



# The Picaro

GO FOR  
THE  
GUSTO

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MT. ST. VINCENT UNIVERSITY, HALIFAX, N.S.

TUESDAY, OCTOBER 21, 1975

## evils of 'education'

by Professor Larry Fisk submitted to the Royal Commission on Education

We live in a time of such social awareness that even the graffiti scribbled on washroom walls has taken on moral and political significance. One such popular scrawl reminds us that Frederick Nietzsche was probably the first to coin the "God is dead" phrase. It reads "God is Dead — Fred" and below it are emblazoned the words "Fred is Dead! — God."

A group of students at the University of Alberta were recently addressed by a speaker who entitled his talk: "The University is dead — God."

Some of us would be prepared to argue that in terms of matters that really count the university, if it isn't dead, is at least under the serious and critical scrutiny of experts in the intensive care unit and the present prognosis is none too favorable. For, whatever else we may wish to say about the youth culture (or however we define the long term significance of a counter-culture or cultural revolution) a profound questioning and dissatisfaction is in fact being expressed and changes demanded within the university environment. Perhaps Peter Berger's simple explanation helps us to understand. The dominant spirit of childhood: — the happy childhood that most middle class children share is confronting the second most dominant spirit, in technological societies: — the spirit of bureaucratization common to all institutions. The carefree, protected and highly personal life of childhood confronts the highly regulated and impersonal life of bureaucracy first of all in educational institutions.

Social institutions like the church of the family, or political institutions like political parties may once have been the most logical object of youthful attack but their significance in defining social reality seems very much to be replaced by the universities. Hence, the attack zeroes in on the more recently uncovered enemy.

Berger's notion of these two dominant spirits leaves much unexplained: — for example, why should this present generation act so determinedly when some of us sat so passively in lecture halls only a decade ago? Nevertheless the above comments do open at least, the question as to how the university defines social reality

and what myths are operative as the university engages in this vital task. The problem, as we understand it, is not so much that the university has the power to define social reality for us but, rather, that it does so on the basis of very particular, if not narrow, assumptions rooted in its present faculty and administration and their own professional training, most of whom fail to recognize the particularities of their own myth-making.

We see three evil tendencies in university education in Canada. Universities seem to us to be increasingly antipersonal, politically reactionary and morally bankrupt. We describe these evils as tendencies because we do not believe all universities harbour them to the same extent although all halls of learning are subjected to the forces which foster their unwelcome growth. These forces include, we're convinced, tightly rationalized academic traditions, the social status of the university — trained, the effect of large buildings and the maintenance of them, the sheer size of most modern campuses and their concomitant administrative needs, and the increased importance and power of universities in social and political life. Emanations arising from the above sources inevitably push the university in the undesirable directions which we now wish to describe more fully.

### ANTI-PERSONAL

First we said the university tends to be anti-personal. We deliberately chose to say "anti-personal" rather than

"impersonal" because of first expression intimates that university life is consciously against people rather than quietly indifferent. Let us explain.

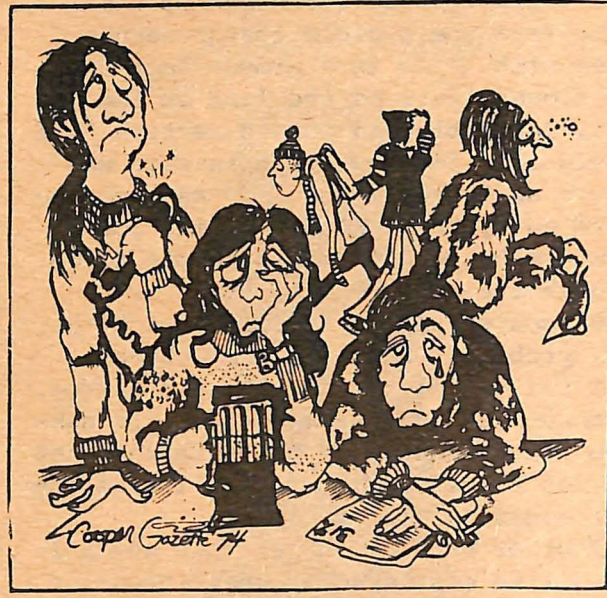
It is obvious now to most of us that the university is increasingly anti-personal when we consider the bureaucratization of the institution. Scores of introductory classes across the country have enrollments of 800 to 1,000 where the only advantage for the student is that his or her anonymity ensures an uninterrupted 50 minute nap. Or we might consider computerized registration which makes number 100667 more significant than my signature; or library regulations designed to keep books on the shelf; a library check-out service which dispenses more feelings of criminality than it catches stolen books; the profusion of faculty lounges which protect professors from unwittingly revealing their humanity to students over coffee; whatever the regulation, whatever the practice, the size, maintenance and development of the total physical plant in effect says (in the words of the bewildered freshmen): — "screw the individual student!"

One of our number remembers one summer working at Queen's University where most persons employed by that august institution were flat broke at the end of the spring term. Most students usually are. Not only was the university in no position to anticipate the needs of its own student employees by issuing an advance or at least an early paycheque but a computer payroll system ensured that no one would be paid until summer's end. This person remembers asking the computer (or one of its executive assistants) if he could pick up his pay cheque on the last day as he was moving out of town. The answer received was that the computer was programmed to print the cheques, feed them to envelopes and mail them to each employee at his or her summer address. It was a cardinal rule that there would be no interference in this programmed process. He would have to move to Toronto on the same threadbare shoestring that he had worn all summer and wait for the post office to forward his desperately needed funds.

There is a second and much more serious level of "inhumanity" in the universities and that is in the way the academic pursuits engaged in emphasize behaviour rather than experience. In the humanities and social sciences the observable behaviour of people is studied to the exclusion the introspective view of the one who is experiencing the behavior. But experience is every bit as real as the behavior that we observe that reflects it.

R. D. Laing, the provocative British psychiatrist has shown us that experience is but one side of reality and behavior another. There is no inner and outer in human experience save what we give those names. In order to understand persons we need to appreciate the total reality about them. We need to take seriously the experience which gives rise to behavior. As R. D. Laing says: "Our behavior is a function of our experience. We act according to the way we see things. If our experience is destroyed our behavior will be destructive. If our experience is destroyed, we have lost our own selves."

I submit that it is just this over-emphasis on outward actions on behavior and deemphasis of experience which fosters the lack of appreciation on the part of the student for his or her own experience. In other words, a university education teaches students to "learn about the world rather than to learn from the world" as Ivan Illich puts it. Lectures, reading lists, term papers and examinations all pressure the student to see social realities as something to be learned about, observed



which would assist students in appreciating their environment sharing and extending their talents, accepting and critically weighing their own experience improving their activities by practice and developing their own wisdom and morality. Is it any wonder university teachers complain that students are inexperienced and non-reflective? Students are so because their training circumvents such self-reflection.

To use an example from the field of political studies we teach students about political institutions and political events but we do not attempt to practice political action or responsible citizenship and critically evaluate our own performance."

### ISSCIENTIFIC REALISM ANTI-PERSONAL?

There is a further difficulty in this over-emphasis on observable behavior. Academics call this approach of understanding the world around us scientific realism. It is a realism which critically analyzes and scientifically or systematically re-orders reality. What many of the young, or those who think young, hunger for is a new theory of human intelligence, a new conception of human knowing, and a new definition of reason. The young Catholic theologian, Michael Novak writes that the university faculty (and not the administration) is the real enemy of the student in this struggle for a new understanding. He says that "the faculty is the guardian of the prevailing myth by which reality is to be perceived; the prevailing definition of reason, method, argumentation and even perception. What the faculty says is important exists; what the faculty ignores does not exist. Realism is what one learns in college." To paraphrase Novak: — where all experience, and especially that of the student, is denegated social reality is what the professor leads students to read and observe and by the methodology which he advocates. Critics of this realism are joined by young students in calling for a replacement of analytical reason by consciousness which maintains, again as does Michael Novak, that, "myth and symbol, feeling and fantasy, experience and imagination, sensitivity and sensibility are given an explicit role in the expression of ethical and political perception and action." As advocates of realism we, the faculty have for too long been calling such dimensions of human understanding mere romanticism, irrationality or self-indulgence.

continued on page 5



# EDITOR'S PAGE

## COMMENT ON CAFETERIA

Dear Editor:

I would like to comment on your front page article, September 30 edition, about the cafeteria system. I know many students hold the same opinions that I do and I feel they are justified.

I would like to quote one of the lines from the article that I cannot agree with. "It is a proven fact that the slowest part of the line is the meat, vegetable and potato section." I would like to know how this fact was proven as I usually have my main course plate on my tray and am waiting for anywhere between 5 and 13 people to go through the cash register.

Of course, I realize this isn't the only problem, there are many others that the article states which are true. I cannot see how the article could make such a statement. If the cash register was not there to go through, I feel the line would go faster.

Another part of the article which I would like clarified is the concept of "stealing". I do not think that going through the cash register makes the difference between what is or what is not "stealing". Most people's and the dictionary's definition of stealing is taking what you have no right to, what does not belong to you or what you do not intend to pay for. In this case, we pay for the food even before we know what we are going to receive as food in return. It has happened many times when you do go back for something and you go through the cash

register, that what you take isn't fed into the machine. So fighting your way through the line to get a patty of butter rung in at the cash register is a waste of time. Also the time it takes for buttons to be pushed for often small thing makes the line that much slower, these so called fractions of a second soon add up.

I wonder if one solution, that may help the line be smaller, has been considered. Why not let us use our meal cards at the day hop for a set amount? This would relieve some of the grumbling from students who only have an hour to wait in line, eat, get their books and run down the to class.

Ruthie Reeves

Evaristus Hall

## IDENTITY CRISIS

Dear Editor:

Have you noticed that there has been a lot of apathy floating around the Mount lately? Do you also notice a lack of school spirit? If you have then what does this mean or more importantly why is there such indifference towards the university? Would a strong ping pong team help? Would a mixed ping pong team help? Well why not a football, basketball or hockey team that MSVU students could cheer for. If you think this may be a good idea, then your problem is the lack of male gender on campus. Well I think I may have just the solution. I propose a union of Dalhousie and MSVU.

Not only in name but in actual physical union! You say no this is impossible, but I say think about it for a moment or two. The solution is simply this; we slide the whole campus into the Bedford Basin. Now don't stop and say I'm crazy, read on. We have calculated that it will float. Now all we have to do is get a tug boat to pull the campus out of the Basin into the harbour and up the North West Arm, where we will permanently moor it at the bottom of South Street. Our close scrutiny of the problem tells us that this can be done with no great difficulty. Yes the campus will fit under the bridges. Well there you have it Mount Saint Vincent University a short five or six minute walk from Dalhousie campus with literally thousands of men ready and willing to fulfill all your needs and desires. And if you're worried about separate identities, think about this, you will be part of the only floating university in the world!!!! We hope the students and staff of Dalhousie and Mount Saint Vincent University will give serious consideration to this proposal.

signed,

Lonely and Frustrated  
Dalhousie U.

YOU'RE WELCOME! (AND NEEDED)  
EVERY THURSDAY AT ONE O'CLOCK  
FELLOWSHIP  
AND  
SCRIPTURE  
A BUNCH OF FRIENDS SHARING CHRIST'S  
LOVE  
ROOM 504 S. A. C.  
BRING YOUR LUNCH

# your newspaper

DO YOU WANT A NEWSPAPER?????  
I don't think anyone on this campus gives a damn whether we are laughed at, ridiculed or made to look like the laughing stock of the Maritimes. I have been giving this much thought, and after endless upon endless streams of frustration I am going to lay it out; on the line. I am only human, and so are the very small core of responsible people who like to see the Mount publish the Picaro. I have as many courses, as many papers, as many problems and as many desires to go out and have a good weekend as the lazy people who reap the benefits of the newspaper. I am tired of being criticized, tired of answering stupid questions by you, the people of this university who know nothing and have done nothing but bitch. If you want this paper to survive, you are going to have to work for

it. My colleagues and I cannot continue to stay up and work untill 4 or 5:00 in the morning. I truly enjoy working towards an ideal such as the Picaro, but I cannot pour every last ounce of physical and mental power into this paper. I cannot afford to give up a year of my education (and life) to publish for people who don't care. I cannot write 12 articles every time we publish. It is your paper as well as mine, so submit!!! Who wants to read the same old thing every week written by the same old person. IT'S NOT MY PAPER ALONE, IT'S YOURS TOO!!!!!! So move before it's too late. Who'll be the first to complain if we fold????? There's not much time left. Come and contribute, you've got everything to lose.

P.A. Yokes

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# ARE WE NEXT??

OTTAWA (CUP) ----- Over half of the student newspapers in Canada have ceased publication this year, according to Canadian University Press Bureau Chief Len Taylor.

Taylor says the organization he works for has "a good fix" on how many student newspapers are publishing "because everyone has to send in three copies of every issue to the national office in Ottawa".

Taylor made his announcement Thursday after the morning mail delivery arrived with no papers.

"Before that I thought people were just being slack about sending to CUPOTT, but now I'm alarmed", he weeped.

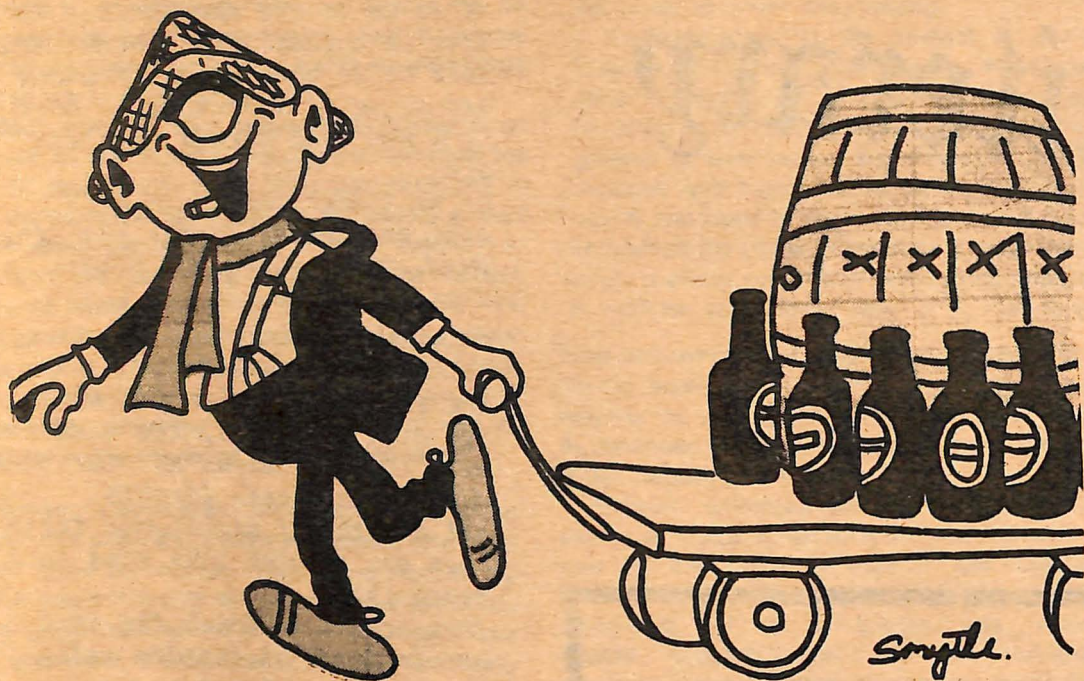
He said it was "sad" that such papers as The McGill Daily, the Varsity, the Queen's Journal, the Peak and the Eyeopener "with their long publishing histories" have suddenly "gone under" this year.

And that may just be "the tip of the iceberg", he added.

Taylor fears that at least twenty of the smaller papers in the CUP circuit have already gone out of operation. "We just haven't heard from them... it may be too early to tell, but the signs are all there."

Looking to the future with renewed optimism, Taylor said he and his associates at the National Office are planning to sell all the moveable 'assets' to purchase Gatineau Hills retreat north of Ottawa.

## HAPPY DAYS ARE HERE AGAIN!!



### THE PICARO SCHEDULE FOR 1975-76 TUESDAYS

November 4	OFFICE HOURS
18	MWF 2:00-4:30
December 2	T&TR 1:00-3:30
January 13	Peggy Yates
27	Rm. 412
February 10	Assisi Hall
March 9	443-9909
23	Picaro Phone
April 6	443-5237

WE CANNOT PUBLISH IF THERE ARE NO ARTICLES. PLEASE HAVE YOUR CONTRIBUTION(S) SUBMITTED BY THE THURSDAY BEFORE AT THE LATEST!!!!!!

PICARO  
MEETING  
THURSDAY  
OCTOBER 23  
7:00 P.M.  
*Picaro Office*  
COME!!

# Margarita loves Arandas.

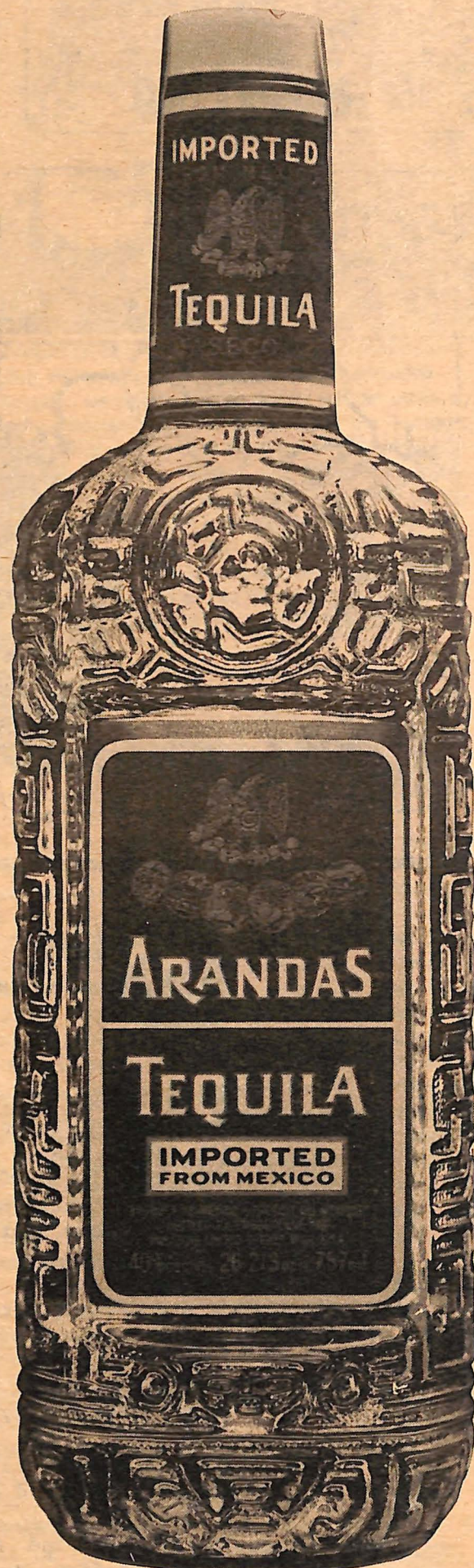
### Margarita

1½ oz. Arandas Tequila  
1 oz. Triple Sec  
Juice of ½ lime or lemon

Mix in a blender or shaker with crushed ice and strain into a chilled glass that has had the rim moistened with fruit rind and dipped in salt.

## Arandas Tequila.

The Mixable Mexicano.



Save this recipe and watch for others.





i can't express the reasons  
but like the changing of the  
seasons  
i've changed for the better  
water now feels wetter  
i must sing my song of praise  
from within my walls of centred  
maze  
we can now learn to love the  
free  
now that my mind's back with  
me  
sleet and snow invaded july  
to young for love, too old to  
cry  
break loose the chains that  
bind your being  
shake off the darkness hindering  
seeing  
remove the lump from within  
your throat  
dissolve the harsh words on the  
coat  
of imposters.

Alexzie



# Literary

i entered your life from love  
i entered your arms with no  
questions asked  
you entered my life the same  
i will act as shelter for your  
shadow  
and eventually build a house  
upon the foundation  
and do my best to keep it clean  
but if you step on your shadow  
or steal my broom  
the house will collapse and  
the foundation disintegrate.

for a man to be completely at rest  
with himself  
he must first obey the sound  
of the heart  
where it leads, man must follow  
one cannot be totally at ease  
if one's standards are not  
accepted by those around him  
unhappy environment is as  
damaging to the man as to his  
surroundings  
not all agree with conformity,  
not all can live within invisible  
boundaries  
it is up to the man whether to  
live in hypocrisy for convience  
sake or to have enough courage  
and sense of adventure to move  
to a new land with a brighter  
sun  
he must next join with his  
soul and answer to the sea, the  
wind, the sky and the birds  
these almost permanant but  
changeable things are the true  
hosts of freedom  
the sea changes with tides, the  
sky with its moods, the wind  
with its directions and the birds  
with their chosen flights.  
all differ but are always there  
when you stretch your arms to  
reach them  
they remain to touch the soul  
and to teach of freedom with  
their unique wisdom  
with the wind at its back, the  
day breaks and folds  
its only compensation for closing  
is the lessons left behind; ones  
of becoming older but still new  
enough to behold the splendor  
of man's generations  
these passings of eras are filled  
with the joys that the bluebird  
brings, the impressions that the  
tides leave and the untamable  
wilderndess  
finally, he must lure all these  
natural miracles into a fiery  
ball called the sun  
then and only then will man  
sing with an open heart, and  
open mind but mostly with an  
open sense of freedom.

Alexzie



**the picaro**  
mount saint vincent university

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our advertisers and those who submitted.



**POLITICALLY REACTIONARY**

Our private scholastic endeavors have as well as political significance which we seldom, if ever, recognize. In the first place what we find when we engage in research (our results) may have profound political implications, depending of course on our degree of willingness to publicize our findings, for example the discovery or measurement of an inadequate or poorly administered social service. Secondly, the kinds of questions we research will vary in political significance. If we choose a study, let's say: "A Comparative Analysis of the Longevity of Government-Issued Pencil Erasers as Utilized by a Random Sampling of Halifax Dartmouth Grade One Pupils", our findings are not likely to have too much political importance. Another question related to for example the degree of successful performance of any social or political institution or agency is bound to have more political significance. But our private research is politically relevant not only in what we find and what we question but also in how we investigate. Some forms of investigation (for example participant observation) may lead to an involvement and identification with persons being studied that a distant analysis based on sample surveys for another example might never risk.

The methodology we employ may narrow the field of questions that we are able to ask since some could never be tackled by certain methods. Again, few researchers consider how the timing of a study may have political relevance. More students are aware of unforeseen consequences of new discoveries what with our new awareness of the environmental crisis. But all too few researchers consider the political question as to who should get the results of completed studies.

Precious little research is carried on with a view to developing a better life for forgotten minorities and issuing them with the results. What we require may be counter-research which imaginatively and stubbornly attempts to propound and develop stark new alternatives of outworn ways of doing things.

Ivan Illich calls for such research, a "research on alternatives to the products which now dominate the market; to hospitals and the profession dedicated to keeping the sick alive (the research required for a heart transplant while thousands die of amoebic dysentery) to schools and the packaging process which refuses education to those who are not of the right age, who have not gone through the curriculum, who have not sat in a classroom a sufficient number of successive hours, who will not pay for their learning with submission to custodial care, screening and certification or with indoctrination in the values of the dominant elite."

Provocative statements like Illich's above may remind academics that our quiet studies in carpeted offices do not cease to be political just because we avoid taking sides. Our decision not to engage upon a study which would be given over to the poor for use against the existing economic and political order, far from being politically neutral is in fact politically reactionary. We fail to recognize that even our feeble attempts at neutrality are rooted in the naive assumption that the political and educational climate and institutions within which we work are also neutral and harmless, if not powerless. American academics need only reflect on the fact that 65 percent of all university research is directly or indirectly sponsored by government agencies to show the error of such an assumption.

Perhaps the larger error we make as academics is to assume that our 'politically neutral' empiricism removes us from a particular political position or commitment. What our stance does in fact is to make us full-fledged participants in the existing way of doing and seeing things. What reforms we may propound will all, in the final analysis, serve the existing social order. What is stifled within us, says Novak, is the "revolutionary, utopian, visionary impulse." We come to accept instead compromise, patience and acquiescence. We grow in capable of attacking problems in such a way as to build a significantly better system because we fail to strike with imagination and concern at the very roots of the traditional pattern and order. Our research produces reforms which are tacked on to the present social system. Yet "there is compelling evidence," says Novak, "that realistic social and political reforms do not, in fact, alter power arrangements or weaken key interest groups in our society; political symbols change, but the same elites remain in unchallenged power." What we are actually doing is concretizing or hypostatizing

certain social, political, economic or educational alternatives and making them harden into reality or into the only possibilities, while fragile faintly visible possibilities become increasingly buried by the so-called tried and true.

**MORAL BANKRUPTCY**

The overall style of our teaching and research with its unquestioned realism and emphasis on behavior conducted as it is with such political naivete is the source of the third evil to be found on Canadian campuses, i.e. moral bankruptcy.

Where students learn about social reality without an equal emphasis on learning from that reality, professors have the power to define reality by the reading lists they distribute, but the assigned topics of their term papers, by the approved methodologies they lecture upon, and by the content of their final examinations. The discrediting of student experience is damaging to the student personally and like a cancerous growth it sinks into the inner consciousness of students to the point where students find it ever more difficult to recognize what they themselves think and feel. But as well, this deprecation of experience eats away the basis from which students feel concern and responsibility for others. The realism of university education tends to destroy the basis upon which wisdom and morality must be founded: — that is, personal experience and intelligent reflection upon it.

Michael Polanyi, that great philosopher of science, talks about the 'tacit Dimension to human knowing: — "we know more than we can tell." We can 'recognize' a friend's face yet be unable to describe the separate features of that face. We recognize the parts of a frog, a machine or whatever because of our prior knowledge of the whole to which they belong.

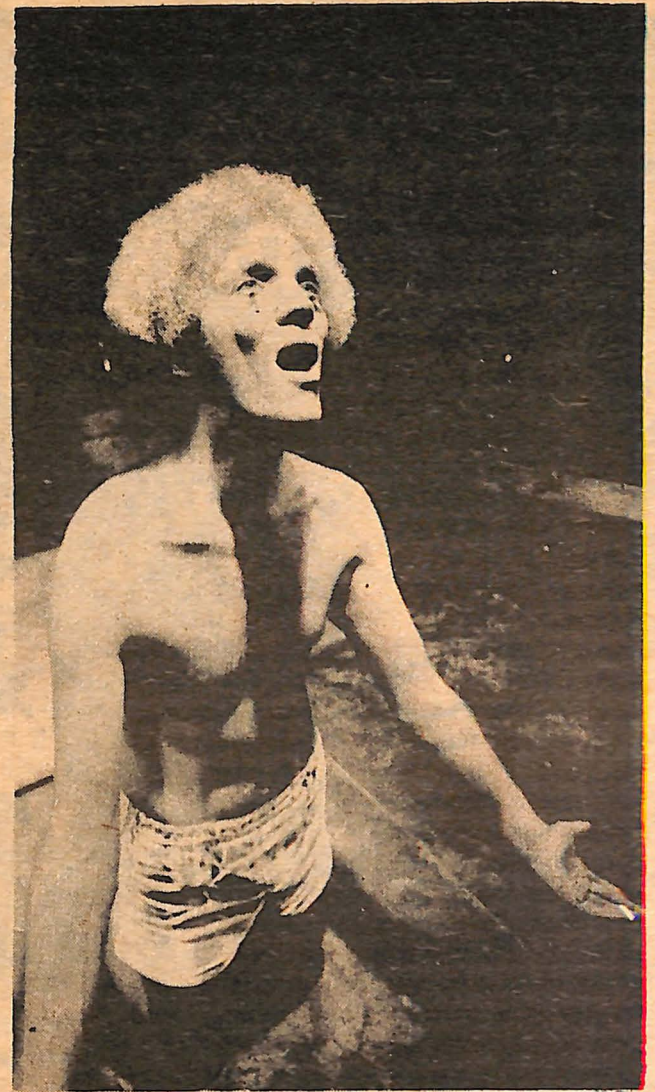
The experience of the student is analagous to Polanyi's tacit dimension of knowing. The student learns better the wider his or her experience and his or her own reflection on it. If the student's own experience is downgraded, or even worse disoriented and distorted, by repeated and highly sophisticated assaults on it by faculty and students' arguments and examples the well from which the student's behavior is drawn becomes an empty shaft encrusted with self-distrust. Students come to overlook and distrust what is in themselves. They have less within upon which to shape patterns without. Inward emptiness and moral bankruptcy is a direct result of the style of university education in the past and its continued refusal to consider seriously the emptiness it has caused in the present.

In short, university education is built on specific stories or myths about what the real world is like and how we can come to know it. Our practices and methodologies have made numbers out of persons by measuring success by grades, size, volume and control; robbed students of their self-respect by discounting their personal experience; made competing cranks out of faculty by rewarding their fiercest competitive tendencies; blinded us from our political responsibilities for changing the social order and serving the defenceless segments of the human community by encouraging secluded research for governments and business; made a virtue of passivity, caution and indecision even in times of the most dire social need; bureaucratized the wisdom of the ages; and convinced a generation of scholars that their ideals must be tailored to fit reality: — that a lack of moral commitment would somehow not only enhance scholarship, but change the world for the better. For these and other reasons we can fairly add moral bankruptcy to the description of the present evils integral to university education.

**CAN WE JUSTIFY OUR CONTINUED ASSOCIATION WITH UNIVERSITIES?**

What we ought seriously to be questioning is how as faculty and students we can in all conscious continue to associate ourselves with a university.

We justify our staying on in a teaching position only as we struggle to re-examine the myths which undergird the university and our own understanding of them. It seems to us that the uncloaking of myths is the central task of all students be they social or natural scientists, philosophers or theologians, and that the uncloaking



must necessarily begin with ourselves, our own training and the institutions with which we are associated.

Secondly, we believe that as faculty we can justify an extended contract with the university if our teaching practices enable students to learn from the world rather than simply about it. Hence, we teach political institutions and we practice citizenship, we open up the universities to those who want to learn; the desire to learn is their eligibility to enroll, not prerequisite courses, ability to pay or certification. We justify our attachment to the university as we detach ourselves and take our books, ideas and knowledge to be used by the larger community outside.

We should justify our research only as it becomes counter-research, that research which recognizes its political obligations and struggles to construct radical alternatives for a new society; that research which can be employed by those who most need it and seldom have access to it; the poor, the dispossessed, the politically defenceless minorities.

Thirdly, we justify our continued association with the university by struggling to build a new moral view of ourselves and our education. The brilliant psychoanalyst and social critic Ernest Becker has written a most careful treatise called *Beyond Alienation* in which he ever so thoroughly traces the gradual return of morality to the post-scientific world-view and the content of education. We hope that in what we've already said about the university's moral failures you may agree with us that we need to grapple with the moral dimension of life in the university. Certainly we need to continue our scientific and philosophic analyses and comparisons of moral positions and ethical problems. But in addition we, all of us, faculty and students alike, need to express our questions of conscience, we need to encourage intelligent commitments and consciously engage one another with our senses of social obligation and personal convictions.

It would be comforting to think that the development and living out of such convictions may yet lead to some more humane, politically aware and morally sensitive community of scholars in the future.

EDITOR'S NOTE: THE FOLLOWING ARTICLE WAS ORIGINALLY SUBMITTED TO THE NOVA SCOTIA ROYAL COMMISSION ON EDUCATION, PUBLIC SERVICES AND PROVINCIAL-MUNICIPAL RELATIONS BY A GROUP OF FACULTY MEMBERS AT MOUNT ST. VINCENT UNIVERSITY AND WAS WRITTEN BY L. FISK OF MSVU'S DEPARTMENT OF POLITICAL STUDIES, ALTHOUGH SOME STATISTICS MAY NOT APPLY TO ALL CDN. UNIVERSITIES, THE ATTITUDES CERTAINLY DO.



"For me, good food  
and a good beer go together.  
That's why I ask for Heineken.  
It's all a matter of taste."

**Heineken**  
It's all a matter of taste.

## SCOTIAN GOLD

On Wednesday October 15 a concert was held at Saint Mary's University. Those who weren't there missed two great performances. They also missed a delay of one hour from the time stated on the ticket until John Edmunds started off the concert with a very poor performance. He was not deprived of talent only his mind. When an artist is hired to entertain and arrives so stoned he cannot deliver, applause is no doubt strained and was probably more out of decency than approval.

Jonathan Edwards, however, put on an exceptional show with many songs reflecting his talent. Mr Edwards' wife then joined him; combined they proved to be an extremely talented pair.

The Edwards are former residents of New York and have recently moved to a farm near New Glasgow. The last but certainly not the least of the musicians; Jesse Winchester, has also moved to Canada only recently from the United States. He displayed great poise and seemed to be the most professional of the three acts. Winchester's style is not only reflective but also more musically mature than either of the others seemed. The Edwards' were however both very impressive in their own ways.

Both Winchester and Edwards have albums available on the market and if their concerts are any indication the records should prove to be excellent.

Larry Bates  
Peggy Yates

## New STiMULA® - a superior contraceptive designed for a man... with a woman in mind

Stimula® is different. Stimula's delicately textured surface offers a difference we think you'll both appreciate. Stimula... a new and unique experience in sensitivity, and protection. Buy it and try it.



Fill in this coupon, tape 25c below for handling and mail it to us. We'll send you a trial package of Stimula® together with our informative booklet on family planning. 'Let's be practical about the condom'.

STIMULA  
TRIAL  
OFFER

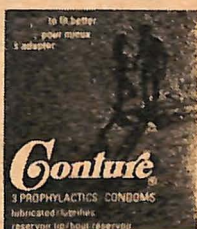
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# ELECTION RESULTS

ONLY **20%** OF  
STUDENTS  
VOTED

EXECUTIVE	Mathew Pearce
EXTERNAL	Kathy Myketyn
SCIENCE REP.	Lea Pelletier
ARTS REP.	Pat Murphy
NON RESIDENT	Mike Greenwood
RESIDENT	Rickola Withers
NEW STUDENTS	Diane Wright
NURSING	Brenda McLeod
SENIOR CLASS	Alice Beals

# PICARO'S ORIGIN

The following was printed as the editorial in Volume 1, Number 1 of PICARO. The first issue of PICARO appeared in October of 1965.

For those of you who have never taken a course in Spanish Literature, an explanation of the newspaper's name is in order.

"Picaro" is the term applied to a hero of early Spanish literature. He is a person who roams about the countryside, retaining the ideas and philosophies expressed by the people he encounters. From these various ideas, he divulges his own philosophy.

The term is relatively appropriate for a newspaper, since the objective is to give an overall picture of the times, the events and the people who create and supposedly solve the problems that arise.

By no means do we of the PICARO intend to solve any problems, but we do intend to express our views, and those of the university. How much roaming about the countryside we do is tentative. However, we hope that through the media of this paper, we can give an accurate picture of what is going on here, and the people and the events that make up this university.

## GRADUATION PHOTOS



For appointments or further information, contact photo-pool, Rosaria Hall.

### COLOR

\$15.00 per sitting includes

3 (3 x 5) photos

3 Negatives

1 yearbook photo

### BLACK & WHITE

\$5.00 per sitting includes

3 (5 x 7) photos

1 yearbook photo



## SOUTHERN COMFORT



# ENTERTAINMENT

Wed. Oct. 22



## BEER and CHIPS

Rosaria  
Lounge

9:00 «» 12:00

Note: Will be cancelled if  
strike is not over.

## DANCE

with

## HORSLIPS



Fri. Oct. 24

9:00 «» 1:00

DAL-MOUNT STUDENTS \$2.50  
GUESTS \$3.50

ROSARIA  
CAFETERIA

Wed. Oct. 29

## BEER and CHIPS

Rosaria Lounge

9:00 «» 12:00

## theater «»

Seton Academic  
Centre

Aud. B 8pm  
Sundays

Oct. 26  
Nov. 2  
Nov. 9  
Nov. 16  
Nov. 23

Little Big Man  
Klansman  
The Sting  
My Name Is Nobody  
Front Page

Dunston Hoffman  
Richard Burton  
Robert Redford  
Henry Fonda  
Jack Lemmon