



# The Picaro

Greek  
Week  
March  
15-19

Volume 6 No. 10

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

March 12, 1971



## Riots Over W.M.A. Prisoners Persist

(CUP VARSITY) — Wednesday night, March 3, outside the Royal York Hotel in Toronto, more than 750 demonstrators pitted themselves against a squadron of more than 100 Metro Toronto police protecting PM Pierre Trudeau and his 2400 Liberal Party guests at a \$50.-a-plate fund raising dinner. (Our report is they raised \$70,000 in clear profit, after expenses of the evening were paid for.)

The demonstration was sponsored by Committee for Free Quebec, Guerilla (Toronto under ground

newspaper), Women's Liberation Movement, the Just Society Movement, Ontario Tenants Association, plus a handful of other tenants', poor peoples' and left-wing political groups. The most popular chants of the evening were "TRUDEAU EAT SHIT" and "FREE VALLIERES — JAIL TRUDEAU".

Fighting broke out when demonstrators — who had been passing out free bologna sandwiches at the door of the posh hotel saying "Have a sandwich — save \$50. bucks!" — began

hurling rotten peaches, oranges and sandwiches at arriving guests. When one missile hit a cop in the chest, the policeman charged into the closely knit crowd on the sidewalk after his assailant. As the crowd held a line against the police and spilled out onto Front St., five plate glass windows were smashed and 13 demonstrators arrested. After 40 minutes of street fighting, demonstrators had been forced back across the street and a line of helmeted cops had formed to protect property inside the shattered windows.

## A Systems Approach to Higher Learning

TORONTO (CUP) — A new kind of university for Ontario is being planned that would integrate television and other technology with traditional teaching methods into "a systems approach to higher learning."

The concept is outlined in a report on television and technology in university teaching, prepared for the Committee on University Affairs (CUA) and the Committee of Presidents of Universities of Ontario (CPUO).

The new style university would have a central headquarters somewhere in the province with a president and a senior faculty and administration located there. Students would attend full-time at regional "learning centres" across the province. The university would be self-governing and have the power to grant degrees.

A main theme of the report, written by Bernard Trotter of Queen's University, is that television

has little future in university education if it is treated as a separate technique.

The report advocates, instead, a completely new method in which basic instruction would be in the form of a package made up of television, audio and printed materials prepared by inter-disciplinary teams.

Students would view the packaged material at the regional centres. Professors would be available at the centres to guide their work.

The preparation of material by course-teams is probably the most radical feature of the plan since it breaks down the traditional "personal" relationship between teacher and students.

It also means that the professor has to forego some of his individual status and reputation in order to work as part of a team.

The report favors creating the new university as a separate entity, mainly because it does not believe that the traditional

university system could be adapted fast enough to cover the "student explosion" over the next decade.

One of the major selling points of the concept is cost. Detailed estimates have not been worked out, but general estimates are in terms of half the cost of traditional universities, with half the capital investment.

The report is to receive detailed consideration by both the CUA and CPUO in the next three months.

## The Dublin Corporation

by Vina

Sean Fagon of the Dublin Corporation which performed recently at Cock-A-Doodle-Dal with stupendous success telephoned the Picaro office on March 8th. Speaking to the Editor, Stephen Ord, Sean was delighted with the coverage our newspaper afforded the group in it's

last issue and ordered 1,000 copies as quickly as they could be printed.

The Dublin Corporation recently returned from London and with their new release climbing on the charts, we'll hear more from them. Look for "Melting Pot" at the top!

Our own Stephen tentatively awaits news regarding his design for

their new album cover and we all wish him well. Look for this album in the summer.

### Correction

In the special edition of the Picaro re. election results, it was reported that M. During won with 230 votes. This should have read 330.

### Inside

University Education  
(Part 2)

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And toot-toot to you, too!

- Tex

## Heavy Music at V.W.O.

(CUP) By JOHN WILCOX, SR.

The Brantford Senior Citizen's Kazoo Band hit the Spoke and Rim last Thursday night for what turned out to be one of the most beautiful things that has happened on this campus in a long time.

Twenty-two little old people grooved on kazoos and turned on everyone that either heard or saw them.

At first, you didn't know whether to laugh at them, or with them, but you did laugh. From the moment they all tramped in, all tooting away on kazoos, you couldn't escape their charm.

It was hard to tell who was having more fun — the audience, who stomped, clapped and sang all night, or the band itself, which was having a veritable party up on the stage. They sang, they danced, the audience got up and joined them, they recited children's

poetry, they played awful music, they played tremendous music, and they had a rapport with the kids that made you wonder if there was any age difference at all.

Then there was the mistress of ceremonies, a 4-foot 8-inch 76-year-old lady who managed to put down two smart-assed drunks in the back and kept them shut up for the rest of the night. And when they took a "tea-break", they left everyone standing and screaming for more.

But it wasn't what these old people did that was important; it was what they were. The 17 little ladies and five little men (the oldest was 82, the youngest, 66) had a simple philosophy — "throw away your rocking chairs and have a blast." They were so incredibly honest, and so completely entertaining, it was impossible to have left not feeling a lot better.

## Make Hay While Sun Shines or Cut Grass While You Can

(CUP) — The RCM police, averaging about 1,000 dope busts a month last year, appear to be out to get as many people as possible before the government starts taking the LeDain commission seriously.

These "soft drug" arrests numbering 10,845 in the 10 month period ending January 31 are those con-

cerning non-addictive drugs mainly grass, hash, acid, etc. The hard drug arrests mostly involving heroin numbered 619 and are rising according to latest reports. Among youth heroin addiction is on the increase especially in the Prairie Provinces.

The concern expressed by defense minister Donald

Macdonald is generally felt especially in the armed forces where a foreign agent might gain control over a soldier using drugs by becoming his supplier.

The widespread use of drugs is of concern to all — even "soft drug" users feel the bite of concern as most (note-most) realize the grave possibilities of greater use of the "hard" drugs.

## M.C.A. NOT Bible Thumpers

by Barbara Nehiley, Pres. M.C.A.

When you hear the name Movement for Christian Action don't get up tight! We're not Bible thumpers! Our application of the Christian ethic is not theological but social. Our goal is that of changing and obtaining a better community environment. M.C.A. is a student movement, one of involvement, and commitment to the community surrounding the university institution. It gives students a chance to relate to the problems of the community.

The projects we sponsor are spread throughout the Halifax - Dartmouth area. Our biggest problem is in the area of transportation or lack of it. Our tutoring programme is evenly distributed from the north end of Halifax to Preston and Beechville, also we tutor at the School for the Blind and at the Home of the Good Shepherd. At the School for the Blind and at the Home for the Good Shepherd we carry out other varied programs. These children live in a very poor, almost slum condition with a lack of individual parent-child relationship. They are not trained adequately enough to face a sighted world. We try to give these children personal identification and experience with the sighted. Another programme is run at the Home of the Good Shepherd, a home for girls with social behavior problems; these girls need outside positive contact and tutoring.

We also carry on the work of the Overseas Book Centre which sends millions of textbooks to developing nations where the printed word means progress. We are continually trying to

expand our involvement in the community.

We do have an ecumenical department for those so inclined, which delves into the structures and tradition of various denominations and would like to develop more topics in this department, i.e. relevance of the institution, the Church in the Twentieth Century. The by-words of M.C.A. are involvement, tolerance and love. Not involvement in petty bourgeois politics, or tolerance of bigotry and not love of narrow minds, but involvement in logical change, tolerance of those dissimilar to our culture, and thinking and love of justice and honesty. The organization, although described as Christian, is not restricted to Christians nor is that desired. In actuality all of our members are not Christians but they believe in an ethic which promotes social justice, change, peace and love. That's what we want and we want it all.

The organization is on all the major campuses in Halifax; Dalhousie, St. Mary's and Mount St. Vincent. We all work together pooling our resources and co-operate for our greatest effect. For

(continued on page 5)

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## M. Trudeau

Written by Dominique Lavoie

J'apprend par le journal du matin que notre premier ministre M. Trudeau a quette le célibat. Que de coeurs lérisés! Que d'espoirs envolés! Mais à quelque chose malheur est bon. Car ce qu'il perd en mobilité il le gagne en stabilité. Jusqu'à hier pour attundre M. Trudeau une lettre adressée rue Sussex devaet faire un détour par l'Australie, la Nouvelle Zélande, la Nouvelle Guinée, Borneo, Sumatrà, Hong-Kong, Malaisie,

Thaïlande, Burma, Ceylan, India, Tibet, Pakistan, Afghanistan, Iran, Somalie, Kenya, Uganda, Tanganika, Zanzibar, Tanzanie, Zambie, Swaizland, Lesotho, Botswana, Afrique de Sud, Rhodésie, Nigeria, Ghana, Sierra Leone, Gambie, Suisse, Yukon, Antartique, Etc. ...

Mais j'y pense ne dit — on pas que derriere chaque grand homme il y a une femme. Alors pour M. Trudeau il y a maintenant de l'espoir. Et fini les p'tits bees!



The

## Picaro

The Picaro is a bi-monthly publication of the students of Mount Saint Vincent University and is a member of the Canadian University Press.

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Stephen Ord

AND

Lucie, joy, Kathy, Ann, Dianne, Dawn, and last but not least, Vina.







Feedback

# Open Letter to Larry Fisk

by David Monaghan

Your comments on the kind of distorted viewpoint that regards a University education simply as a ticket to status and the monied Professions serve to localize an attitude that is undermining the whole basis of University education. However, it does not seem to me that you are accurate in your analysis of the root cause of this problem which lies, not primarily with the principles and ideals of the University system, as you suggest, but with the individuals participating in that system. Whatever may be the attitude of some teachers and students, the University is most certainly not dedicated to turning out selfish morons whose main aim in life is to trample on their less fortunate fellows. If programmes of study, particularly in medicine and law, provide the individual student with the tools to oppress his fellows, this is not really the fault of the particular faculties. Isn't it rather the society which directs its members to be primarily concerned with wealth and status which is to be blamed rather than the University which is dedicated to a very different ideal?

To proceed to your comments on the course structure which are very interesting, although, as I indicate above, I do not feel that it is in this area that the real cause of the problem that you are discussing is to be found. Surely, it is a little naive to believe that unless every hour of the Student's University experience is devoted to teaching him about *all* aspects of experience, this experience is a wasted one? Certainly, the medical student should emerge from his course

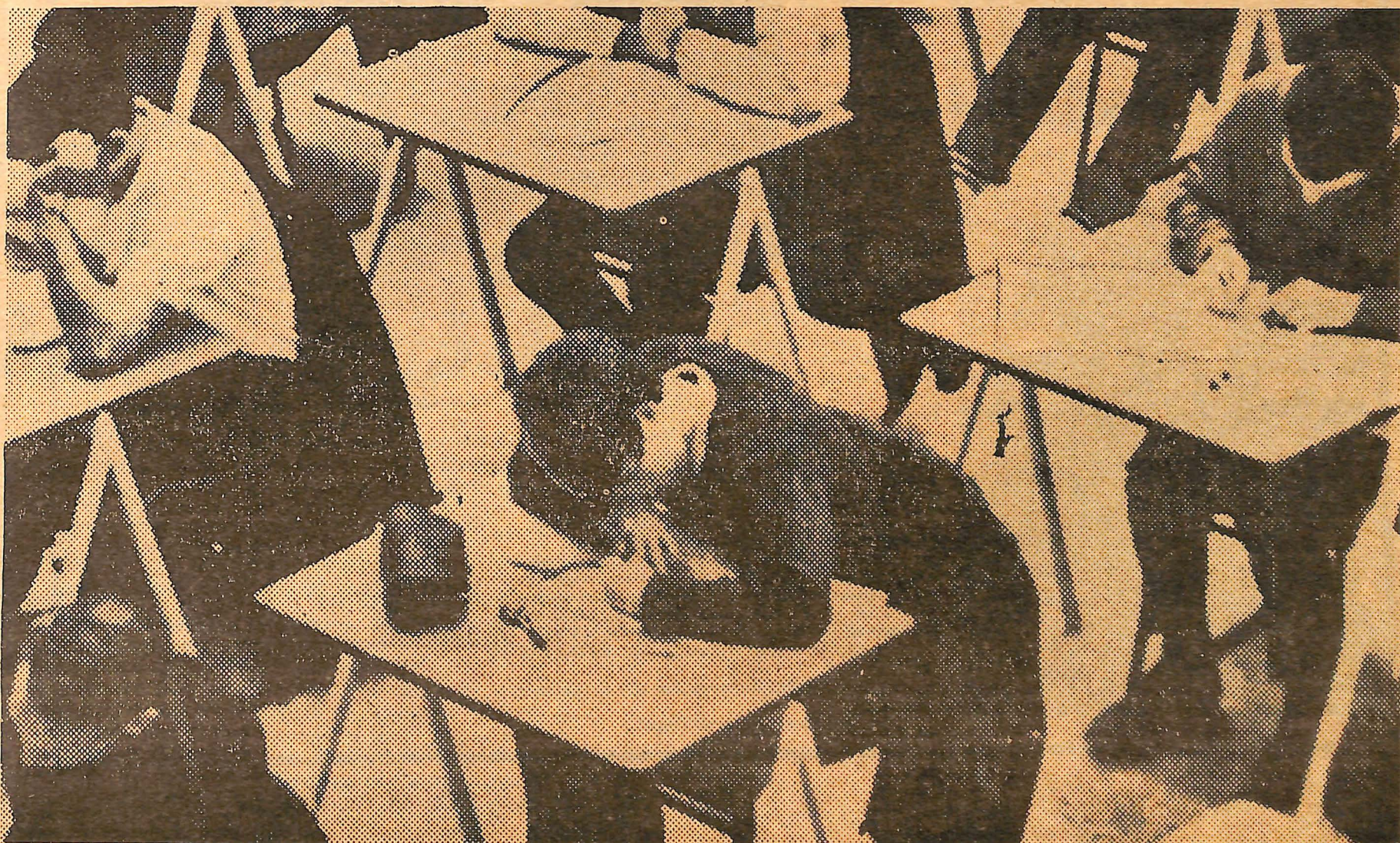
of studies with an awareness that there is something more to life than making money, but he should not necessarily be reminded of this during every class. It is to some extent at least the course of studies which will expose him to the widest possible image of experience and it also is his responsibility to make at least some of the relevant corrections between the various disciplines. I find your dread of the specialized area rather puzzling. Firstly, few teachers, particularly in the arts, would or should limit themselves rigidly to their discipline. In recent classes on such a specialized topic as Faulkner's novels, I have discussed with my group such diverse and central topics as the alienation of modern man, Southern history and male chauvinism. Secondly, even in the class which deals with a very narrow and closely defined topic — like the line and circle patterns in *Light in August* — which has no immediate larger statement to make about "Life", the student is learning to think and to analyse, skills which are essential if he is ever to be able to arrive at a meaningful interpretation of the value of his experience.

While the approach that you suggest has the obvious advantage of making clear a few more of the necessary connections between areas of knowledge than is the case with the present system it has one extremely dangerous and inevitable danger — superficiality. The teacher who can intelligently juggle literature, political science, philosophy, etc. at the same time without failing to do justice to any of the unique

demands of the separate areas, while stressing their common ground is an extremely rare person. However, the one who can present one of these areas in such a way that he not only does justice to that area's unique demands, but also makes its relevance to other areas apparent to the student who is prepared to accept that some of the responsibility for learning rests on himself is not so rare.

Finally, I find your comments on evaluation to be a red herring. Any student who feels that his learning process is in some way debased by being asked to demonstrate what he has learnt, or who does not feel any urge to acquire certification is free to audit courses or to pursue private study.

Having said all this, we are of course no nearer solving the problem that you pose. The University is not turning out truly humanistic and Christian individuals. The answer to this problem, however, goes far beyond changing the University system and involves changing the attitudes of our society which has far more opportunities for shaping the consciousness of both teacher and student than the University, which doesn't receive its students until their eighteenth year, can ever have. Then, and only then, when teachers and students enter the University with the right motives and we really see if the means by which knowledge is conveyed is an effective one. It's no good saying a car won't work when the man sitting in the driving seat doesn't know how to drive and the passenger wants to go somewhere else anyway.





## Part 2

# University Education

## How to End the Conspiracy

by Larry J. Fisk

George Bernard Shaw once said that every profession is a conspiracy against the layman. The modern University is, quite simply, the training ground for that society-wide conspiracy.

In part one of this discussion (The Picaro, February 18) I pointed out that Karl Marx and Erich Fromm have argued that men tend to attribute to God their many virtues and strengths and then later turn to beg from the Almighty what they had unknowingly surrendered in the first place.

This conjecture is analogous to modern man's stance vis-a-vis educational institutions. Robbed of essential skills by his technological — consumer society, alienated from like by the very inventions and gimmicks which support him physically but fail to challenge him mentally or inspire him spiritually; modern men and women pay good money, undergo the degradation of being herded about in large lecture rooms; subject themselves to examinations never once tailored to the individual learner; swallow undigested and exotic specializations in place of the wholesome food of raw living, doing and being; accept the word and certification of those so often most removed from the learner, in terms of experience, motivation and values — and then turn to beg for more.

So what can we do about it? The university is a colossal social disaster within the context of its share of responsibility for social attitudes, values and perspectives which have gone amuck. There will not be, of course, any changing of the universities in isolation from fundamental changes in our entire view of society, of nature, and of our fellows.

Though we cannot expect some new utopia tomorrow the messengers of the new society are amongst us today. There is a young woman who concludes that one can work meaningfully with children "even" without a university training. There are the many who refuse to write examinations, who "skip" lectures, who "drop" courses, "switch" subjects or take a year out, all in order to learn what they really believed was important for them to learn.

Ah, and thank God for all those "beautiful people" who have never darkened the door of a university and who still know how to get hold of the person, book, skill or material that teaches them what they want to know; without money, without examinations, without degree-earning and without intimidation and competition. Until we learn to see such people and their activity as indicative of a desirable form of knowledge-seeking the university will continue to stand in the way of learning.

What can we do? We can encourage and support all of these "beautiful people" (non-credit students, "drop-outs", the self-educated) who desire to learn and to do it independently of courses, examinations, disciplines or degrees. We can make the scramble for degrees less likely by encouraging the hiring of learned and experienced persons independent of degrees held; and we might start with the growing number of sales, managerial, secretarial, clerical and vocational positions which tend more and more to demand degrees often at the cost of really knowing, courses rather experience, certification rather than apprenticeship.

We can become, or at least encourage and fight for, those brave harbingers of the new society who have the intestinal fortitude to learn without accepting degrees. We can become, or encourage, the students who learn in order to clarify rather than to make complex. We can encourage our friends to share what they know rather than to protect it for some competitive exam or potential publication.

We can learn to seek knowledge in the whole of life — in all corners of man's experience outside the university and in all realms of thought or

enquiry beyond our own disciplines.

And what can we do as members of this particular institution: Mount Saint Vincent University? We can develop, because we are small and independent enough, new perspectives on man's learning experience and fields of knowledge which help to integrate the fragmented specializations which now confront us. A few of us are already meeting to discuss the nature of integrated studies and this concern could, hopefully, engulf the campus.

We can begin to encourage and offer learning experiences outside the campus; and our new-found academic standards in continuing education might make this a respectable activity for us. We can invest our time, energy and talents directly in the community by literally taking the resources of the university to the citizens of the community. Mount Saint Vincent University can exist as real on Gottingen Street as in Rockingham. And we can offer our resources: teachers, students, materials, books, without the encumbrances of classes, regular attendance, examinations and degree-bestowal. The citizens of Halifax-Dartmouth could come to learn in Mount Saint Vincent store-fronts when it pleased them. And older store-front rentals are known to be significantly cheaper than spanking new multi-million dollar academic buildings.

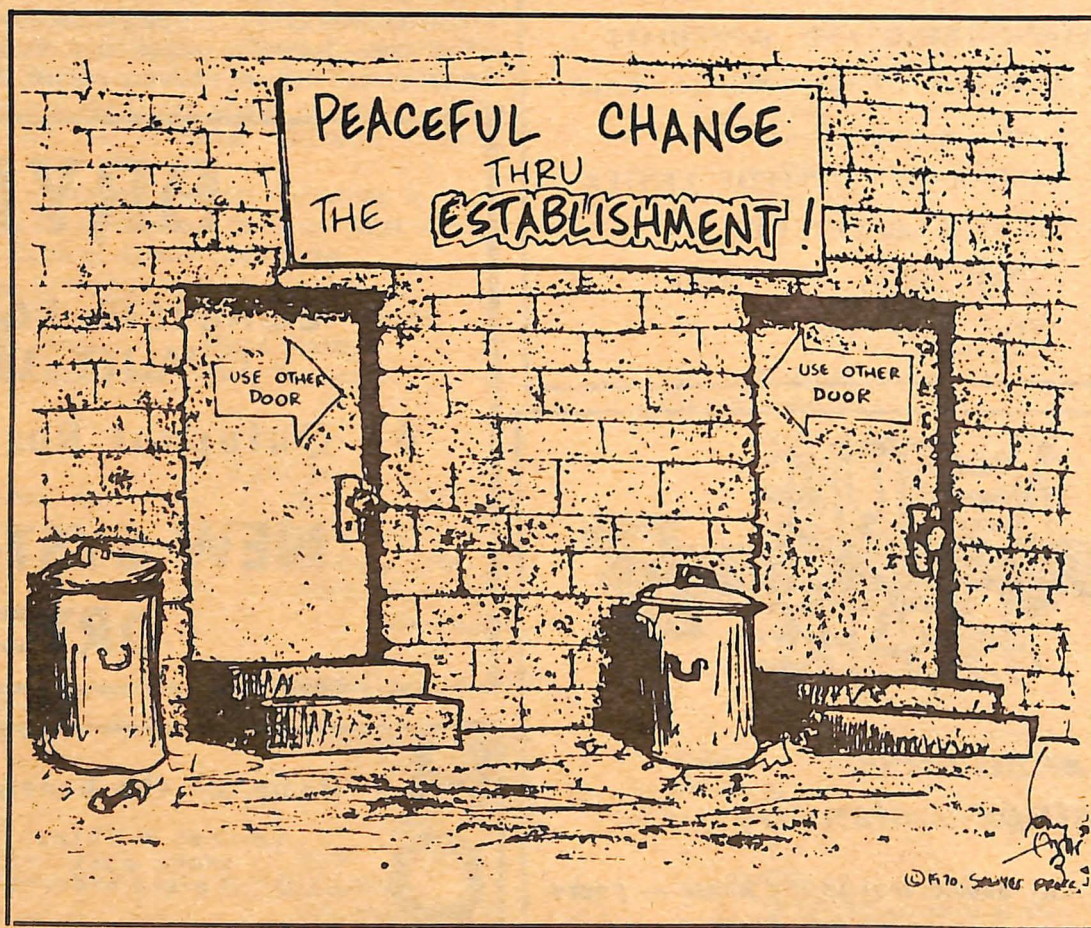
Governments talk of drastic cuts in education monies and perhaps rightly so given the nature of the University as I have tried to outline it here. But governments, even the government of Nova Scotia, may be much more open to offering at least limited funds which make possible the free education of adult citizens without discrimination as to who those citizens are or where they live. And so our store front university must work towards free education as well as

open education. Only when adult education is free and open will it cease to discriminate against underprivileged segments of society.

We must not deceive ourselves by believing that governments are any less devoted to the destructive goals which I have already attributed to the universities. Since, to tackle this political problem would be to write yet another treatise, suffice it to say that governments may howl about the education dollar but they are father to the undesirable patterns we see in modern universities.

Finally, we can begin to open up our courses throughout the university. We can design courses which meet the needs and learning hungers of the people of Nova Scotia. We can begin to plan our courses to train wholesome citizens in the community rather than specialized majors in graduate schools. The latter institutions are already full of job-seeking barnacles on the community. We can, over the years, devise courses or teaching methods which facilitate real and relevant knowledge and skills and which discard formal examinations tied to certification, and replace university-granted degrees by a firm sense of confidence and knowing.

I do not labor under any illusion that such a program can come into being over-night. The important choice today is simple: what direction do we choose to go? Will we as members of this university community choose to go in directions in the future which help establish the free, open and wholesome learning necessary for a new and better society and citizenry or will we continue to make those incremental changes in the direction of specialization, departmentalization, and certification which makes of our modern universities a fundamental social disaster?



### MC.A. NOT Bible Thumpers (from pg. 2)

those interested in the more intellectual, analytical side of social action we carry on communications with the Student Christian Movement, a national student organization which is over fifty years old. This year S.C.M. is sponsoring a Yukon project.

We realize that the social structure in Canadian society does not offer equal opportunity and rights for everyone. And everyone cannot expect to live the good life, in fact not very many really can. Yet, we of M.C.A. are not willing to desert the system but rather try to alter it from within on specific issues. We do not reject protest but find demonstrations merely raise the guard of the establishment; while someone else is carrying signs and attracting a politician's eye, we may be able to slip by.

Besides trying to work for change in the community, we receive an untold wealth of human experience and feeling useful from the people with whom we work. Try it and see.

If this sounds interesting and important we are glad because that's how we think. There are a lot of people involved who had a feeling of frustration before joining the movement now they're a little less frustrated in trying to establish the just society that Monsieur Trudeau left behind him in 1968.





# Long Day's Journey Into Night

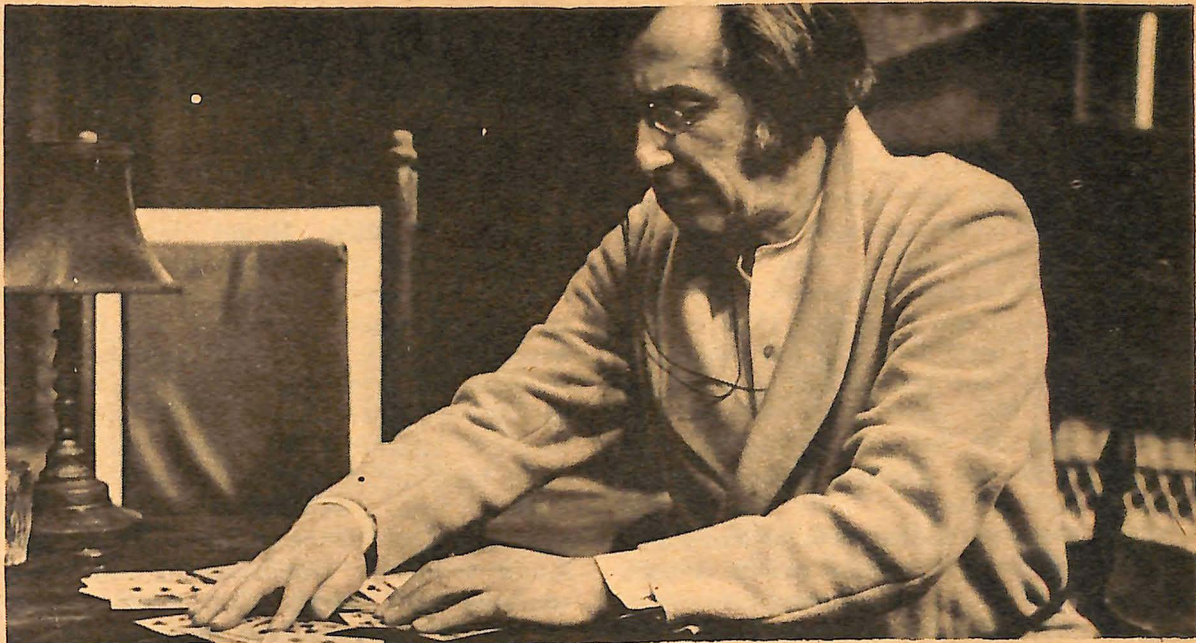
by joy

From opening lights to final blackout Neptune Theatre's production of *Long Day's Journey Into Night* by Eugene O'Neill held it's audience in the atmosphere of tension, frustration and inevitable doom in which O'Neill lived his life. William Davis is to be applauded for his sensitive handling of the subtleties and nuances of this play which, in less skilful hands, become merely gross and tedious.

The outmoded well-worn set was an unusually strong element in setting the atmosphere of the scenes. With the exception of the overhead light — a distraction because of it's relatively bright colours — each piece of furniture as well as the room itself spoke loudly of cheap, uncared for secondhandness; exactly what one would expect as a conciliatory gesture from the haunted miserliness of Tyrone. That Antony Demitriov's set so aptly suited David Dodimead's James Tyrone is a tribute not only to the ever-watchful direction of William Davis. Not to be outdone, Olga Demitriov provided the actors with costumes well-suited to their roles and persons.

David Hinks lighting harmonized the setting. Particularly well done were the subtle changes of light intensity which one felt as changes of atmosphere such as when the fog rolled in and out.

Mr. Dodimead's interpretation of James Tyrone, the aging miserly actor who has sacrificed greatness for financial gain, then squandered that gain in worthless land in-



David Dodimead, as James Tyrone, the miserly head of the family which represents the author's own, in *LONG DAY'S JOURNEY INTO NIGHT*, Eugene O'Neill's masterpiece. The powerful drama opened at Neptune Theatre Feb. 18, under the direction of William Davis. (L. Simmons)

vestments, is difficult to fault. Minor technical imperfections, such as his somewhat too youthful descent from a chair after so convincingly climbing it as a tipsy aging man, did little to distract from the very realistic portrayal of the man's inner conflicts and motivations.

Lynne Gorman as Mary Tyrone left one with a vivid impression of the haunted restless life of a woman weakened by an unlooked for addiction to morphine and harried by a husband who could not reach across his own weakness and selfishness to comfort her. Though the costumes and eventually the face may fade from memory, I'm sure a strong sense of pity for this ill-fated woman and others like her will remain with the audience for a long time.

The role of the aging embittered alcoholic is perhaps one of the most difficult to perform. It calls for tremendous voice and body control and an acute sensitivity on the part of the actor to the fine lines between pathos and buffoonery, tragedy and comedy. In this regard, Kenneth

Pogue presented a highly competent performance as James Tyrone, Jr.

Brian Petchey excels as the sensitive, consumptive Edmund Tyrone. One is only rarely aware that he is acting. Caught in the web of his family's nightmares and self-torture, he sees and understands even while he is being controlled by it. It is this understanding, with compassion, that makes all the painful, self-revelation, which is the play, bearable.

Cathleen, delightfully and lovably played by Patricia Ludwick, is the one light note in the play and as such is eagerly welcomed by the audience. Her robust health, vitality, and matter-of-factness serve not only as a touch of comic relief, but also, as an emphasis, by contrast, on the morbidity of the Tyrones.

This play is not one which one would choose to see for "entertainment". It's an intense drama and for serious theatre goers, the Neptune production is well worth attending.

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# Greek Week

## MONDAY, MARCH 15th

- 10 a.m. Lecture  
"Oedipus Rex" —  
Olga Broomfield  
M.A. English Dept.  
M.S.V.U.  
Lourdes — room 1
- 11 a.m. Movies  
"The Acropolis", (courtesy  
of the Canadian National Art  
Gallery)  
Gym
- 1 p.m. Movies  
"The Immortal Land" and  
"La Grece", (courtesy of  
Greek Embassy)  
Gym
- 2 p.m. Lecture  
"Oedipus Rex" —  
Olga Broomfield
- 4 p.m. Illustrated Lecture  
"Greek Vase Painting" —  
Donald C. McKay  
FMSCA, FRSA, retired  
Prin. Nova Scotia  
College of Art and  
Prof. of Art.
- 8 p.m. Drama  
"Medea" by Euripides,  
adapted by Robinson  
Jeffers.  
St. Thomas Univ.  
Fredericton, N.B.  
Gym

## TUESDAY, MARCH 16th

- 9:30 a.m.  
Lecture  
"The Influence of  
Greek Mathematics" —  
Robert Raffelock,  
M.A., Math Dept.,  
M.S.V.U.  
Gym
- 11 a.m. Movie  
"A Personal Trip  
To Greece" —  
Nina Konczacki,  
Ph. D., History Dept.  
M.S.V.U.  
Evaristus 108
- 1 p.m. Movies  
"The Hills of God",  
"Cretan Ballad", (courtesy  
of William Tavoulareas,  
Pres. Mobil Oil Corp.)  
Gym
- 4 p.m. Illustrated Lecture  
"The Doric Order, the Rise,  
the Culmination, the De-  
cline"  
Gary Vellek, Ph.D.,  
Classics Dept.,  
Acadia Univ.  
Evaristus 108
- 7 p.m. Film  
"Oedipus Rex," intro-  
duced by Prof. Booth  
in a lecture on  
Sophocles' work.  
Peter Booth, M.A.,  
Classics Dept.,  
Acadia Univ.  
Gym

## WEDNESDAY, MARCH 17th

- 9 a.m. Lecture  
"Hellenistic Impact on  
Christian Faith"  
Jacques Goulet  
Ph.D., Theology  
Dept. M.S.V.U.  
Seton — room 7
- 10 a.m. Movies  
"Mainlands of Greece",  
"Islands of Greece",  
(courtesy of Olympics  
Airlines)  
Gym

The Cultural Affairs Committee is planning a week of Greek Cultural Activities on March 15 to 19 to celebrate the 150th. anniversary of Greek independence, to remind us of the "... glory that was Greece," and to express a dissatisfaction with the inhumane regime now in power. Faculty, students and the public, as well as the Greek community in Halifax are cordially invited to participate in any or all of the activities planned. Free admission to all events on the program.



A display of Greek Art and Sculpture may be seen in the Art Gallery throughout the week. The Director, Mischa German-van Eck, will be available to explain the reproductions of Greek Sculpture (courtesy of Dalhousie Art Gallery), the reproductions of Byzantine Church paintings and mosaics (courtesy of the National Gallery), and the genuine works of Greek Art (courtesy of the Greek people of Halifax, of the College of Art and of Sister Catherine Wallace, President.)

The week of Greek Cultural Activities is being presented by the members of the Mount Saint Vincent University Cultural Affairs Committee:

Sister Geraldine Anthony (Chairman)  
Olga Broomfield Mrs. Alban Murphy  
Linda Dean Maria Stantos  
David Monaghan Anna Stantos

- 11 a.m. Movies  
"The Immortal Land" and  
"La Grece"  
Gym
- 1 p.m. Movies  
"Hills of God" and  
"Cretan Ballad"
- 2 p.m. Lecture  
"Plato's Philosopher —  
King, Totalitarian and  
Democrat"  
Pierre Payer  
Ph. D., Phil-  
osophy Dept.,  
M.S.V.U.  
Evaristus 35

- 3 p.m. Tea  
Served by the Greek  
students in the Soc-  
ial Room. Greek  
sweets will be served.  
Maria and Anna  
Stantos  
Evaristus, Social Room
- 3 p.m. Lecture  
"Giradoux et la Grece"  
Pierre Gerin,  
Ph.D., French  
Dept. M.S.V.U.  
Seton — room 7
- 4 p.m. Lecture  
"The Political Situa-

tion in Greece today"  
Vincent McTobin,  
M.A., Classics Dept.  
St. Mary's Univ.

- Gym  
8 p.m. Glee Club  
presents an evening  
of Greek Folk Songs  
and popular music  
Mary Dee Girrior,  
B.Mus., Music Dept.  
M.S.V.U.

## THURSDAY, MARCH 18th

- 10 a.m. Lecture  
"Ancient and National  
Greek Costume"  
Sister Greta  
Conrad, M.A.  
Home Ec. Dept.  
M.S.V.U.  
Home Ec. Floor  
Evaristus — room 404
- 11 a.m. Movies  
"Greek Sculpture" and  
"The Acropolis"
- 12 Lecture Illustrated  
"Experimenting with use  
of Greek Masks"  
Una Way, B.A.  
Drama Dept.,  
M.S.V.U.

- Gym  
2 p.m. Movies  
Greek Educational Films  
(courtesy of Film Ed. Library)  
Gym
- 3 p.m. Lecture  
"German Humanistic Ideal —  
ism and Greek Antiquity —  
Hubert J. Poller  
B.A., German Dept.  
M.S.V.U.  
Evaristus room 33

- 4 p.m. Lecture  
"Ancient Monuments  
of the Athenian  
Acropolis" —  
Very Rev.  
Arcadios Iviritis  
Minister, Greek  
Orthodox Church  
of St. George  
Evaristus — room 108

- 5 p.m. Celebration of the  
Eucharist in the Greek Rite  
Very Rev.  
A. Iviritis  
Evaristus Chapel

- 5 p.m. Greek Dinner  
6 p.m. (Canadian Food will  
also be served  
Cafeteria

- 8 p.m. Greek Dancing Group  
followed by a reception  
Rosaria — Common Lounge

## FRIDAY, MARCH 19th

- 11 a.m. Movies  
"Greek Educational Films  
Gym
- 1 p.m. Film  
"SPARTA" (courtesy of the  
National Film Board)  
Gym

- 4 p.m. Illustrated Lecture  
"Classical Greek Sculpture  
and Architecture"  
M.A. Usmiani,  
Ph.D., Classics  
Dept., Dal. U.

- 8 p.m. Film  
"ZORBA the GREEK"  
introduced by  
Doctor Monaghan —  
David Monaghan,  
Ph.D., Eng. Dept.,  
M.S.V.U.

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Uninvolvement — people are

**AFRAID**

of ----- of tangling  
their little strings,  
(the ones they use to see like  
What's-his-name in the Labyrinth),  
with those other shadows, nameless  
entities whose groping they

**FEAR**

I try. I grope. I feel. I am a person  
who wants to touch, to aid, to tangle  
my string.

But, the people move on, they do  
NOT care. They point and say:

"See the -----"

Children are

**TERRIFIED**

of labels

Yet they do not try to remove the stigma.  
Branded outcasts are not shadows, they  
are different, they are beacons in the dark.  
The shadows

s  
h  
r  
i  
n  
k

and shrivel  
in the light. They hide in darkened  
webs of secret wishes not to  
also be branded

L  
O  
N  
E  
L  
Y

is a word I know too well.  
The shadows know it all their lives  
BUT

the others, the ones who care, light  
up the way. Light upon light,  
the way grows bright and is  
increased

as the number of involved grows, too.

**INVOLVEMENT** — what's in a word?  
only actions count.

M.S.