

For the first time - adequate facilities for students, staff, library says Dean MacKay

# Building will permit enrolment to double

## Weldon Building

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in the form of undergraduate scholarships, the latter of which had brought outstanding students to Dalhousie from across Canada, said Dean MacKay.

On the morning of the opening, there will be a panel discussion on reform of the law, beginning at 9:30 in the auditorium of the main floor of the building.

This will be followed by the official opening ceremonies, a luncheon for graduates and guests, and a special convocation in the afternoon.

"This occasion marks a milestone in the history of the school," said the Dean. "It is really the first time in the life of the school that we have had adequate facilities for students, staff and library."

The school, completed last year, has five stories with about 60,000 square feet of floor space. Classrooms, student facilities

and administrative offices, and lounge facilities, are on the first two floors, and faculty offices and seminar rooms are on the third floor. The two top floors house the expanded library. Also on the ground floor is a multi-purpose three-classroom complex with movable walls to provide a single, large auditorium.

The school's present enrolment of just over 200 is expected to almost double within five years, with the first-year class increasing from 95 to 125 students, and this expanded enrolment will require a larger full-time teaching staff.

Many members of the profession and graduates of the school are expected to attend the opening ceremonies, including barristers from Nova Scotia who will be at the Barristers' Society annual refresher course.



By W.A. MacKAY  
Dean of Law

The Law School at Dalhousie is the oldest university faculty concerned with teaching the common law in the Commonwealth. Founded in 1883, the school has had a long tradition of educating young men and women for the legal profession.

ideas. A lawyer's primary tools are words, whether written or spoken, and ability to express ideas in clear, concise English is important.

The law course, leading to a Bachelor of Laws Degree, takes three years. Most of this period is devoted to required courses with relatively little choice left to students. The work load is heavy and students are expected to read in advance of classes and be prepared to discuss matters raised in class. Emphasis in law courses is on a pragmatic approach to problem situations and acceptable solutions for the law, and less upon what the law is in a particular situation. To meet ever-changing social problems the lawyer must be flexible and constantly concerned with what the law ought to be

as well as what it is at any time.

Graduates in law from Dalhousie may be admitted to the bar in Nova Scotia, after nine months' service as an apprentice in a lawyer's office. They may be admitted to practice in other provinces after meeting apprenticeship or examination requirements. Most of the graduates of the Law School do leave Nova Scotia. A great many of them have achieved distinction in public life, in the legal profession and in business in this province and elsewhere.

Designed by Webber, Harrington and Weld, Halifax architects, the building has five stories. Total floor space is about 78,000 square feet.

The ground level has administrative offices and three classrooms, one designed for 125

students, the others for 60 students each. Removable partitions between the classrooms provide a large assembly hall for public lectures, meetings moot courts and model parliaments. Two additional classrooms, student locker and lounge facilities are located on the second floor. The third floor contains 28 faculty offices, faculty library and lounge, stenographic offices and staff lounge and four seminar rooms.

The library is on the fourth and fifth floors, with public access and main reading room on the fifth floor. It accommodates 125,000 volumes and has seating space for more than 200 students mainly at individual carrels. Two research rooms, graduate student offices and special film equipment will also be found in the library.

# the campus

## DALHOUSIE UNIVERSITY



### INTRO DAL-1967

### Dexter completes U.S. lecture tour

Dr. Louis Dexter, a political scientist, a former lecturer in Dalhousie University's department of economics and an occasional visiting professor at various American universities, gave a series of four lectures to graduate students in Dalhousie's political science department.

Three of his lectures were on provincial government in Canada and state government in the United States -- some comparisons, and another lecture was devoted to the separation of powers in the United States.

Prof. Dexter, who is mainly self-employed, conducts private research on different aspects of the American political scene. He is now studying provincial and state government in Canada and America under an American Social Sciences Research Council grant.

### Review on display at Boston Library

The Dalhousie Review, a quarterly published by Dalhousie University Press, will be on display at the Boston Public Library's exhibition of books, periodicals and journals as part of the Canadiana section of Winterfest, an annual cultural festival to take place until mid-March in Boston.

The Review, which features literature, history and social sciences, has just published its latest edition and a special article by Dean W.S. MacNutt, of the University of New Brunswick, entitled History for '67 is included along with a number of book reviews and verse. Other articles include, Poems at an Exhibition by John Robert Colombo; Shaw, Hitler and the Satiric Fiction by D.D. Coleman; The Warden's Wordplay: Toward a Redefinition of the Spoonerism by Rossell Hope Robbins; The Mighty Mackenzie River by Tom, H. Inkster; The Poetry of Parliament by Norman Ward; Newman's Universe of Knowledge: Science, Literature, and Theology by Harold Pettipas; and Regatta -- a short story -- by Lawrence P. Spingarn.

### Trias selected for U.K. parley

Dr. Antoni Trias, an orthopaedic surgeon on the staff of the department of surgery, Dalhousie University, has recently been chosen as one of the two Canadians to represent the Canadian Orthopaedic Association in Britain this year. The selection is made by a joint committee of the American and Canadian orthopaedic societies, and the British Orthopaedic Association undertakes the sponsorship of the group during their tour.

The group will consist of four American surgeons, and two Canadians. They will leave from New York for Britain on April 1, and will return about the last week in May.

### Shirreff Hall to host hat show

Dalhousie Women's Club, more than half-way through its 1966-67 program, has plans well in hand for the last two events in its social-education calendar.

They are a "Younger than Springtime" hat show and afternoon tea, with a demonstration by a beautician, and an illustrated talk on Expo 67 by Major-General E.C. Plow, Expo's Atlantic provinces' commissioner.

The hat show and tea took place at 3 p.m. in Shirreff Hall, the women students' residence at Dalhousie, on March 7, and Major-General Plow will give his talk at 8:15 p.m. on April 11, in Room 21 of the Arts and Administration Building at Dalhousie.

The club, open to wives of members of faculty and administrative staff, and to women staff at Dalhousie as well as wives or women members of organizations affiliated with the university, has held a variety of events already this academic year.

There will be violence, a great deal. But the violence you will read about will be the riots in the ghettos, the "Negro mobs", rather than the lynching in Meridian, the castration in Birmingham, the rape in Hattiesburg, or the boy from Bogalusa finding his father's body floating in the Mississippi.

The good argument that "black power" will alienate the liberals is valid. The liberals who once wrung their hands in anguish and wept hot tears over the plight of the Negro, who were so willing to be Santa Claus, will now in hysteria because their child doesn't believe in Santa anymore. Others will feel a twinge of nostalgia for the good old days when a man could say, "some of my best friends are niggers", or grant to a "colored person" the blessing of an admission of equality without having his naive laughter back in his face.

Despite all these good arguments and Carmichael's frequently intemperate manner of dismissing them, despite the spate of splinter groups "black power" has spawned, the new thinking is a hopeful sign. "Black power" is more than a slogan. It has become the popular expression of a feeling that has heretofore been the exclusive property of a few extraordinary individuals. It signals the dawn of a new self-respect and the demise of patronage. In the freedom struggle the accent has come to rest on "blackness". SNCC's call for Negroes to lead Negroes was a healthy sign, a burgeoning of pride, courage and confidence.

## Tuition in Canada

Following are tuition fees for arts and science students at Canadian degree-granting universities and colleges, 1966-67. Figures supplied by Dominion Bureau of Statistics, Ottawa.

NEWFOUNDLAND: Memorial University (\$400, paid by provincial government if student is resident of Nfld.).

PRINCE EDWARD ISLAND: St. Dunstan's (\$400).

NEW BRUNSWICK: U of Moncton (\$425-505); Mt. Allison (\$635); U of New Brunswick (\$570); St. Thomas U (\$450).

NOVA SCOTIA: Acadia (\$565); Dalhousie (\$600); Mt. St. Vincent (\$525); St. Francis Xavier U. (\$548); St. Mary's U. (\$600).

QUEBEC: Bishop's U. (\$580-645); McGill (\$635-700); Sir George Williams U. (\$450-475).

ONTARIO: Brock (\$515);

Carleton (\$529); Guelph (\$460; two semesters of about four months each); Lakehead U. (\$460); McMaster U. (\$515); U of Ottawa (\$450-500); Queen's (\$480-495); Laurentian U. (\$535); U of Toronto (\$470); Trent U. (\$550); U of Waterloo (\$510.50 regular academic year); Waterloo Lutheran U. (\$520); U of Western Ontario (\$15); U of Windsor (\$519); York U. (\$550).

MANITOBA: U of Manitoba (\$375).

SASKATCHEWAN: U of Saskatchewan (\$300-320).

ALBERTA: U of Alberta (\$300-350); U of Calgary (\$300-350).

BRITISH COLUMBIA: UBC (\$457); Notre Dame U. (\$390); Simon Fraser U. (\$428; two semesters, of about four months each); University of Victoria (\$428).

## Black power really green power

Since Stokely Carmichael took over the reins of The Student Non-violent Co-ordinating Committee (SNCC) earlier this year, a new dose of militancy has been injected into the bloodstream of the American civil rights movement. SNCC had always been radical; with Carmichael it became even more so. Almost overnight his electrifying "black power" slogan vaulted him into national prominence and placed the civil rights struggle in a new perspective, or at least clarified the old one. The magic words generated a deluge of commentary devoted to exegesis and almost everybody who was somebody had a few words of wisdom and judgment to pass on to the anxious multitudes.

The views varied but out of the ensuing furor one thing became evident: Carmichael's refusal to call a spade -- no pun intended -- anything but a spade had touched some tender spots. The cycle of events was predictable. SNCC denounced white America and "uncle Tomism" while other Negro rights groups, fearing what has since been termed a "white backlash" due to the new intransigence, disowned Carmichael and Floyd McKissick, CORE director, in a gossamer cloaked essay at appeasement. Hysterical whites, unimpressed by the subtlety of the dialogue, countered by rejecting both.

The polemics were profuse. The SNCC leader's arguments were significant, rather sophisticated -- at least in content if not in expression -- and for the most part either unheard or unheeded. Certainly they were unanswered. The oracles of the arthritic right resorted to a sort of scattergun argument ad hominum: the SNCC clique were simply black racists and their arguments were therefore not valid. "Black power" became hopelessly confused with "Black Muslim" and even well-meaning white liberals, wounded and frustrated by their seeming rejection, announced solemnly that Stokely Carmichael was a reverse Robert Shelton or George Lincoln Rockwell. Some considerably more enlightened spirits agreed that what the Negro needed was power but suggested that shouting about it was a tactical error amounting to, in one writer's words, nothing

more than a "death wish". The Negro leaders of the older, more conservative civil rights organizations, in an attempt to undo the damage done, at least gave lip service to the arguments adduced against "black power". That they actually believed the accusations being hurled at the "black power" advocates is difficult to accept. What is more credible is that, being old campaigners in the cause, they realized the near inevitability of the new vanguard being dubbed "racist", and feared that unfavorable publicity would set the whole movement back. Add to this the fact that Carmichael supported violence when deemed necessary, while the other leaders were firmly committed to the non-violent philosophy.

Midst the din and diversion few bothered to ponder what the power pushers were putting down. Simply explained in Carmichael's words "black power... just means black people coming together and getting people to represent their needs and to stop all that oppression because of race". Seemingly inoffensive words; but there is more here than meets the unobservant eye. Taken in the context of darkest Dixie, which must be regarded as the crucible of "black power", this bland statement means revolution. There just does not appear to be any peaceful means, apart from the passage of a century or two, of achieving these unpretentious aims. The Civil Rights Act, federal money and non-violent protest have come and gone. The South remains much the same. Most schools are still "un-integrated" and the housing segregated, race murders continue, and Negroes who in many districts constitute well over half the electorate don't have their own representatives. This is not to say that what has been done is insignificant; only that it is not enough.

Things must change and for many "black power" offers hope, the only hope, for their children at least and perhaps for themselves. In those parts of the South where half or less than half the population wields virtually all the power, a continuance of the status quo is an invitation to abuse -- an invitation rarely rejected. The notes of new militance were the atonal opening strains

of an avante-garde "Gottterdammerung". In essence, the "black power" cry was a call to topple an already eroded social structure and erect a new one in which Negroes could use the elevators instead of the back stairs. The means were economics, politics, words and, if necessary, war. Violence it was felt, was just as justifiable when used to support the Constitution as when used to thwart it. The time had come to bargain from strength instead of from weakness.

Throughout the centuries long uphill climb to civil and social equality, each advance frequently appears as a concession from a benign great white father. Negroes were and still are told that better times are in the offing but, because of the obstinacy of a white power structure and in the interests of a nebulous peace, they must be patient and wait. The question was seldom asked, and still receives scant attention, why the Negro should be content to shuffle, scuffle and hustle in order not to upset the valuer cart of a recalcitrant society entombed in the myth of Aryan superiority. Why, for instance, is it almost axiomatic that it is better to have an oppressed minority deprived of the prerogative which is nothing more than a frail frequently appearing in the guise of a basic right. The answer is obvious; power -- white power! Carmichael's description of our society is correct. The lowest common denominator is power; blatant or buried in a morass of words and institutions but, nonetheless, power. Those pure idealists who insist on an impalpable influential moral sphere operating outside and distinct from a very real power structure, are seriously deluded. As repulsive as it may be to many in principle, in fact, white might goes a long way toward determining what is right.

Martin Luther King, in his book WHY WE CAN'T WAIT, expresses very succinctly the philosophy responsible for "why we most probably will wait": "Punish me. I do not deserve it. But because I do not deserve it I will accept it so that the world will know that I am right and you are wrong." This whole approach rests on an implicit

faith in some fundamental goodness of the human race conforming to King's idea of "right" and, apparently, ignores the fact that the instances in which non-violent protest has succeeded depended not on the shame of the oppressors but on intervention by an outside force. Here again, out of a semantic jungle, power raises its ubiquitous head. Reverend King, pointing at a collection plate, recently declared that what the Negro needed was not "black power" but "green power". Now, regardless of one's predilections for verbal prestidigitation, "green power" in black hands means just one thing: "black power". Money is frequently synonymous with power and has a disturbing, anti-apartheid-like propensity for adopting the color of its possessor. There is no denying that non-violence sometimes works. But, in what way does it work? and how fast? It is sufficient to know that your grandchildren may enjoy the rights of first class citizenship, but that you yourself must continue on in the implacable patterns of a dying past? Birmingham and Selma may have changed, but when the hoses were rolled up and the dogs fed, when the key leaders had gone home, when the zeal-well had run dry, the old, familiar patterns re-emerged. The non-violent way may be efficacious when the sense organs of the world, the news media, are focussed on the conflict, but when the big battles end and the correspondents decamp the war still goes on. And what kind of war will it be? Will it pit the vague virtues of non-violence against the palpable threats and guns and bombs of the violent way? will it reenact the tragedy of a moral man in an amoral world, destroying himself almost purposefully? or will it offer the spectacle of a boxer who has suddenly learned to fight a dirty opponent on his own terms? The latter, it would seem, is Stokely Carmichael's answer. And this, despite all the good arguments to the contrary, is the only immediate alternative to the degradation of second class citizenship in the United States or any other country. This is "black power".

The good argument that "black power" means violence is valid.

## With a Cong in My Heart

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