

Security Police ignore broken water pipe in Liberation 130

A water pipe burst in liberation 130 Thursday night Tom Murphy was inside the room at the time and gives a point-by-point rundown of what happened.—Ed—

HOW THE SECURITY POLICE HANDLED THE BROKEN WATER PIPE SITUATION.....

1. The flood started about 2:00 am. The security cops were contacted within three minutes. Their response was: "We don't have the keys to any of the rooms that have telephone." We pleaded with them to call a plumber but they refused. Only when the water

reached a noticeable depth of an inch did they take any action, about 1/2 hour later,

2. We also pleaded with them to allow us into the room below us, Prof Verma's. Again, they refused. About 45 minutes and several hundred gallons later, after the damage was done, they allowed us into Prof Verma's room to carry out the water-logged material.

3. They did not call Prof. Verma until after this. He was quite angry about this because if he has been there, he could have given us some direction in carrying the things out systematically. Verma refused to give

them any estimate of the damage, but told us it could take up to two years to straighten it up. If he had been called immediately, it would have been a different story.

4. A number of biology experiments involving fish were ruined. The fish died, because the cops refused to contact the proper authorities. If Prof Payne had been contacted, proper precautions could have been taken before the water was turned on. The fish died not for lack of water, but because of a silicone residue created when the water was turned on.



Heather Bobby, physed 2, of Moncton, was crowned Miss Business Administration by the 1967 queen Christine Bate, nursing 3, last Friday evening.

brunswickan photo by Ben Hong

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IT'S YOUR DUTY TO



spades down

by Tom Murphy

When Kahn-Tineta Horn spoke here a couple of weeks ago, what was witnessed was a group which was unable to cope with the situation that she presented. She had a captive audience; and audience that responded with frustration and anger and arguments that in many cases were more extreme and certainly more ridiculous than those presented by Miss Horn. She had valid points and some logical arguments, but since we did not like her "tactics", (where have I heard that before?), we refused to recognize the "truth" in her statements.

She called for apartheid, the complete separation of the Indian from the white man. Since the word apartheid rings of nasty things occurring in South Africa and Rhodesia, we want nothing to do with it. In fact, I personally reject apartheid as a solution to the Indian problem. I also reject the opposite phenomenon, integration. And if I interpret correctly a letter that Miss Horn wrote to the St. John Telegraph Journal recently, she also rejects apartheid and integration.

"INDIANS ARE DIFFERENT"

She says in the letter: (We must become aware of) „the shocking reality that Indians are different from white society. Because Indians are not time-oriented, do not care for profit or possessions and do not respond to white man's motivations, it is most difficult to integrate them on self-supporting basis in white society.

"It is my hope . . . to make it possible at first for Indians to be self-supporting from out of their group, and then self-supporting entirely within the white man's environment . . . Indians must remain together and advance as a group."

If you can grasp at all the feeling of the Indian people, a minority group, then we have a better chance to grasp the possibilities of being Canadians. For being Canadian has exciting possibilities. The United States accepted the "melting pot" idea, where peoples from all over the world melted or integrated in a short while (two generations) to "full-blooded Americans." Part of the present underlying tension is that the melting pot has turned into a "stewing pot." The demand among the minority groups is 'quality', not sameness. They wish to retain the cultural and social aspects of their way of life.

In Canada, integration has proceeded at a much slower rate. The population is small, thus limiting the amount of contact various groups have with other groups. Also, the land area is very large, and minority groups have a greater chance to live together, particularly if they live an agrarian style of life. Of course, we cannot forget the bi-cultural nature of our country which has inhibited (thank God) the formation of "full fledged red-blooded Canadians". In our diversity lies our greatness. But we must first want to be diverse; we must want to accept the implications of many cultures within one nation; we must reject integration.

THREAT TO OUR LIFE

I think in our quiet middle class way, we forget or try to forget the threat to our life as a nation. The United States has an economic stronghold on Canada. (We are 59% American-owned.) Its cultural and social ties are tightening on us. Consider the movies you see, the songs you hear, the textbooks you read — they are practically all American. And then turn your head south and breathe tight. I know that I do not want my country to be in the state of America today. And at the same time, I see that we are slowly being drawn in that direction.

A person whom I respect told me that Canada's best chance to avoid complete domination is for French to become the spoken language. He was serious. And if that is what it takes, that is what we should give. In that light, we can see the importance of the role of Quebec and French-speaking Canada, as well as other minority groups.

Canada must strive for pluralism on the basis of equality. Every distinct group must be given the right to live distinctly, and with the very same rights and privileges as any other group. Their existence will be cultural input. And as equal Canadians, we can draw on that contribution to become further enriched individuals. If this were to be done, then the cosmopolitan nature of Canada would be an example for the increasingly international world to admire and follow. But if we are to become but another America, then we deserve no better fate than death.

We must come to realize that in our diversity lies not only our greatness, but our salvation.

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