

Crossroads Africa founded in 1957

Africa's young nations get aid from students

OPERATION CROSSROADS AFRICA was founded in 1957 by the Rev. Dr. James H. Robinson, an American Negro Presbyterian Minister, with the aim and purpose of helping to build bridges of friendship and understanding, and to make it possible for young people from Canada, the United States, and Central and South America and the emerging nations of Africa to acquire a knowledge of one another and to achieve a pattern of co-operative efforts out of which will come peace, mutual understanding, mutual assistance and respect.

Heffler heads up Science

The Science Society has elected the following members to the 1967-8 executive: President, Dave Heffler; Sec. Treas., Dave Huggard; Publicity, Christine McCleve; DGAC Rep., Penny Cunningham, Peggy Westerman; DAAC Rep., Hugh Akagi; Students Council Rep., Jim Robbar, Moira Stewart, Dave Osler.

"Heffler says that the Society intends to start immediately in the fall and obtain the names of the new students. He also hopes, to have the Society and the students in the Society more actively engaged in campus events such as Fall Festival and Winter Carnival. Again, as in the last few years, the Society is confident that its teams will make a good showing in inter fac sports.

However, the executive feels that these things can only be done with the help of the students in the Society. They request interest and participation in all that they attempt to do.

Prof's have to eat too, says Bureau

OTTAWA (CUP) -- Average salaries for full-time lay teaching staff at a selected group of Canadian colleges and universities are at a high this year, thanks to unprecedented wage increases granted over a year ago.

A Dominion Bureau of Statistics survey of salaries at 19 institutions indicated that salaries increased at a greater rate from 1965-66 than for the previous few years.

The annual study, which started with 17 institutions in 1937, gives median salaries for teaching staff in the Atlantic provinces, central Canada and the Western provinces.

Mrs. Joseph J. Vorstermans, 2855 Dutch Village Road, Halifax. Margaret is a student at Mount Saint Vincent University and is a member of St. Agnes Parish.

MISS NANCY GRAHAM, daughter of Dr. and Mrs. D.V. Graham, 6562 Norwood St., Halifax, Nancy is a 3rd year Arts student at Dalhousie University. Her parents are members of the Unitarian Church.

MR. NICK FOWLER, son of Commander and Mrs. W. H. Fowler, 1101 Wellington Street. Nick is a senior Mining Engineering student at the Nova Scotia Technical College. His parents are adherents of the United Church of Canada and his uncle, the Rev. G. Lapp, is a United Church Minister.

MR. BRIAN MANN, son of Mr. and Mrs. Robert Merchant, 1538 Larch Street, Halifax. Brian is a 3rd year Science student at Dalhousie University who has been selected to enter the Dalhousie Medical College in September. He is a member of St. Paul's Anglican Church and was a member of the gymnastic team which recently participated in the Games in Quebec.

The medium of work camps is used to bring these young people to gether and, since the first group of Crossroadsers went to Africa in the summer of 1958, they have worked in thirty-five different African countries. Approximately 185 Canadians, representing ten different denominations, have assisted in the construction of 150 schools, hospitals and community centres; the training of African teachers; special sports and athletic programs; and in special medical projects which have included the inoculation of over 20,000 African children against measles.

The first Canadian Crossroaders was Peter Paris of New Glasgow, N.S., and, like approximately one third of the Canadian participants, he returned to Africa to work on a long term project on graduation from Acadia University. Other Crossroaders from Nova Scotia have been Joan Robb, Barry Jacobson, Rev. Whitney Dalrymple and Rev. Lester MacFarlane and Donald Oliver.

In addition to being responsible for paying approximately one third of their own expenses, each Crossroaders is expected to give fifty talks to interested groups during the two year period following his or her return from Africa. It is estimated that the Canadian participants have now given over 10,000 of these talks. In this way they share their experience and help in the cultivation of a better understanding of the African country in which they have served.

The growing importance of Canadian participation, and its strong ecumenical flavor, are further underlined by the decision to hold the orientation for both American and Canadian Crossroaders in Canada this coming June at Loyola College in Montreal.

Contributions to Operation Crossroads Africa are eligible tax deductions for income tax purposes and official receipts will be provided.

Further details may be obtained from Mr. Donald C. Denison, Executive Committee, Atlantic Region Secretary, Operation Crossroads Africa, Compartment 49, Ross Road, R.R. #1, Dartmouth, Nova Scotia.

Until quite recently the civilized world has had little scientific evidence of South America's goriest pastime. The bellish mystery of head shrinking is probed in this report.

Head Shrinking

Dying Art Of The Upper Amazon

By ROBERT SCARLETT

As almost everyone knows, psychiatrists aren't the only people who preoccupy themselves with head-shrinking.

And very rarely, of course, do they receive trophies as evidence of their proficiency.

The Jivaro Indians of northern Peru and southern Ecuador, however, do. They have been practising the ungentle art of headshrinking for thousands of years, never altering this approach to enemies since its original inception.

A subject of intense interest among anthropologists and horror writers, very little scientific evidence on headshrinking was available until approximately two decades ago, when the Jivarian tribes began to accept the white man as an environmental neighbor.

Generally, however, the white man never did have to fear that his head would be seized. He may be murdered, but since he isn't a member of the large Jivarian super-tribe, his head isn't thought worth the fuss involved in shrinking. There are plenty of stories floating about Peruvian towns like Iquitos and Pucallpa about the odd blond "Tsantsa" (head trophy) coming out of the jungle, but none have been documented.

RELIGIOUS ORIGIN

The whole idea of headshrinking is based on a fanatically zealous religion which clouds itself in occult and superstition. Superstition is the daily bread of the Jivaros, who until the late age of evolution in a Bronze-age state of reversion while the rest of the world flew by.

Every thought, emotion, and daily chore of the Jivaro is governed by a grim pall of spiritualism.

Side by side with this pre-occupation is a similar devotion to war. The Jivaros are content to ignore "others" as long as their home territory is not invaded, but constantly wage war among their own individual

sub-tribes, all of whom share the same base language.

From birth on, young boys are trained only to be warriors. Jivarian war campaigns are incessant. Since Jivaro warriors recognize their kindred tribes as absolutely hostile, it's simply a question of who gets whom first.

The drives for vengeance perpetuate each other in a situation of almost perfect ecological balance, since each tribe moves against the other to avenge "blood wars" which atone for precisely similar campaigns.

PLOY AGAINST SPIRITS

This is where the headshrinking comes in. The Jivaro fears his enemy after death above all, and invented the ceremony to conquer the dead spirit. This indefinite achievement is held far above the importance of the killing itself.

Why heads are actually shrunk is not known. It can only be surmised that the ritual has its roots somewhere in the mists of Jivarian culture, based upon factors even the Indians themselves don't remember today.

Certainly the process can serve no functional purpose. Originally it was suggested that shrinking was done for the sake of portability, but this theory fell apart when anthropologists learned that the head is considered valueless by the shrinker-warrior once the ceremony itself has been completed.

Further, Jivaros have been known to cart full-sized, blood-coated decapitated heads with them for miles while fleeing pursuers, waiting to start the ceremony until it can be carried out in safety.

NOT-SO-GAY BLADES

The process begins, predictably, with the actual decapita-

tion. The neck is sliced as close to the corpse's body as possible and the severed head is placed upon a large jungle leaf, whereupon it is wrapped up like a bun in cellophane. The victorious warrior who scored the kill then sits down upon the head and joins in a weird religious union with his chief, or whatever senior tribesman is present.

This union centres about receiving a strong tobacco-like "chew" from the chief's mouth, presumably for immunity against the dead enemy's spirit, deprived of carnal life and now to be deprived of the spiritual. Each warrior of the band follows this routine, with appropriate chants, grunts and hal-lujahs, controlled as rigidly as a Wagnerian opera.

This done, the warriors get down to brass tacks. The scolding killer unwraps the leaves and begins a surgeon-like incision down the back of the captive skull, a difficult chore that takes hours of knap-to accomplish. Human skin—particularly on the head—is extremely thin and rigidly attached to the adjacent flesh.

When the occipital and temporal regions of the skull have been cleared, the most difficult procedure of all begins. This is the separation of the eyelids and tissue-thin skin from the facial muscles, some of the most intricate in the entire human physique. One wrong slice and the prize can be ruined — and the practising shrinker blacklisted by his peers as a boob.

This rarely happens, however; the Jivaros have passed the technique down through their entire history, and every up-and-coming young man lives and dies for the experience. Headshrinking is to the Jivarian culture what commercialism is to ours.

INNARDS IGNORED

Once the head has been entirely skinned, it is tossed aside. The skin is then clipped

onto a length of vine—which has supernatural import, of course—and immersed in a particularly unhealthy-looking concoction that even today remains unanalysed. Here, it shrinks slightly, thickens, and begins to take on its final rubbery nature.

The head now becomes a genuine Tsantsa — a Jivarian trophy, unique on this planet. Fished out of the primer solution with the vine, it is placed on a stick and allowed to cool.

Before all the warmth has gone, however, the warrior sews a tight ring of manioc vine—the cap—into the neck opening, to give a firm grip for what is to come.

While the cooling continues, the tribesmen go off in search of three stream-washed stones of just the correct size and shape. These are alternately heated and rolled about inside the skin, and the true shrinkage phenomenon begins, eventually reducing the head to grapefruit size.

Now the procedure is continued with hot sand dispensed from a special flask of aged, chipped earthenware believed to retain permanently the spirits of all Tsantsas.

Soon the hot sand sings off all that remains of the original head flesh and draws the head down to roughly the size of a trinket. All the while, the shrinker works upon the facial features with his fingers, molding them in replica of the original head and dying them black with charcoal.

After strenuous ceremonies of soul-purifying and devil-purg- ing, the vanquished head is

formally complete. The lips are pinned together with three barbs from the chonta hardwood, the same material the Jivaros use to make their poisoned blow-gun darts, and bound with red cotton twine.

The ceremonies over, the head has served its purpose, and is either retained as a family heirloom or bartered off to white traders. Today, much to the disgust of foreign geographers, the Peruvian government legislates against export of heads.

WHILE THEY LAST

The tragic part of this grim human spectacle is that it is fast disappearing. Today the drama of earnest, hell-bent-for-leather shrinking parties is almost unheard of.

Who is to blame? Missionaries, largely, who come to the Amazon headwaters and try to spread the "light" of Christianity to peoples absolutely unequipped to accept it. Christianity, it seems, frowns upon head-hunting—and as such is fast erasing one of the greatest aboriginal cultures of our age. Offshoots of the Jivaros, such as the Aucas, still bloody resist the onslaught of Bible-peddlers, but even these, surely, will be assimilated and swept aside by the sophisticated barbarities of our culture.

Progress carries the implicit suggestion of human advance. By their own standards, the head-shrinkers are not advancing.

Indeed, the inroads of western society are making it more and more difficult for the Jivaro to get a head.

photo: Scarlett



SOS '67 Summer of service needs you

If you've tried LSD now try SOS. No, not another save our soul drug but a service program for young people to become aware of and involved in the social problems facing Canada in her Centennial year.

Called Summer of Service '67, the idea of the program is to recognize the worth of the individual, the desire of the volunteers to be open to the needs of others, and to act, when possible, on these needs.

The plan is to send teams of four to six people into a community for at least four weeks on the invitation of a group already established there.

The normal period of service will be for two consecutive months between May and August 1967. Some projects will be of both longer and shorter duration, but it is expected that all projects will be completed prior to Assembly '67.

This assembly is to be held at the University of Waterloo from August 24 to 29 for the purpose of examining the problems of being the church in the world, from a Canadian viewpoint.

A summer of service is a voluntary effort but to assist those willing to go on the projects, the support group in each community provides free room and board plus background information about the community and the projects themselves.

Such a support group has been organized here in the Halifax area headed by Rev. Donald MacDougall the United Church chaplain on the Dalhousie campus.

This group is actively seeking out possible projects for volunteers to work at this summer in Halifax area and is also trying to recruit students to go to other parts of the country or to stay here and work either part time or full time on the needs of this area.

The committee is composed of a number of clergymen including in addition to Rev. MacDougall Rev. Donald Trivet, the Anglican chaplain at Dalhousie, Rev. Arthur Verrall, Brunswick Street United Church, and Rev. Wrenfred Bryant, Cornwallis Street Baptist Church.

In addition, Emily Drysdale, deaconess at St. David's Presbyterian Church, Rick Fullerton, a psychology student at Dalhousie, and John Willson, staff writer with the Halifax Herald, are also assisting.

Further information may be obtained from any one of these people and Summer of Service is open to any person of any faith.

Read by sound...

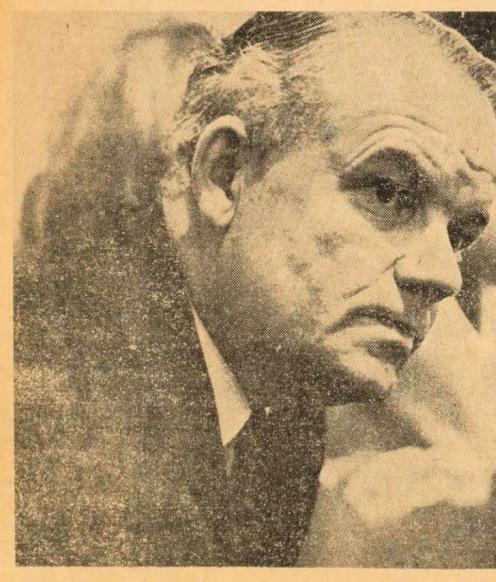
VANCOUVER (CUP) -- A University of British Columbia associate professor of electrical engineering recently perfected a machine which enables the blind to read printed matter in the form of sound.

The machine, called a lexiphone, uses a photo-electric cell to convert printed material into electrical signals. The signals, in turn, control sound generators which produce a sound code.

Each sound in the code represents an alphabet letter. The blind person translates the sounds into letters and is thus able to 'read'.

Anglican priest Ernest Harrison calls for "Church Without God"

The Church has failed to come to grips with the problems of the twentieth century and no longer offers the faithful a guide for every day life or a refuge in time of trouble. Now, the man who influenced Pierre



Berton to write THE COMFORTABLE PEW describes this shortcoming and offers a rallying point for those free spirits who wish to see the Church amenable to the demands of today's world. (A Church Without God, McClelland and Stewart).

Ernest Harrison, one-time Associate Secretary of the Anglican Church of Canada and now a lecturer in English at Ryerson Polytechnical Institute, is the most controversial clergyman in Canada and the author of two previous books: TEACH YOURSELF THE FAITH (1961) and LET GOD GO FREE (1965). In his latest book, Harrison asserts that the old "Mother Church" is extinct and so is the "pie-in-the-sky" God which she represented. If this is true then men must face the apparent paradox that in the present age "you can be both a Christian and an atheist." What then can fill the vacuum left by the demise of Church and God? Harrison explains the new responsibility -- the commandment to love -- and offers it as a substitute.

If God is dead then what of the Christ? Did Jesus believe in God? Harrison asks this question and comes as close as anyone ever has to an answer. He attacks the historical Christ and dares to ask such questions as: Did he boast? Did he hate his mother? Did he ever have sexual relations with a woman? Was he hostile to his disciples and the leaders of his society? If Jesus is above these questions then he is above the love of man, and men must have a relationship of love with him, as well as "friendship,

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Books in review

their defeat into the greatest of triumphs? Harrison argues that this could well have been the case. He goes on to demonstrate other short-comings of the Bible and concludes that "it is neither

Controversial statements made by Mr. Harrison in his recent book, A Church Without God, include these:

"I claim to be a Christian and an Anglican; yet I can say, in all seriousness, that there is no God."

"When (in the Gospel story) the woman wiped Jesus' feet with her hair, she performed a highly sexual action. Did Jesus at that moment experience acute sexual excitement?"

"Jesus...walked and breathed the air, lived it up among drunkards, and maybe got drunk."

"One of the doctrines that many Christians can no longer believe in is that of the after-life. For myself, it is a doctrine that has no meaning."

"There are many loyal mem-

set of rules cannot be applicable to all and so the Church finds itself up against its greatest problem -- the New Morality. It is this clash which could bring the Church to its knees unless, as Harrison suggests, it adopts "Situation Ethics," the theory of judging every situation on its own merits.

If the writing of the book is brisk and no-holds-barred, it is also warm, sympathetic, constructive, and forward-looking. It is a book which will shock and even offend many, but it is a book of great necessity for, as Ernest Harrison warns, "Life is change and a church which does not evolve will die."

with the task of showing charity to those who are now challenging them..."

"To deck out an altar with linen, flowers and brass is neither more nor less godly than to set up a coffeehouse."

"To sing hymns and anthems is an exercise which brings people together in common activity. Its chief value is that they sing together. Of equal value is singing together in performance of 'Oklahoma' or a concert put on by young people with guitars."

"A pageant play, is neither more or less relevant than The Night of the Igguana, by Tennessee Williams. The Psalms are great; so are the latest folk songs."

"Twenty years from now perhaps less, the majority of parishes will either have vanished, retreated into a shell, or be in the new pattern."

bers of our churches who, though filled with happy songfulness at Easter time, have never really believed the empty tomb, have taken most of the resurrection story with a pinch of salt, and have found great difficulty in understanding... whether the story...really makes sense."

"Among traditional Christians there is a complete absence of freedom in the presence of Christ."

"Did he have sexual intercourse with women? Did he ever boast? Did he hate his mother? Was he hostile to his disciples as well as to the leaders of society?"

"It is not that such questions may be answered one way or the other; in everyday church circles, they are not allowed to be asked. The very questions are heretical."

"One of the most vivid stories

in the New Testament tells of his encounter with a Phoenician woman."

"This woman came to Jesus to cure her daughter of what seems today to be a psychological disturbance. She was (and this is important) a foreigner. Her religion was from the wrong side of the tracks..."

"Jesus was tired, but his reply came not merely from fatigue but from the religious prejudice in which he had been reared. 'Let the children be satisfied first,' he snapped, 'It is not fair to take the children's bread and throw it to dogs.'"

"This was a cruel remark..."

"Here is some advice for those who do not believe in God and are being told by clergy or fellow adherents that they cannot consider themselves loyal members. Remain, so long as you feel that it is right for you to do so... 'As things stand, your beliefs may well be orthodox in 20 years' time, and you may then be faced