

The Dalhousie Gazette

CANADA'S OLDEST COLLEGE NEWSPAPER



Published by the Dalhousie Students' Union  
Halifax, Nova Scotia, 429-1144. Printed by  
The Dartmouth Free Press, Dartmouth, Nova Scotia  
Authorized as Second Class Mail by the Post Office  
Dept. Ottawa, and for payment of postage in Cash.

Volume 100, No. 8  
Halifax, Nova Scotia

# Are you interested?

There are a number of ways that one can define the state of being a student.

The traditional definition is, of course, that a student is a person who is involved in being educated, in being the receptor in an educational process. We are always being educated, whether formally, or informally, and therefore, the theory concludes, we are all students. Every member of society is, in fact, a student.

It is time, however, that a definition more appropriate to our modern situation is decided upon.

In the present context, students are considered to be a particular segment of society: A student is young. A student is in a formal educational institution. A student is primarily concerned about academics. Because of his youth, a student is inexperienced. Because of both his inexperience and his concern for academics, a student is considered to be divorced from reality.

Whether we as students like it or not, society has set us in these categories. We are categorized members of society.

It is because of the fact that we are categorized members of society that we need organs through which to work in order to bring about a proper conception of what students are, and what their interests are.

For we do have interests as a group. Some are purely practical. We are required to pay for the educational process which we are engaged in. All those who want to be post-secondary students are required to make this payment. We are young, and most of us are not franchised. We are not accepted as full members of society, even though people our age who are engaged in other vocations are. We do not have a part in determining even the conditions which directly affect us, whether in our residences, or in the determination of the policies of the university as a whole.

Furthermore, we have other interests, of a less defined nature. We are engaged in a formal study of life and the world around us. We can supposedly criticize without fear of losing our positions, and therefore can be more objective in the conclusions that we come to. We have the time, because of our situation, to become acquainted with, or make ourselves more aware of, the minds which have preceded us. We are in a situation where discussion on values and philosophies are engaged in, so that we can participate in meaningful exchanges and development of ideas.

We are transient members of a community. Our positions and lives, while influenced by our performance in that community, are not, hopefully, going to be permanently affected by our criticisms.

Furthermore, we are daily engaged in analysis. And because analysis is the student's trade, we should apply our ability to be analytical, and therefore critical, to the society which has created the institution which has taught us this trade.

It is obvious that students do have common interests.

We should also clearly see that our interests are not the same as those of many other segments of society.

We do not have the same interests as those who sell us our books. We do not have the same interests as those who make money on the student loans which enable us to pay the exorbitant fees which enable many of us to attend university, fees which too have been set by people with many particular interests different from ours. We have different interests from those who do not feel that we are competent, to play a part in the determination of the future of our country, and therefore will not let us vote. We do not have the same interests as those who are making a profit by doing things which are unjust, or immoral.

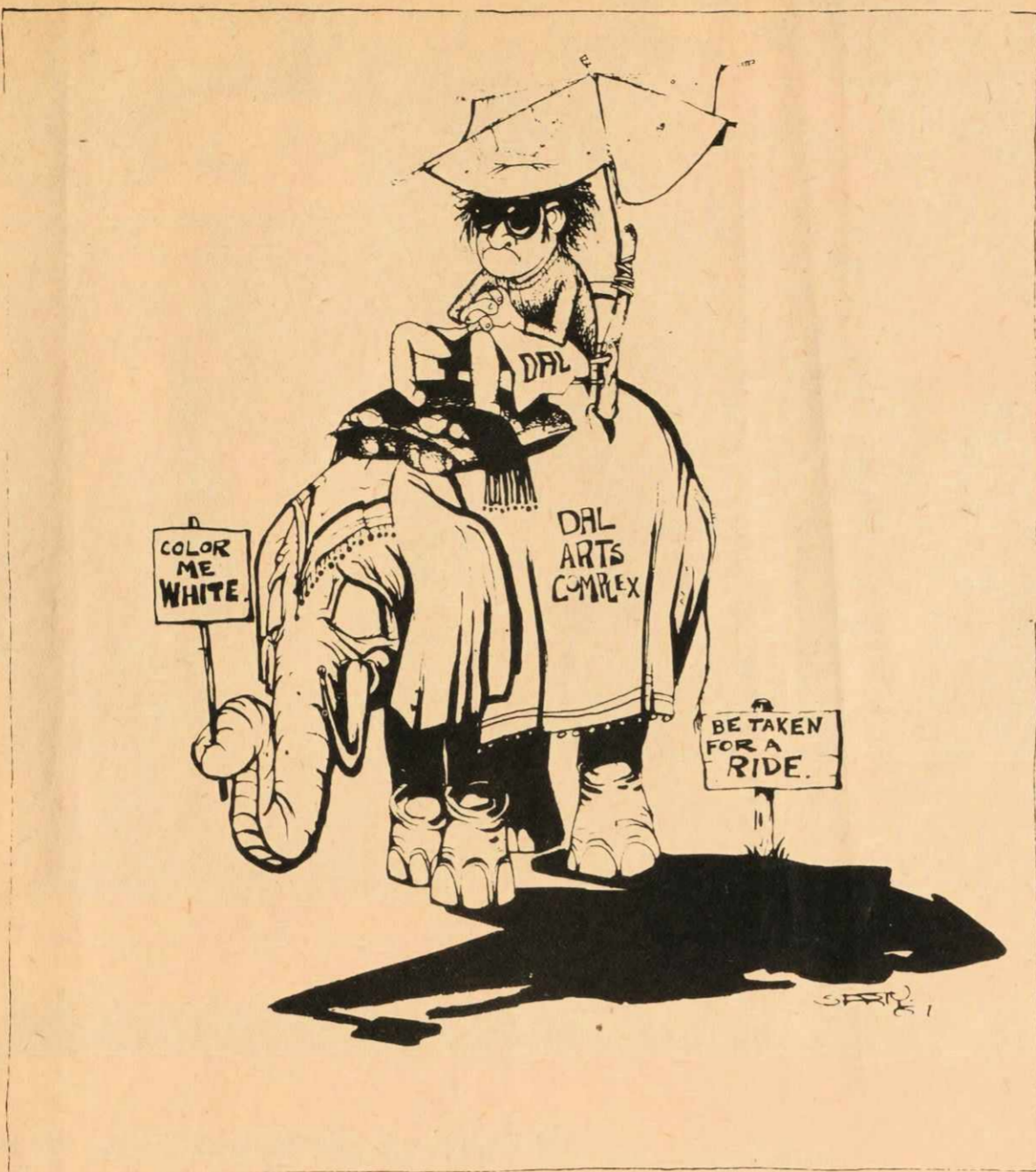
And a very important conclusion is to be drawn from the fact that we have particular interests and that they are not the same as those of other interest groups. That conclusion is that we have to have organs which can express our interests as a whole segment of society.

We need organs which can express our needs and desires to university administrations, to our local governments, and to our society as a whole. It is mandatory that students see this, and even more necessary that our Student Council see it. For the Student Councils, though they spend much of their time administering their student empires, are really the organizations which must protect our interests in society.

Student councils are often seen as at least on the periphery of the irrelevant, if not right in the center of it. But the fact is that they do not have to be.

The only way that students can make their voices heard and recognized is by uniting them into a choir of collective action. This is really the philosophy behind student unions. It should be recognized as such. And just as individual university student unions should represent the students in local situations, provincial student unions should present even a larger manifestation of student opinion on the provincial level.

Student councils and student unions do not have to be irrelevant, if only they would recognize what their main responsibilities are.



## "LA VOIE DU CENTRE NOUS TUE!"

from Le Quartier Latin

(H.B.) "Le moment est venu pour le Québec de faire un choix clair: se perdre dans le fédéralisme ou se réaliser dans l'indépendance. La voie du centre nous tue". C'est en ces termes que Me François Aquin, premier député indépendantiste au Parlement du Québec a résumé sa position.

Monsieur Aquin, on le sait a donné sa démission de la fédération libérale dont il avait été le président il y a quelques années. Il s'adressait à quelques sept cents étudiants au Centre Social.

Il a affirmé que le processus à l'œuvre dans le Québec était dialectique: "c'est en changeant, a-t-il dit, qu'on se connaît". Le Québec a un territoire, une histoire, une manière de voir, une conscience "d'être ensemble", d'avoir un avenir. Après avoir connu la politique coloniale et l'exploitation économique, a-t-il poursuivi, il est normal de vouloir s'affirmer, de se donner un nom. "Dans le monde moderne, l'état indépendant est l'instrument unique de cette identification".

Rappelant les prévisions de M. Kierans sur le coût de l'indépendance: M. Aquin croit qu'il n'y a rien à craindre de ces prévisions "si elles sont aussi justes que celles que M. Kierans avait faites pour l'assurance-maladie". Selon Me Aquin, il y aura une période de redressement après l'indépendance: cette période sera sûrement laborieuse; mais les difficultés seront d'autant plus facilement acceptées que la population aura le sentiment d'avoir son destin en main.

Me Aquin s'est dit d'avis que le Québec indépendant devra dessiner lui-même la forme du socialisme qui lui convient. "Ce socialisme se fera à travers le syndicalisme ouvrier, le syndicalisme étudiant..." Il se fera aussi par la planification qui succédera à l'individualisme et au mercantilisme actuel.

Me Aquin a terminé son exposé en indiquant que dans sa perspective, l'indépendance n'est que l'instrument qui servira à construire un Québec vraiment libre.



Photo: Daniel Remi

## That Wicked Vegetable

The problem posed to the structure of Western society by the widespread and growing use of illicit drugs makes a good test case: within a matter of two years, the extent of drug usage (primarily marijuana) will have become so far-reaching that the establishment will no longer be able to ignore the problem with which it is confronted. Either there will be an increasing tendency towards authoritarian measures to check the growth of the head population, manifested by more efficient and numerous busts, and greater increased sentences, or a more libertarian attitude will prevail, and perhaps eventually the sale and possession of "psychedelic" drugs will be legalized.

At the present time, our society seems to be taking the former course. Authoritarianism is becoming more fashionable than ever and Maggie says that many say they must bust in early May, orders from the D.A. Thus, grass won't be legalized because it's illegal, and if it has already been outlawed, then it must be evil.

standing arguments against the legalization of marijuana are that:

- 1) Marijuana is addictive, or at best habit-forming;
- 2) The use of marijuana leads to a craving for stronger drugs (i.e. Heroin);
- 3) Marijuana causes psychotic incidents, neuroses, and antisocial behavior;
- 4) Marijuana has not been proven to be physiologically or psychologically harmless.

Marijuana is not addictive. In a clinical sense, it is not even habit-forming. According to Dr. Nicholas Malleon, a member of Britain's advisory commission on drug dependence and presently a visiting professor at M.I.T., it is habit-forming, but in the same degree that "My desire to go home after a day's work to have a gin and talk to my wife is a psychologically dependent habit." (TIME Sept. 29, 1967). It produces far, far less psychological dependence than does tobacco, and unlike tobacco, no withdrawal symptoms are experienced when one ceases smoking. The effect of marijuana is very much a psychosomatic high; the novice smoker is often disappointed by its subtlety. When experience had been acquired, it is not difficult at all to use a minuscule amount of grass to achieve a satisfactory high. Mari-

juana smoking is something of an art form; rolling a good joint, inhaling properly, developing the right mental set, and, of course, taking adequate precautions against the occupational hazard of being busted, are all perfected only through constant and tireless practice.

Marijuana usage does not lead to a need for stronger drugs. Marijuana is most emphatically, not a casual agent in cultivating junkies. No less an authority than Dr. James L. Goddard, head of the U.S. Food and Drug Administration, has said that "(while) it is true that most heroin users have smoked marijuana, it is also true that most heroin users have drunk milk. I have no proof that there is any connection." (TIME, Oct. 27, 1967).

In the same article, Dr. Goddard also states that "Whether or not marijuana is a more dangerous drug than alcohol is debatable, I don't happen to think it is."

Comments such as these from so august a personage as Dr. Goddard are liable to have no little effect on the battle to legalize pot. Whether it will prove to be a deciding factor remains to be seen. There have been many official investigations into the nature of this phenomenon (notably the British East Jute Hemp Commission, Labuevidia report of 1934) vindicated the use of marijuana. Their findings showed that it is non-addictive, non-narcotic, and safe for all mentally stable persons.

The North American Variety of marijuana is almost as beneficent a vegetable as can be found. Hashish is a more powerful Asian and Middle Eastern derivative of the top stems and pollen of the female hemp plant, and has caused some mental disturbances and psychotic incidences, but only if taken internally in large amounts, and these psychotic episodes last only as long as the effects of the drug.

By and large, it is fallacious to say that marijuana and hashish cause mental disturbances. They may aggravate a severe neurosis in an individual while the person is high, but as yet there is no substantial proof that they cause any long-term or permanent deterioration in an unstable personality. It is a fact that many users of the drug have life styles that are bizarre and repugnant to conventional middle-class society. The hippies, for instance, seem to be on a continual freak against the mores and

# Meeting Rejects Apology Motion

By GEORGETTE JASEN  
from McGill Daily

An open meeting of the Students' Society Friday rejected a motion to condemn the Daily Managing Board and John Fekete for publication of Fekete's column "Boll-Weevils" in Friday's paper.

The column contained a reprint of an article by Paul Krassner in the May 1967 issue of the Realist entitled "The Parts that Were Left Out of the Kennedy Book." The material appeared as an account of events following the assassination of President Kennedy, containing quotes attributed to Jacqueline Kennedy and description of the behavior of President Johnson.

The motion was defeated by a vote of 112-59. It said the column "exhibits a lack of sensibility and good taste," and called it "pure sensationalism." Saying "the journalistic irresponsibility of the Managing Board and the author reflects unfavorably on all the members of the Students' Society," the motion asked that the Students' Society condemn the column, the Managing Board, and the author of the column, John Fekete, and demand an apology to the entire Students' Society.

Marcus Kunian BA 1, who presented the motion, was asked to read the column, and, after reading the introduction, refused to continue, saying "the article

is obscene, filthy and in poor taste and I will not read it."

Daily Editor-in-Chief Peter Allnutt then addressed the meeting. He pointed out that the article was written by Paul Krassner as a satire on the American political situation. Allnutt said he does not believe anyone in this university would believe it to be the truth.

Allnutt said before printing the column the Daily had made sure the material had already been sold publicly in Montreal and was not obscene. He said Paul Krassner, the original author, had given his permission that it be reprinted.

Speaking against the motion Robert de Man, Students' Council representative from Architecture said passing the motion would be an "insult to the Students' own intelligence" because they would be admitting they believed the article.

Michael Blau, SC representative from Dentistry, called the motion "stupid". He said the Daily has the freedom to print what it wants.

Mark Starowicz said the students are not in a position to retract the right of either the Daily or the Plumber's Pot to publish what it wants because campus doesn't like what is being said. He called the Daily "a forum for dissenting views" and said that the issue should be debated, rather than cut off the organ for debate.

## Interview with Editor Paul Krassner

By Arnold Zeman,  
Special to Canadian University Press

The McGill Daily last Friday reprinted an article written by Paul Krassner, editor of the satirical magazine, "The Realist". The article claimed to be parts of Manchester's original manuscript The Death of a President, parts which had not yet appeared in any of the "complete" versions of the book. Public reaction to the article ranged from the hysterical outcries of Montreal open line broadcaster Pat Burns to its labelling as obscene libel.

In an interview with the Georgian of Sir George Williams University Monday, Krassner said the article was entirely satirical and that no legal action had ever been taken against him. When asked if he was surprised by the McGill reaction, Krassner replied, "Not at all."

"When Fekete called me to ask for permission to run the piece, I told him he'd have to expect this kind of thing. He told me he realized the risks involved and so I told him to go ahead and print it. He called me over the weekend and filled me in on what was happening and I wrote a letter saying the article was entirely fictional."

In a statement released Friday, Daily editor Peter Allnutt declared in retrospect that the article "should not have appeared in the McGill Daily." Krassner felt it was hard to determine whether or not the decision was influenced by external pressures.

"As editor, publisher, and ring-leader of The Realist, I have no one to answer to but myself, Allnutt's in a different position. College newspapers don't have that type of independence. It all comes down to he who pays the piper calls the tune. There are no objective standards to decide whether or not they were wise or unwise in printing the piece. It depends on a number of things."

When told that both the students council and the senate will meet to consider disciplinary action, Krassner answered, "That's absurd. The Realist isn't trash. . . it is assigned as reading on some

English courses in different colleges in the States. To take disciplinary action means to punish people for committing crimes without victims."

I asked him if it was wise to employ real persons in satirical comment.

"I see nothing at all wrong with it. One of America's most respected satirists Art Buchwald, wrote an article about the death of J. Edgar Hoover. . . The use of real persons in satire often determines the impact the piece will have upon readers. I think it's up to the individual writer to decide whether or not to use real people to add the verisimilitude of his satire."

As far as Krassner is concerned the whole controversy created in Montreal by his article is based on irrationality and emotion.

"The cries for censorship and suppression of such material is a dangerous symptom of the sick society we live in. It is, in part, this sick society which I was trying to satirize in that now famous piece of mine. . . censorship can only take place when there is a clear and present danger such as preventing the manufacture of firecrackers resembling popcorn balls."

Noting that the Students for a Democratic University attempted to implicate more people in the controversy, thereby forcing the university to take action against people not associated with the Daily, Krassner commented that it reflected a "healthy sense of community."

"I see the role of satire in society as being very important. Picasso said: 'Art is a lie that makes people see the truth.' Satire as an art form should give us another glimpse of reality."

One of the most highly objective pieces of the article was the reference to necrophilia. When asked if there was a chance of necrophilia becoming an accepted norm in American society Krassner responded solemnly, "Yes, this is increasingly likely but I could only morally accept it between two consenting adults."

norms of most "responsible" members of society. However, here again there is no proof that smoking grass is a cause of their gentle weirdness. Apart from the aesthetic and spiritual nourishment they receive from marijuana, its use as a vehicle to express their dissatisfaction and non-cooperation with a world which places a higher value on one's marketability and marksmanship than his creativity and compassion. It is a form of civil disobedience.

The final argument given against legalizing grass is that there is no substantial proof that it does not pose a risk to health. There is some truth to this, but I fail to see how medical researchers will ever be able to reach any conclusions without being permitted to do research with the drug.

Three weeks ago the psychology department of the University of Victoria wrote to the Food and Drug Administration in Ottawa. In this letter, Professor Gordon Hobson, acting head of UVic's psychology department, explained that "as research workers, the department is interested in the effect marijuana may or may not have on human behavior." R.C. Hammond, the chief of the narcotic control division of the Food and Drug Administration vetoed this request, terming the proposed research "of no value whatsoever."

Marijuana should be legalized. It is a safe, non-narcotic, non-addictive, cheap and easily-obtained form of diversion. Depending on the user's frame of mind, it produces an experience which can be exhilarating, peaceful, funny, awe-inspiring, or mystical, but always significant. How can they outlaw a vegetable?

There is one very concrete benefit which springs from marijuana's continued illegality. The untold thousands of students, drop-outs, hippies, doctors, lawyers, and Indian chiefs who find themselves branded criminals for such heinous crimes as civil disobedience, evil-mindedness, and high weirdness quotients are offered a first-hand view of jails, courtrooms, and prisons; they gain insight into the inner workings of justice. They realize the absolute power their established purveyors of truth, freedom, and justice have over them. The ban on marijuana produces and will continue to produce a healthy contempt for law and order.