

Why, What, When, Where?

by APRIL DOCKRILL

Students at Dalhousie and Kings, whether they worship in church, synagogue, mosque, or not at all; whether of Christian, Hindu, Jewish, another faith, or of none, all will find that the religious groups on campus have something to offer them. — Ed.

NEWMAN CLUB

Roman Catholics can meet their own at Newman Club, Anglicans at Canterbury, Hillel brings together the Jewish students, and the Student Christian Movement encompasses all, whatever their affiliations.

The Newman Club provides for Catholics attending non-sectarian universities a place where they can have social, spiritual, and intellectual contact with members of their own faith. Although called the "Dal-tech" Newman Club, the group is open to students of Mount St. Vincent, the Convent of the Sacred Heart, and the nursing schools in the Halifax area.

Meetings are held every Sunday at 8 p. m. at the Cardinal Newman Centre 38A Windsor St; dues are 25 cents per meeting or \$1.00 registered for the year. This year, a varied programme is planned, including a few special speakers on topics of current interest, panel discussions, theme parties. The club also wishes, if possible, to plan some activities with other campus organizations.

The group is run by the students, with the guidance of Chaplains Father Gordon Hayes and Father Lloyd Robertson.

HILLEL

The Jewish organization, Hillel, is not primarily a religious group, but rather tries to bring together Jewish students in social activities, discussions and other campus affairs. Here, too, students from out of town can meet others of their faith, and often are invited into the homes of their Halifax friends.

While the meetings, held at the Beth Israel Synagogue, are not scheduled regularly, all Jewish students, whether members of Hillel or not, are notified. Membership fee is \$1.00 per year.

Some activities planned are general supper meetings, Sunday afternoon discussion groups, and entertainment and guest speakers at the meetings. Hillel has in the past had talent shows, and has

entered plays in the Connolly Shield competition. For the last two years, the group has sponsored the annual Bowlathon, this year scheduled for January, in which all faculties, fraternities and other campus organizations are invited to participate.

Counsellor is Rabbi Joseph Deitcher, of Beth Israel. Further information can be obtained from President Elka Mark.

CANTERBURY

Canterbury Club, "the Anglican Church on Campus," is the meeting place of the Anglican students of Dalhousie and Kings. Chaplain is Rev. Lloyd Gesner; Associate Chaplain, Rev. Robert Tuck; and Warden, Michael Eliot of Kings. The program is not about the church, but about what the church is about. While there are occasionally speakers, student participation and involvement are emphasized. Meetings are on Sundays at 8:30 p. m. at the Diocesan Centre near All Saints' Cathedral.

Some coming events are: a panel discussion on censorship, "A Study in Color", the play by Malcolm Boyd, which probes racial relations; an African Night this term, and an Asian Night next term; a discussion on credit buying; the program "Social Psychology of Sex" and "Theology of Sex and Marriage"; the "Canterbury Coffee House", and evening avant garde of entertainment with readings of poetry, etc; and, from time to time, Canterbury dances.

A weekly communion service is being arranged, to be held at Dalhousie on Tuesdays at 11:30; there will be a Corporate Communion of Studies at the Cathedral Sunday, October 27.

S. C. M.

The Student Christian Movement is an ecumenical Christian organization recognized by most denominations. It seeks to engage the intellect of the student in testing what Christianity is; by encouraging him to take an intellectual approach to religion as well as to his other studies, hoping to avert

the situation in which a young person, beginning to question the "Sunday-School" details of his religion, throws out its whole basis without further consideration.

Although the basis of the S. C. M. is Christian, any student is automatically a member, many non-Christians as well as Christians are invited to attend S. C. M. functions or to drop in at the office, which is open regularly.

The executive, or Student Cabinet, are: President, Lorraine Cole; Vice-president, Kevin Ball; Secretary, Mary Nguan; and Study Chairman, Tony Metie.

The Study groups, "the most vital part of the movement," meet regularly. A few general meetings are held throughout the year, as well as social events and the organization is noted for its sponsorship of special lectures.

The first lecture series which is to be held on Tuesday at 11:30, will start October 29. "Modern Views on Love" is the topic and the first speaker will be Roy Demarsh, General Secretary of the National Student Christian Movement.

ATTENTION!

STUDENTS TO BE TESTED

There are 528 undergrads and 13 law students, who, according to Dalhousie rules are not even registered at this University.

These 541 are students who, although they underwent the Tuberculin test at Registration never bothered to be checked to see if they were positive or negative.

BREACH

Section 4, sub-section b. paragraph 4 of the section in the Calendar on Student Health states that "Registration will not be completed until each student receives the T. B. test. . . and returns after two days for its interpretation. . . Penalties for late registration will apply from the date a student fails to keep the appointment for the reading of the Tuberculin test or X-ray. . . Failure to do so will be regarded as a breach of University Discipline".

EMERGENCY SERVICE

Mrs. Maxwell Ball of the Health Service informed the GAZETTE that those students are causing University Administration a lot of unnecessary trouble. We hope that all students who have not had their tests interpreted will attend the emergency testing service to be set up."

The emergency service will be provided on October 29 in the Founder's Room, A & A Building, from 9:00 to 12:00, and from 2:00 p.m. to 4:30 p.m. All 541 students are urged to report so that they can be re-tested.

POLITICAL COMMENTARY

Labour and the Bourgeoisie

By IAN CHAMBERS

For years Europe and America have been entertained by the labour disputes which have skyrocketed. British production cost made foreign investors hesitate to sink their capital into British projects. In the past month this same type of merriment was being enjoyed at the expense of Canada.

Many people thought the Soviet negotiators skeptical when they insisted on the clause that if wheat-delivery were delayed unduly by strikes or other labour disputes, they were not bound to take late delivery. The Quebec Longshoremen and Stevedore strike changed the opinions of most of these people.

That labour should be adequately safeguarded against abuses or exploitation is only just, but when it turns this machinery of security into one to satisfy its personal greed, it must be revised. Labour should have neither the right nor the means to be able to blackmail a population or work to the detriment of the country as a whole. Without advocating nationalism, I believe that a Ministry of Labour, under the control of the Government, should have the right to force workers back to their jobs, if the national good is jeopardized. A repetition of this type of striking such as has been seen at Montreal, Que. City, and Trois Riviers, might well cancel the whole wheat deal which most Canadians have been praying for. An opportunity for prosperity and a substantially reduced deficit, which could revitalize Canadian industry and economic life might well be drowned in the currents of the St. Lawrence.

The Liberal government is right in its policy of forcing solution to labour problems instead of ignoring them or making loud protestations on the benches in Parliament but not getting off them to do anything about it, as other governments have done.

Conservatives, in most countries the last people whom one would expect to see supporting labour, in Canada shake their hoary locks and mumble to the effect that "the government is creating a dangerous precedent". Whether they have the interest of labour at heart (unlikely) or an earnest desire for their votes (likely) the head-shaking is unnecessary.

No government is likely to act in tyrannical reaction against labour, on whose votes much de-

pends. Labour, like any other segment of the population is protected against high-handed governmental action. The middle class does not find it necessary to band together in a myriad of American-controlled and radical-influenced nations — the results of a proletariat with a persecution complex.

It is rather unlikely that if labour unions are brought under the control of the federal government but still maintain a right to dispute decisions in court, child-labor will be reinstated to exploit the working classes.

To say that American control or influence in Canadian labour organizations is bad, is not of necessity an expression of Anti-Americanism. American unions are formed obviously to further the end of American labour and where Canadian interests go against these, it is not difficult for them to decide what or whom to support. It is because of American labour disputes that Canada now has no merchant fleet, a fact deplorable for a country so deeply involved in international trade. Canada needs her own unions to safeguard the interests of her own proletariat.

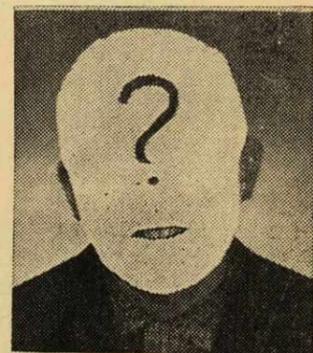
To think of the consequences of further strikes on the St. Lawrence is alarming, but matters have sunk to a worse state. In this city, very shortly ago, a marine company was tied up for two days because a man was reprimanded for what the management tactfully called "too frequent use of washroom facilities". It is this type of thing that one would laugh at anywhere else, but the joke turns sour when it hits so close to home. If the mentality of labour is at such a pitiful level, they are really not in any fit condition to elect representatives or union leaders at all.

But here is the whole tragedy. Labour's mentality is not so minute.

There is a majority who are content to work well and to take pride in their work for a fair days wage, but they are caught in a maelstrom of agitators and trouble makers and union regulations. Is it just that a working man or woman should be compelled to join a union or labour organization which he or she does not want, but without which they cannot get employment?

Why should a working man have to obey the dictates of what is supposedly a "voluntary organization" for fear of losing his job— Is it blackmail on the individual, on society as a whole, and when unions act to the detriment of the country, are they not as guilty of treason as any individual doing similar things?

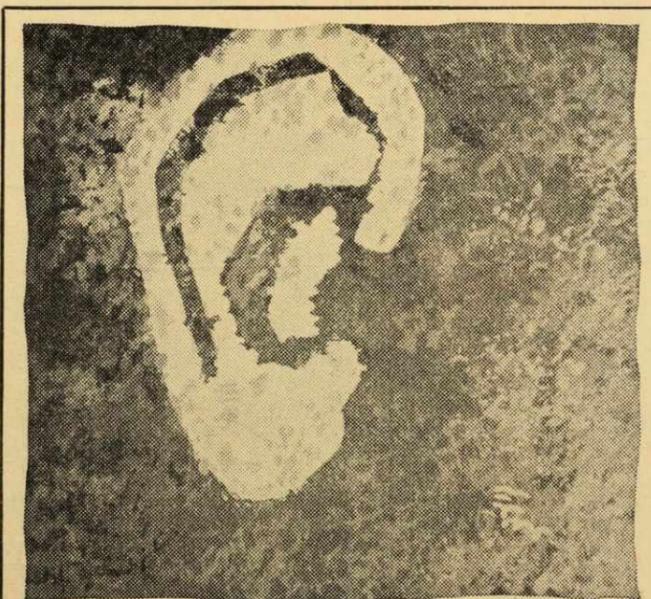
Students and labour are supposedly united in cause against reaction. This union often carries over into other fields, but if labour pursues damaging and idiotic policies, it is liable to lose the support of its erstwhile allies who are in possession of rather more sanity.



Sam Slanders, alias Bert the Bullshipper, will be on campus in the near future to help all and sundry with their problems. Freshetts be warned!

FILTER
Players

The best-tasting filter cigarette



We bend an ear to undergraduate money problems of all kinds, from setting up a savings account, to budgeting, to discussing your financial future. Any time we can be of help . . .



ROYAL BANK