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Secondly, to answer the charge that incorporation is some sort of sneaky plot motivated by political leanings.

That a student council as publisher of the student newspaper is an ungainly relationship is recognized by the National Union of Students. A year ago at a conference in Charlottetown, which Sampson attended, NUS members voted to encourage newspapers to become autonomous from councils as a constructive move to help stabilize and improve the student press.

NUS urges, and CUP and the Gazette staffers themselves agree, that student newspapers be published by a specialized and more neutral publishing board, consisting of students from council, other students, staff members of the newspaper, other members of the university community and individuals such as professional media people, lawyers and the like who can provide an important detached perspective.

More than a dozen CUP papers, including the Argosy Weekly at Mount Allison—a much smaller paper than the Gazette—currently operate under such a set-up. Many more, one of which is the Gazette, are now in the process of actively proposing such a change as a logical way to promote a more solid, constructive relationship between paper and publisher. So, the Gazette's move is hardly a wild-eyed radical conspiracy of some sort, but rather part of a NUS-approved national trend.

I hope the Gazette's proposal is considered by student councillors on its own merits as, I think, a highly credible alternative to and improvement upon the current rocky direct relationship between the council and paper. I hope the meeting does not degenerate into name-calling and bitter accusations from either side.

Problems between student newspapers and councils did not start with the present strained relationship between Robert Sampson, Peter Mancini and the individuals who comprise the Gazette staff. But I think Sampson's letter is an excellent but unfortunate testimony to the mistrust, bitterness and general bad feeling all too often inherent when the student government is also the publisher.

Ken Dodd
Atlantic Fieldworker
Canadian University Press

What's a nation?

To the Gazette:

Much of Sunday night's council debate centered around the meaning of the word "nation".

The NUS motion used "nation" in the French sense—"a stable community of people with a territory, history, culture and language in common." In English, "nation" usually means "nation-state"—a nation which is also a country.

Council should have addressed itself to the question of whether Quebec is "une nation" in the French sense. Does the presence of anglophones, Amerindians, Inuit, and people of other ethnic backgrounds mean that Quebec is not a nation, or that these people—who do not share the culture and language of the majority—are not part of the Quebec nation?

One can also argue that Newfoundland as well as l'Acadie—the French-speaking parts of the Maritimes—are nations. But they are also part of the Canadian nation.

Canada is more than a political entity. People call themselves Canadians because they believe in the Canadian nation, without forgetting that they are also of French, or Scottish, or Ukrainian descent.

A native of Rimouski or Montreal doesn't have to discard their identity as a francophone Quebecer to be able to call Canada his or her country. Canada is more than the sum of its provinces and territories. The people of Canada have a common identity. They call themselves Canadians, and that is why there is a Canadian nation.

Nigel David Allen

Justice first

To the Gazette:

Mr. Hirsch, in his letter (The Gazette, 26 Jan. 1978), makes some comments and asks some questions which are rather strange. He has not apparently read the answers to some of these in past correspondence but, all the same, let me answer some of his questions:

1) He is right, the Palestinians do blame the Israelis for taking, by force, land from its rightful owners; for that is exactly what did happen. He makes the incredible comparison of Israel's role to that of Jordan and Egypt. He has forgotten why did Jordan and Egypt occupy part of the Palestinians' homeland, namely The West Bank and Gaza in 1948. This was done in an attempt, largely unsuccessful, to protect the Palestinians, of what was to be the Arab State in accordance with the

U.N. Partition scheme, from total eviction by the Israelis. Three hundred thousand Palestinians had already been thrown out of their own homes and scores of Arab cities, towns and villages, allotted to this Arab state, had been occupied by the Jewish forces before a single Arab soldier entered Palestine. Egypt and Jordan did not evict the Palestinians from their homes, as the Israelis did, and held the territory temporarily, awaiting the U.N. to enforce its resolutions through its Mediator (Count Bernadotte, who was assassinated by the Israelis, for recommending the return of the Palestinians to their homes) and the U.N. Conciliation Commission for Palestine (1948), with which Israel refused to cooperate. To this day, the Palestinians are awaiting Israel's compliance with repeated U.N. Resolutions confirming their right of return to their homes.

2) Mr. Hirsch disagrees with Dr. Muhtadie and affirms that the Jews' affinity for Palestine is as great as that of the Palestinians. Be that as it may, I think Dr. Muhtadie answered that point adequately. Mr. Hirsch, however, tells us that God promised this land to the Jews. With all due reverence, I was not aware that the Almighty dealt in real estate.

3) Mr. Hirsch reproduces the familiar Israeli fabrication that "the Palestinians left their country and their homes in 1948 voluntarily by request of the neighbouring Arab Countries." The Palestinians, who were murdered and brutally terrorized in the process of systematic eviction by the Zionists, find this tale offensive. This is why I must expose in some detail, to your readers, this deliberately structured lie. It was in 1949 that the Israeli Foreign Ministry, under pressure from world public opinion to allow the return of the Palestinian refugees to their homes, hit on this myth that the refugees left voluntarily obeying radio broadcasts from their leaders in neighbouring Arab countries. Though irrelevant by International Law and humane

principles, this story, thanks to the effective Zionist propaganda machine, received wide circulation and some acceptance. Mr. Erskine Childers, an Irish Journalist, was intrigued by this story and repeatedly approached the Israeli Foreign Ministry for the alleged evidence which never materialized. He then proceeded to spend many months investigating this claim and found it baseless. He examined American and British monitoring records of all Middle East broadcasts throughout 1948 and reported: "There was not a single order or appeal or suggestion about evacuation from any Arab radio, inside or outside Palestine in 1948. There is repeated monitored record of Arab appeals, even flat orders, to the civilians of Palestine to stay put", this report in the Spectator (of London) May 12, 1961 is well worth reading.

The truth of the matter is that political Zionism, from its very inception, planned to evict the indigenous people of Palestine to create a "purely Jewish State". Theodore Herzl spoke of "spiriting" the Palestinians "across the frontier" to neighbouring countries. Zionist leaders repeatedly spoke of wanting "the land without the people". Chaim Weizmann, Israel's first President, spoke of the Palestinian exodus as "the miraculous clearing of the land". How did the Zionists achieve this 'miracle'? A variety of techniques were utilized:

a: **Terror** was the first technique. Ruthless and unprovoked massacres, like that of Deir Yassin, executed by the Irgun Zvai Leumi terrorist gang and led by Menachim Begin, were committed. Despite world condemnation of this inhuman massacre of virtually all the inhabitants of this village in cold blood, Begin hailed this crime and said "the massacre was not only justified but there would not have been a state of Israel without the victory at Deir Yassin".

b: propagation of fear of terror and massacre warning Arabs of meeting the same fate as the people of Deir Yassin if they did not flee. Levin, a Jewish Writer, described that accurately: "Nearby (in Jerusalem) a

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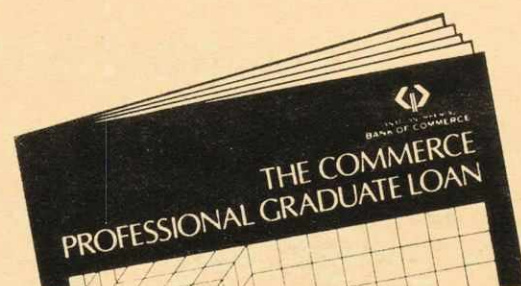
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