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the preimer's waltz

The year is coming to a close. Graduating students are already trading their corduroys for sheepskin. The past seven months have brought disappointments, realities and determination.

Flouting their campaign promises, the federal government offered Canadian students repayable loans instead of scholarships.

Our provincial government donated even more money to Dalhousie, and now proudly displays its enlightenment to thousands of Nova Scotians still barred from their right to an education, but old enough to vote.

The government's blatant refusal to place the peoples votes before the peoples good is not new the students, not the government have changed and for the first time have seen the government.

Students have changed their view of themselves, and of their own roles. Last September, three French Universities withdrew from CUS, to join Quebec's classical colleges in UGEO (Union Generale des Etudiants du Quebec).

English students, trying to imitate Quebec's new wave of student philosophy, have taken the first crucial step in fighting fee increases.

The Canadian Union of Students completed arrangements for their student means survey, and pleaded for a temporary reprieve from rocketing fees, at least until publication of the Bladen Commission Report on Higher Education;

and the student activity has not stopped. (Three weeks before exams) that fees are rising again, U. of Toronto, and Western Ontario have announced that fees will be held for another year.

We still deny that the booming student population must force the Administrations to stuff their "customers" into prophetic sausage skins, stamped "leaders of tomorrow", but are now willing to do something about it.

We will continue to work in our new social role; for a better government, aware of its duty to lead rather than merely represent; for a median between the Universities as a business proposition, and a creative and vital force for social progress;

We haven't been disillusioned into retirement or defeat. Canadian students introverted idealism is becoming history; it is being replaced by their new role in society, working harder for their ideals, in a more clearly defined framework of reality.

was this the year that was

This was the year that was. The year that student government at Dalhousie and in Canada, emerged from its encrusted provincialism and began to relate much more directly to the students.

For some years the Canadian Union of Students, has had the idea that a national student union should behave much like the activist brethren in Europe, Asia and Latin America.

Many people have said in the past few weeks that it was a shame that the CUS "freeze the fees" program has failed.

Yet to us, the "freeze the fees" program was a roaring success. For the first time Canadian students began to consider the question of a rise in fees as being incompatible with the university as a community structure where admission and advancement should be on the basis of ability to think rather than pay.

Perhaps the major achievement of Peter Herrndorf at Dalhousie has been one of atmosphere. Certainly first time programs such as the Halifax Winter Carnival, the Homecoming Weekend, Open House, etc. have meant a real improvement in the life of the student here at Dal.

Joey's fishy fish-bones

Those who make it their business to parrot such slogans as "Higher Education is a Right not a Privilege" and "Higher Education should be free for All", or even "Freeze the Fees - or Else" with a maximum of emotion and a minimum of thought, are apparently falling over themselves in their efforts to praise Mr. Smallwood for his recent announcement that the Newfoundland government will next year pay first year university students tuition fees.

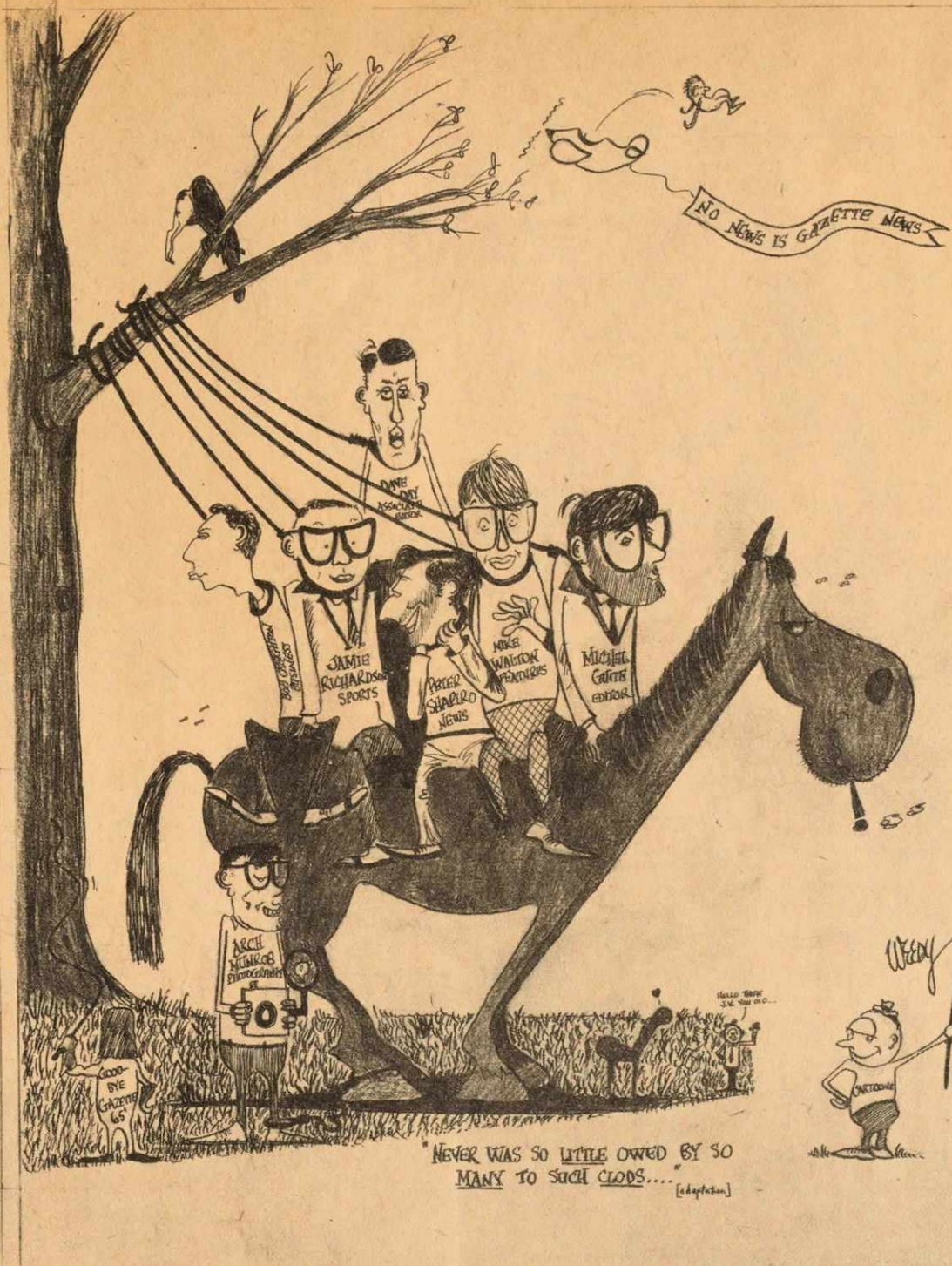
In 1964-65, tuition fees in Arts at Memorial University were \$335 (\$40 in Science). In 1961-62 the last year for which statistics are available, the average cost of a year at college for a single student living away from home in the Atlantic Provinces was \$1,405. Assume this is still a realistic figure for Newfoundland in 1964-65.

In the light of these figures Mr. Smallwood's plan may perhaps be examined in a clearer perspective. What the plan amounts to is an across-the-board subsidy of all first year university students in Newfoundland -- at the tax-payers' expense. No attempt is made to discriminate between those who need the subsidy and those who do not.

At the same time that students who would attend university anyway are, in effect, being handed a gift of at least \$335, really impecunious students who find that they are still unable to meet the remaining three-quarters of the cost of a year at college (\$1,405-\$335 = \$1,070) will be no better off than before the tuition abatement. In short, this plan does nothing substantial to achieve what should be the main purpose of government student aid programmes -- the equalization of opportunity for all students to gain a higher education.

If the Smallwood government had been seriously determined to attack the problem of equalization of educational opportunity, it would have used the money it will pay in tuition fees to make substantial grants to needy students -- in the order of \$1,000 per grant. It is estimated that the average tuition payment next year will amount to \$350 and that the plan will cost the government over \$200,000. Suppose 600 students take advantage of the offer. Then the total cost to the Newfoundland government will be \$210,000. It is suggested that this money would be better spent by dividing it among 210 needy students to the extent of \$1,000 per student, than by dissipating it among 600 students.

It is to be hoped that our own Students' Council, in its commendable zeal to secure further provincial government financial aid to university students, will not endorse the Newfoundland plan without first considering the alternative proposed here.



the religious scents

I think it is time someone stepped to the defense of Richard Litz and his editorial, "Christianity and Christians".

First, it is basic to realize that he was replying to a story written by Misses Drew and Hawgood, on the IVCF conference at the University of Illinois.

He was replying to assertions that "Man has rebelled against the authority of God and rejected his dominion. In doing so he has cut himself off from the only source of peace and harmony, God himself", that "God created man and gave him a unique position, but demands that man in response should accept His authority", that "it is only the Christian God who loved man enough to conquer death and thus allow man's life to be meaningful", that "It was Rev. John Stott rector of All Souls Church in London who pointed out that the Christian God is the only real love", etc.

Litz also had to contend with the statement that "In order for death to have meaning there must be an after-life and, admitting the existence of an after-life admits the existence of God".

Thus he had to cut through a mountain of dogma, curiously similar to the dogma which has caused immeasurable religious persecution and suffering since the first centuries AD. He had to cut without too greatly injuring the sensibilities of Dalhousie's and Halifax's religious population, he had to cut the extremes of the IVCF article. And quite rightly, he chose to do so with humour.

It seems then Mr. Felderhof's complaint in the last issue of the Gazette, that Litz "cynically refutes Christianity and Christian love, at least on the surface, but does not offer anything constructive or positive" was very much misplaced.

How else could he reply to a claim that only Christian love is real love than by saying, "Christian love is that perfect love that exists between Christians of every colour. They do not resort to acts of violence against man of different colour or race. They love everyone. There is no housing problem for students in Halifax" etc.

As Felderhof says, we cannot assume that "the North American or European continent is Christian in the true sense of the word". But perhaps where the religion of Christianity falters, the ethics of Christianity flourishes.

Neither Litz nor anyone else has any complaint about the ethics of Christianity. However, isn't it interesting that where the religion of Christianity is strongest, eg. in the fundamentalist Southern American states, in Halifax, in Spain, so is intolerance and cruelty to heretics most severe.

That is not to say only Christianity is intolerant when sternly practiced. But when Christianity is dealt with because at this time it is the prominent religion in our society.

The IVCF Article was an example of evangelism, an attempt to strengthen religious conviction. By its very nature, it was intolerant and should have been spurned by the college student.

Its authors raised debatable points and asserted them as the gospel, indeed they are the gospel.

To suggest that death has no meaning unless there is an after-life is extreme to say the least. And in any case, what meaning does it have when there is an afterlife. How can one say it has no meaning, if one doesn't know what the meaning is...I could just as easily say death has no meaning unless one ate tomatoes

every day...but I wouldn't persecute people who didn't believe me.

However, the most astounding assertion of all is that the only love is Christian love. Indeed, what about the Christian Spaniards in the Middle Ages, the Christian Haligonians today, the Christian missionaries bringing salvation to savages who don't want to be saved. For they are the true Christians in the true religious sense.

Unfortunately, for Mr. Felderhof and Misses Hawgood and Drew, the religious sense is the only one. By P.S.

a fair deal

This year there has been a great deal of discussion concerning a possible raise of the tuition fees. Before we complain of such a proposed increase, we ought to take a long and careful look at our own student finances. Last week it was reported that the Student Council was in debt, and that a considerable proportion of the final estimate was due to the loss suffered by the recent production of "L'il Abner".

Four years ago the Student Council decided that an additional fee of fourteen dollars would enable all student organizations to receive a sum of money at the beginning of the fall term. This grant would permit them to carry out planned activities immediately without suffering severe losses or necessitating fund-raising processes. The following fall the proposed plan was put into effect and we were issued with the Student Athletic Book. At the time, we were informed that this booklet of tickets would admit us free of charge to ALL student activities if we complied with the rules on the back of the booklet.

The ruling was followed until this year when someone decided that the students would have to pay to see the DGDS MUSICAL. Some of the senior members of the Council very evidently had short memories with regard to the original plan, and thus we were charged the same admission as the general public - yet the musical still went into debt!

The point of the matter is, that the student paid money at the first of the year and this should have enabled him to attend the musical without further recompense. As matters now stand, all students have paid at least once to attend the production; if the student fees are raised next year they will be paying twice; while those who could afford to go to the musical will be paying three times if they return next year. It sounds like a profitable business - then why are we not making any money? Two years ago, with the conditions approximately the same as they were this year, the students were not charged admission at the door and the musical had a profit for the first time in a number of years! This does not mean that the annual DGDS production is not

worth producing if it must suffer a loss; it is essential to the spirit of the university. However, we allow matters like this to pass unnoticed, yet as soon as the Administration says that an increase in fees might be necessary, we protest vigorously. Before we condemn those who know the financial situation of the university, we ought to take a careful look at our own financial affairs.

At the first of the year the Council was proud to announce that it had a surplus larger than any other Canadian university. Less than five months have passed since that statement appeared, and we have incurred a sizeable debt. Those who apportioned the money must have lacked financial foresight. The debt resulted in spite of the fact that there was a larger enrolment this year and more money with which to work. The surplus at the first of the term should have enabled us to see some positive results (with respect to student activities and facilities). The glaring fact of the matter is that each student has received LESS.

What happened to the proposed Student Union Building? The Freshmen of 1960 were told that they would likely see the commencement of the long-awaited SUB during their graduating year or the year following. 1965 has arrived, the SUB is still a dream, and at this rate it will always be a dream.

Undoubtedly the situation has other facets of which we are not aware. The ignorance may stem from the fact that the students simply have not been informed, or it may be the result of the fact that the authors of this article belong to the Forrest Campus, which seems to be deprived of the privilege (?) of receiving the Gazette regularly. We are presenting the problem as we see it in the light of our four previous years at Dalhousie. We are as concerned as everyone else about an increase in the tuition fees for the next and following years. The point is, that if we can allow the Student Council to raise its fees for recreational purposes, then we can certainly allow the Administration to raise the tuition fees for the betterment of our education. After all, is not a higher education the primary reason for which we are here?

the estrangement

It is becoming an unfortunate reality in this University that the distance between the student and the lecturer is increasing by the year. A majority of the undergraduates have no personal contact with their teachers, or for that matter with their university. A majority of these same undergraduates and many members of the faculty function daily under a system of strictly defined obligations. The student is financially obligated to pay set fees for the privilege of attending, and their reward is measured in terms of academic success that epitomizes itself in the form of a degree. The faculty, on the other hand, is obligated to the administration to supply their classes with the systemized knowledge that constitutes a given course. Their reward is measured in terms of their ability to do this. As long as this objective system of "obligations" continues, the gap separating the student from the teacher, and both from the institution that they meet in, will undoubtedly broaden. Without the benefit of close personal contact, the university course becomes little more than a correspondence course, and the lecture little more than an informative recording.

Why, then, does this breach exist? Why has nothing been done about this? The answer may be found in the failure of many connected with the University to manifest a true sense of responsibility beyond that of merely serving their obligations. Let us look at the human components comprising this institution for a clue to the situation.

The student is the largest body and the most basic unit. It is no secret to anyone who has attempted sincerely to achieve some social goal within the institution that this group is infected with an indifference that renders them ineffectual. Where can the essence of this apathy be found? Why are very few of the undergraduates' actions after class not related to the university. It may be found in the absence of personal involvement with an academic spirit that will relate them to the university life. In this absence, the student contentedly follows and serves the minimal requirements of his obligations.

Amongst many members of the faculty, that attitude often appears that extra-classroom involvement with their students does not fall within a teacher's province of responsibility. This is, indeed, a questionable point. They are, admittedly, kept busy with the multi-faceted demands of their profession. No one is denying the outstanding and scholarly contributions that many of these individuals have made to education. But each day, as they face their classes, they must realize that many of the people before them are in their class, not only for a credit, but to obtain the benefit of a superior intellect through communication. To allow a gap to exist between student and teacher is to allow a major impediment to that communication. Cannot the disadvantages of mass education be, to some degree, alleviated by more personal contact? When personalities replace names, is not the development of an academic involvement more possible?

The crux of the matter may be related to the Administration. This body is, after all, ultimately responsible for the University's level of education on both the national and international stage. They hire the faculty and establish policy. But when has the Administration ever emerged as more than a vague and impersonal motivating force that sits uncommitted behind an office door? Has this body ever expressed an awareness of the problems of apathy of communication? Has it ever made known whether it does or does not know of the lack of personal involvement? Is it aware of the widening gap that is moving the student away from the classroom? If the Administration is aware of these problems, it has kept them a secret. How much worse must the present situation become before this controlling body demonstrates that it not only knows we are here, but it can also see us in the correct perspective.

an uncomfortable pew

By ZACK JACOBSON

There are some very alarming aspects to the recent events in the racial struggle in the Southern United States. Some of the most brutal violence of the post-war era in North America has been perpetrated upon the people fighting for Negro civil rights. An orderly march has been broken up with tear gas, following which mounted troopers wearing gas masks rode into the helpless crowd swinging clubs. As this is being written, a white clergyman who has joined the Alabama demonstrators lies near death with a fractured skull suffered when he and two other ministers were attacked by five southern whites. The culprits are in prison, but nobody seriously expects them to receive justice; there is no such thing for those who maim and kill anyone who works for Negro rights in Alabama.

The situation is extremely explosive. An indication of this is the statement of Roy Wilkins, national secretary of the N.A.A.C.P. (who has frequently in the past been criticized by Negroes as being an "Uncle Tom", i.e. one who is too passive with regard to civil rights to be effective). On March 11, Mr. Wilkins pointed out that President Johnson was doing little if anything to stop these outrages, and such things that the Administration is doing are ineffectual and too late. Referring to the tear-gas incident mentioned above, Wilkins asked, "What use is it to club people who are lying on the ground gasping for breath? They are completely out of the action". Then he went on, "There was a real field day there. Well if the President can't do anything, maybe we can have a field day of our own, and we'll see how they (the southern whites) like it." Of course, it is likely that those words were simply lip service to the political pressures for a strong stand which almost surely must have sprung up within the N.A.A.C.P. Even so, when such a moderate voice as Wilkins cries for blood, the forces which are at large must be formidable.

Where is President Johnson? There can be absolutely no question that he actually approves of the happenings; he has worked long and hard to get the recent civil rights bill approved by the Senate, and all of his actions have indicated unequivocally that he is in favour of the Negro cause. But there is a very real difference between a law and an enforced law. He is ready to send a few thousand marines a few thousand miles away to Viet Nam in order to maintain a questionable war, why cannot he send a few hundred soldiers a few hundred miles in order to maintain a questionable peace? Those troops which are presently in Selma and Birmingham are southerners, acting on the orders of Alabama's Governor George Wallace (a man whose red-necked segregationism is seldom doubted.)

Equality in the broadest sense cannot be attained with the simple achievement of civil rights. The North American Negro has been on the bottom of society for too long for him to permeate it homogeneously the moment he has complete legal equality. There must be at least two generations of Negroes developing under the best possible conditions before they can achieve full economic and social equality. Even now, those Negroes who have reached middle class status are embarrassed by the civil rights movement and some even actively try to dissociate themselves from it. It is perhaps disheartening to see that those members of a minority group who actually have "arrived" are loath to see others like them receive the same advantage; but this situation is not incurable, nor is it close in magnitude to the central issue.

billy's cup

In line with the increased participation and spending which has become part of the Dalhousie student government scene this year, the Dalhousie Gazette has very graciously offered to award prizes to deserving campus heroes.

- The winners can pick up their cups at the Gazette office. They will be left with the Sport's Dept. BEST ACTOR: Frank Hennigar as Dal's Take-over Man. BEST ACTRESS: Liz Campbell for her performance in Election '65 where she played the surprised winner to perfection. BIGGEST EXTRAVAGANZA: The abortive student demonstration. BEST KEPT SECRET: The \$75.00 tuition hike. THE REAL SECRET: The \$75.00 Residence fee hike. THE SECRET: Have rich parents. MOST BUSINESSLIKE ORGANIZATION: Halifax Winter Carnival Ticket Sales. SMARTEST POLITICIAN: Joe Ghiz (the unknown student). THE GREATEST DEBATOR: Jos Williams (in Council but not in Sodales). BIGGEST INTEPNATIONAL STORY: Harvey L. Shepherd's Vietnam editorial. BIGGEST NATIONAL STORY: The fact that there are two nations in Canada. BIGGEST LOCAL STORY: Unknown to the Gazette, naturally. BEST SUPPORTING ROLE: Peter Herrndorf for his untiring service to the Dal Gazette in saving it from the fiends on Council. MOST ENJOYABLE EVENT: The clam-bake during the Homecoming weekend. BEST STUDENT: Michel Guite. WORST ARTICLE: This one. (Told you we were serious.) Finally, the Lalhousie Gazette would like to nominate, as Man of the Year BILL BUNTAIN, our lovable Vice-President. We do so because we feel we owe him something for last term.