing numbers of people who see the manifestation of their own ideals; indeed as when in the twenties and thirties a generation of intellectuals gave their allegiance to Soviet Russia, including the Archbishop of Canterbury who declared that Russia was the best example on earth of a country living in harmony and "Christian" love despite the absence of God. Now, such Canadians as Dr. James Endicott, a widely touring Canadian churchman and Dr. Wilder Penfield, have taken the Archbishop's place in relation to China. The praise for "new" China is effusive and I believe, largely exaggerated.

I went to China as an exchange student armed with a headful of naive views compiled from talks by China devotees, Felix Greene films and the welter of popular China books available. I saw China both as a resident of Peking and as a whirlwind traveller escorted on the endless factory and commune visits that are the mainstay of foreign tourists. I returned home somewhat disillusioned with China (perhaps unfairly) but mostly bitter and disturbed by those Canadians suffering from what William Saywell called "Marco Poloitus". In short, the totally uncritical acceptance of all things Chinese. My case in China is against these Marxists, who in their attempts to hold on to a personal reality, distort the meanings of others and force them into a mould. I realize that a mould that promises the religious hope of a logical past and a predictable future is a powerful and compelling doctrine. It is a vision of totality however, that like China is not so far removed from an Orwellian nightmare despite the vision of paradise that inspired it.

Students enrolled in Saint Mary's University Summer Course on Asian Studies departed Halifax May 29 to visit the People's Republic of China. Prior to departure the students attended two weeks of lectures on campus. This unusual travel-study-program was arranged by the Asian Studies Department of Saint Mary's University. The group will visit Japan for four days before entering the People's Republic of China, where arrangements have been made for them to visit Peking, Yenan, Sian, Chengchow, Wuhan, Kwangchow and Shumchun. The class will spend four days in Hong Kong before returning to Canada.

The group is accompanied by Dr. Mary Sun and Dr. Terry McGrath of Saint Mary's University.

Front Row: Shirley Dean, Lynn Hoover, Cheryl Munro, Dr. Mary Sun, Mary King, Ellen Richardson, Mrs. Nell Halse, Godfrey Halse.

Back Row: Janeen MacDonald, Carol Wilcox, Rosanne O'Keefe, Rod Fredericks, Peter Smith, Rick Green, Walter Ostrom, Bruce Little, David Glennie.

Missing from the picture: Dr. Terry McGrath, Mrs. Jean-Therese Riley, Paul Evans, Dr. Stanley Sun and Eileen Wallace.