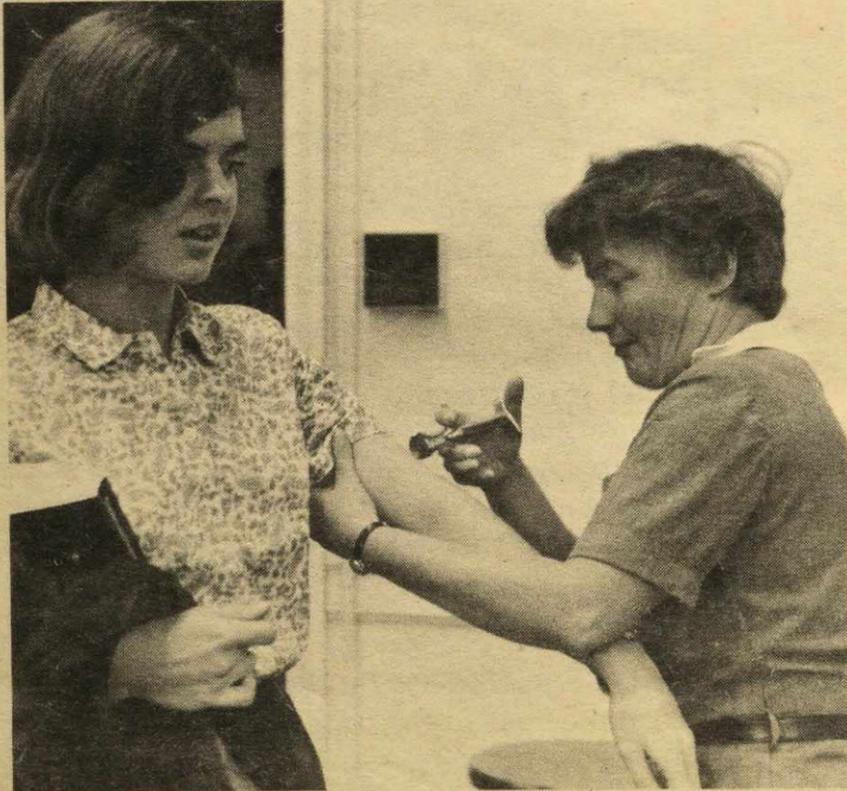


# The Dalhousie Gazette

Volume 101

Halifax, N.S.

Number 1



## WELCOME FROSH

SEE PAGE 3 . . .



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## WARNING

Extraordinarily poisonous printer's ink was accidentally spilled on page 10 of approximately 400 copies of this week's Gazette. You are warned to refrain from eating any of that page.

Those who wish to exchange their dangerous copy for a safe one may do so at the Gazette office.

The Gazette apologizes for any inconvenience which this unfortunate accident may have caused you.



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# Coming Events

Wed. - Sept. 11th - Welcoming speeches in the gym by University Dignitaries  
 Thurs. - Sept. 12th. - Train trip to Lunenburg. Free for Frosh, \$6.00 for upperclass, starts at 9:30 a.m.  
 Fri. - Sept. 13th. - Campus Tours for Frosh  
 -Train trip to Lunenburg for remainder of Frosh and upperclass men  
 Sat. - Sept. 14th. - Football, 1:30, Mt. A. at Dal. Free Admission

For a more detailed description of these and many other events please read the rest of the paper.

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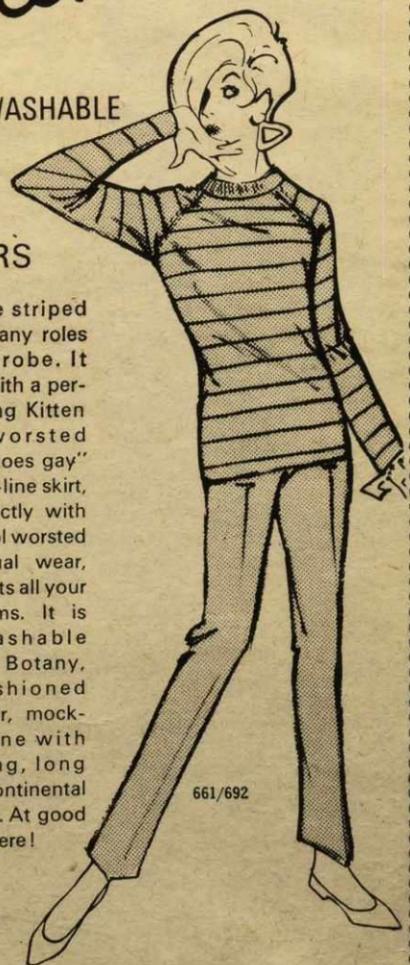
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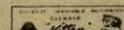
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*It's his Bagg...*

# The Purposes of Orientation

In recent years, the approach taken with incoming freshmen university students, at most Canadian campuses, has been one of "orientation" rather than of "initiation".

Robert Bagg, Chairman of the Orientation Committee this year, explains the purpose of Orientation at Dalhousie this way: "At the end of Orientation Week the freshman will have learned something about himself; he will have a clear idea of where the various buildings are located on the campus; he will have become acquainted with many other freshmen; and perhaps most important of all, he will have come to feel a bit at home, whether he comes from Halifax or from India."

In order for this aim to be realized, Bagg and the members of his committee have been planning Orientation Week since early last March. The result of their work is a week-long round of activities designed to provide every freshman with information as well as entertainment -- an awesome job in light of the fact that some 800 freshmen are expected at Dal in September.

One of the major difficulties which Bagg foresees is the widening gap between residence and non-residence students, which, as enrollment increases, is becoming more pronounced each year.

"This is the biggest problem on our campus now" says Bagg. "Such a gap frequently means that non-residence students may have no contact whatsoever with affairs on campus. This destroys the unity which our student body should have."

When asked whether he thought that the gradual disappearance of the old hazing system of initiation was partly responsible for the apparent decline in "university spirit", Bagg replied: "Maybe hazing does create spirit. . .but all too often it creates the wrong kind of spirit. . .that of revenge. From our point of view this is a highly undesirable form of enthusiasm, and certainly does not represent university spirit as we would like to see it."

He went on to say that another problem with hazing is that it has often been known to get completely out of hand. "It is difficult, if not impossible, to control the natural sadistic tendencies which some persons unfortunately seem to have. For this reason, our committee has means by which strict control will be exercised over the upper classmen to prevent any instances of sadism which might otherwise occur."

On the other hand, however, Bagg feels that some respect for upper classmen must be shown by the freshmen. To a great extent this "respect" boils down to the fact that the freshmen should appreciate what is being done in the way of orientation activities, and be willing to participate as fully as possible.

Said Bagg: "We realize that some students are afraid and uncertain in this new situation, and our aim is to give them as much to do as possible in order that they may meet one another and get acquainted with their circumstances. We have tried to prepare a program which looks as full and as interesting as possible to our new students." Bagg added that the response of upper classmen to help the Committee with the week's events has been excellent. "I'm very pleased", he said.

The schedule of events for Orientation Week will begin with some films being shown in the Dunn Building while all the new students are completing the process of registration.

On the days following this, activities include a morning of welcome speeches by President Hicks and Dean James. The freshmen will be divided into groups of no more than 15-20 people, and these groups will participate in a program of inter-group sports, as well as a detailed tour of the campus.

On Wednesday night, the International Students' Association will present a concert in the gymnasium, to be followed by a square dance.

On Thursday and Friday, a train trip to Lunenburg is planned, giving freshmen an opportunity to see a little of the Nova Scotia countryside as well as to enjoy the excitement of the Lunenburg Exhibition.

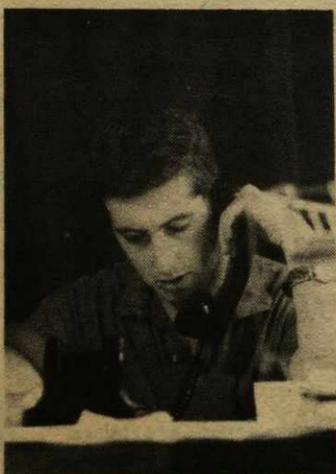
Saturday is the day for the Shine-A-Rama, with proceeds going to the Cystic Fibrosis Foundation.

On Saturday evening a barbeque will be held, and later on there will be an outing to Point Pleasant Park.

The week's activities will come to a close on Sunday with an interdenominational church service, and later, a tea in Shirreff Hall.

Bagg also expressed the hope that an evening could be arranged for discussions of various courses, during which the freshmen would be able to talk with upper classmen about their doubts or difficulties after the first few days of classes.

"This has never been tried before" added Bagg, "but we certainly feel that even if it helps a few students, then it is worthwhile."



## Program

### Monday, Sept. 9

- AM 9:00 - Registration and Group Allocation - Halifax and out-of-town Freshmen - Arts and Administration Building - Compulsory -
- PM 1:00 - Films in Room 117, Dunn Building - Free admission with Frosh Card

### Tuesday, Sept. 10

- AM 9:00 - Registration and Group Allocation - out-of-town Freshmen - Arts and Administration Building - Compulsory -
- 10:00 - Guide Orientation for all Guides and Group Leaders in Room 117, Dunn Building
- PM 1:00 - Films in Room 117, Dunn Building - Free admission with Frosh Card

### Wednesday, Sept. 11

- AM 10:00 - Welcoming speeches in the gym by University President Dr. Henry Hicks, Student Union President A. Randall Smith, Orientation Chairman D.R. (Bob) Bagg, and Dean of Arts and Science, Dr. James -- short film and lecture for Cystic Fibrosis Shinerama attendance compulsory
- 11:00 - Campus Registration for all Freshmen - Gym - compulsory
- PM 1:00 - Campus Tours -- Student Union Seminar - Seminars -- Lounge Hour -
- 7:00 - International Concert, sponsored by International Students Association, and square dance with Vic Mullen -- in Gym -- free with Frosh Card

### Thursday, Sept. 12

\*\*\*\*\*Groups 1-20 Inclusive\*\*\*\*\*

- AM 10:00 - Campus Tours - --Student Union Seminar - --Seminars - --Lounge Hour -
- PM 7:30 - Non-Residence Frosh Meet at rink for Mammoth Scavenger Hunt
- 8:30 - Residence Night -- This time is left open for activities in the Residence Orientation Schedule.
- 9:30 - Open House at Fraternities for all Non-Residence Frosh or possibly a Record Hop

\*\*\*\*\*Groups 21-40 Inclusive\*\*\*\*\*

- AM 10:00 - Train Trip to Lunenburg -- Free with Frosh Card, \$6.00 for all upper-classmen -- lunch and supper will be provided, and a full range of activities on arrival is planned space for upper-classmen is limited, so be forewarned.

### Friday, Sept. 13

- AM 10:00 - Campus Tours - -- Student Union Seminar - -- Seminars - Lounge Hour
- PM 7:30 - Non-Residence Frosh Meet at rink Mammoth Scavenger Hunt
- 9:30 - Open House at Fraternities for all Non-Residence Frosh or possibly a Record Hop

\*\*\*\*\*Groups 1-20 Inclusive\*\*\*\*\*

- AM 10:00 - Train Trip to Lunenburg -- Free with Frosh Card, \$6.00 for all upper-classmen -- lunch and supper will be provided, and a full range of activities on arrival is planned. Space for upper-classmen is limited, so be forewarned.

### Saturday, Sept. 14

- AM 10:00 - City Tour - Meet at Gym - Free with Frosh Card -
- 12:00 - Free Steer Roast on the Quad in Front of Howe Hall
- PM 1:30 - Football Game - Mount Allison at Dal - Free admission
- 6:00 - All Frosh Meet at rink for departure for Point Pleasant Park for an evening of Bacchanalia and a free hot snack. Bonfire and Singalong -- in the event of rain or other inclement weather, an alternate programme of indoor entertainment is planned for the rink.

### Sunday, Sept. 15

- PM 1:00 - Panhellenic Tea Party for all girls - Shirreff Hall
- 7:00 - Non-Denominational Chaplains Service, in the rink evening activities still undecided as of this revision date

# Editorial

## Welcome, Frosh, to a keen machine...

Welcome Frosh. My god you're lucky. It's not everyone who gets to come to university.

But now that you're here a few words from Big Brother.

It's a really groovy place here. That is, everyone is in a groove. Sometimes they try to crawl out, but they never really make it. Because the grooves are pretty deep.

You're going to find out sooner or later, so we might as well disillusion you now. It will save you the trauma that we went through, and that's the way we want it isn't it, saving everybody as many traumas as possible? We hate to see people have traumas in public.

When we arrived here, you see, we actually believed all of those incredible stories that we heard about university - you know, the ones about freedom, about the university being a place for unhindered intellectual development, the right to argue with and criticize your profs, you know, things like that. Believe us. It just isn't so.

All of this probably sounds pretty unbelievable when you consider the fact that people keep coming back here year after year, and pay through the nose to do it. But they most likely have personal reasons, like the fact that you simply can't get to be a manager these days without your pinky stamps, and everybody wants to be a manager, don't they.

As time goes on, you'll find that your reasons for finishing university will almost definitely be the same as they were for finishing high school. And you'll say, well, it isn't so bad, all I have to do is get into graduate school and I'll be free to study what interests me. Then you'll get into graduate school, and some professor will put you to work doing unpaid research that he'll write a paper about, and get more money and status for, and after a year or so of that you'll say that all you have to do is get to be a professor and then finally you'll be free. At last.

But by that time, you won't have time to do the research that you've always been interested in, because, you see, you'll be so busy cramming the stuff you're interested in down your students differently interested throats and publishing the papers that they're researching, and marking the examinations that they're writing so that they can meet with your approval, that while you're almost at the end of side one, you're still just as far in the groove as you were when you jumped in it in the first place.

No traumas, now; it isn't as bad as it sounds. You'll be well paid, secure, happy. Look around you: how many professors do you see who look unhappy - we mean really unhappy? How many prof's kids do you see who are rat-mangled? It could be worse.

You're probably wondering why this place is the way we've described it. But you know, it's pretty hard to diagnose. The governing body of this university,

for instance, is composed almost entirely of people from outside the campus (businessmen, executives, anyone that the university can wring money out of in sufficiently large quantities) and after all, how can they be expected to know what those of us at the university today really want? We really feel sorry for them - they have a pretty awesome job.

And the professors, who meet in what is called the "Senate", must have a pretty hard job too, figuring out what to do about keeping all the younger professors out of their organization, and living in perpetual fear of what the three students who sit on the approximately eighty-

man body might do . . . you know.

And as for the student council, well, they're pretty busy thinking about what to do with our new building, and we can't really expect them to do much about the situation, really, can we?

Sounds pretty depressing in a certain way, perhaps, but don't worry, and by all means don't rush anybody. Don't rock the boat. Everybody here for some reason is practically insane already. Traumas, you know.

But anyway, welcome Frosh.

My god you're lucky.

It's not everybody who gets to come to university.



### 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.

Editor-in-Chief . . . . . Ken Clare  
Managing Editor . . . . . Richard Daley  
News Editor . . . . . Maureen Phinney  
Features Editor . . . . . Kim Cameron  
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# Dal votes "yes" to

## Radical course for CUS

Editor's Note: The Gazette will be printing in future issues many of the policies adopted by the CUS Congress last week. The first of these, part of the Student Power Resolution, appears on this page.

The annual Congress of the Canadian Union of Students at Guelph last week marked a major step in the development of a significant Canadian student movement.

Delegates from forty Canadian universities, including 6 from Dalhousie, spent seven days hammering out policy statements on many of the major problems in Canadian society and in Canadian universities, and discussed implementation of student demands.

The first two days of the Congress saw an attempt at revolt by some of the Western and all of the Maritime universities, who claimed inability to pay the new \$1 per student levy of the National Union, and who wanted CUS to adopt a regionalized structure.

By the evening of the second day this potentially terminal revolt had been quieted by the compromise "Regina Manifesto", which placed permanent fieldworkers in each of the four regions, B.C., Prairies, Ontario, and the Maritimes, and democratized the

National Council.

Ten Universities, Mount Allison, Waterloo U.C., U. of Bathurst, U. of Moncton, Notre Dame U., U. of Ottawa, Southern Alberta Institute of Technology, U. of Saskatchewan (Saskatoon), St. Patrick's College and Saskatchewan (Saskatoon), St. Patrick's College, and University of New Brunswick, who had hoped to sue the Union for more concessions, or were still unsure of their ability to pay the national levy, then withdrew.

Typical of the comments made by universities withdrawing were those of a delegate from U. of Bathurst, who said he felt that policies were dictated "from the top down", and of Saskatoon S.U. President Eric Olson, who claimed "A vocal minority committed to leftist dogma has refused to hear opinions not in harmony with their own."

Probably the most unusual of the withdrawals was that of U.N.B., whose President, David Cox, announced that he was going to return home to try to break down all the structures of his student union, hope-

fully to form a voluntary association thereafter.

CUS President Peter Warran, noting that the letters of withdrawal implied resentment of the policies he had proposed, offered to resign, but a motion of confidence in him was approved almost unanimously by the Congress, with the University of King's College abstaining.

With most of the procedural problems settled, five days of policy-making produced a number of important statements outlining demands on various important problems.

Education resolutions included proposals that member unions ensure that university employees are unionized; and condemned student scabbing and university power of expropriation over lands surrounding them. CUS declared its opposition to military research in the University, to tuition fees, and to contributions to the university by corporations and business, except if these are in the form of a capital gains tax.

The necessity of restructuring university government was outlined in a four point program:

"The Canadian Union of Students, in its effort to democratize the university, asserts that:

(1) Students must have effective control over all decision-making bodies in the university and that faculty and university employees should have adequate representation.

(II) other members of the above-mentioned bodies must be representative of all socio-economic strata.

(III) department heads must be elected by all members of the department concerned, including students, who should be eligible for this office as well.

(IV) All decision-making within the university must be open and any closed decisions must be publicly justified."

Member unions were called on to undertake a program aimed at the reform of the classroom situation, establish course unions to provide critical course evaluation, form experimental courses incorporating interdisciplinary and participatory approaches, support free schools, and encourage high school students to challenge authoritarianism in their education.

Recognizing the mounting problem of student housing, the National Union gave a high priority to expanding available facilities, and to bringing university residences under the control of the students living in them.

Student Power resolutions called for student control over all aspects of the university. They demanded student control of the classroom, and autonomous departmental committees to bargain with those presently in faculty hands. One resolution particularly relevant to the present stage of development of student power at Dalhousie called for "an end to all advisory committees of students without direct decision-making power, and to student participation as a minority of any decision-making group. Students must form their own committees, articulate their demands, and engage in bargaining with the administration and/or faculty controlled bodies."

Openness of meetings, equal access to information, and abolition of the Board of Governors were also demanded.

The most contentious resolution presented to the Congress called for recognition of Quebec's independence, a stronger national government for English Canada, and more power to municipalities. This was adopted by a slight majority, and caused a major rift in the Dalhousie delegation, some of whom, although agreeing with the intent of the motion, felt that as an action of an English-Canadian student union it was a negation of French Canada's self-determination.

The Vietnam resolution adopted condemns the American imperialist aggression and Canadian complicity, demands immediate withdrawal by the U.S. and her allies, and supports the National Liberation Front. CUS will invite NLF students to Canada, and Canadian students are urged to participate in the October Week of Concern.

These resolutions all reflect the new progressive attitude of Canadian student leaders, and are a call for the development of a strong, issue-oriented student movement in English Canada. Dalhousie leaders, if their actions at the Congress are to be taken as any indication, seem to have also adopted a progressive philosophy of leadership. With the definite exceptions of the Quebec resolution and the portion of the Vietnam resolution calling for support of the NLF, Dalhousie generally backed even the most radical of policies presented.

On the other hand, the student leaders of King's College unfortunately found themselves virtually isolated from the mainstream of Canadian student thought and at times seemed about to disengage themselves from collective action with students in the rest of Canada by withdrawing from the union.

## CUS policy for classroom

The fundamental demand of student unions must be for control over the learning process and the university decision-making process at all levels. The basis for this control is not a belief that students constitute an elite, but the principle that control over one's material environment is a fundamental democratic right. We therefore must support the exercise of that right by other groups, be they workers in industry, urban residents, or citizens of the third world.

The university is not an autonomous community but a multiversity with a corporate structure and ideology training students according to the imperatives of the corporate business world. Thus the various disciplines and departments are becoming increasingly compartmentalized from one another and are more and more functionally related as training laboratories in technique to the narrow demands of the labour market. Stratification exists within both the faculty (lecturer, associate professor etc.) and the student body (honors versus majors etc.) and between them. The demand for control cannot be a request for participation in this corporate structure. It must seek to counter the power of the university as a corporation with the autonomous power of the students.

1. Department and classroom: organizing around places of intellectual work.

The most crucial arenas where the struggle for control must take place are the classroom and departmental decision-making bodies. Student demands in the classroom and department will mean conflict not only with the administration, but also with those faculty whose narrow academic interests, or whose real powers based on status or grading, are threatened by student power. Functionally, the faculty may normally be divided into three groups: upper administrators and deans, whose interests often coincide with those of the administration; middle-level academics, who are threatened by administrative interference but also by student demands; and the bloc of lower faculty and poorly-paid teaching assistants whose interests are closer to the students'. Students must, as a group, formulate their specific demands, and must unite with this third group of faculty, including minority faculty unions and teaching assistant unions, to fight for the following:

1. The CAUT policy of apprenticeship and tenure must be vigorously opposed as a guild professionalist concept of status

and power in the university which subordinates teaching to research and intellectual exchange to competition between professors and students in the classroom and departmental politics. We must fight for automatic due process in hiring and firing with regular review of contract by parallel student and faculty committees with mutual veto.

2. Students must have control in the classroom: methods to that end could be an adoption of the pass/fail system of grading, constant evaluation based on assignments, class participation, evaluation by fellow students in the class, and negotiation between the individual student and the teacher.

We recognize that this interim step (towards the end of abolition of exams and grades) does not fundamentally alter the power relationship between faculty and students insofar as it does not abolish grading per se. However, it is a system of grading which is capable of being more flexible in its application to individual students, and might serve to clarify the whole issue of grading.

There must also be continuous joint student/faculty control over curricula and teaching-learning processes.

Students must be organized to confront faculty-administration opposition to these reforms by boycotting exams, setting up student-run tutorials and seminars using resource personnel, challenging the bias of course outlines and the context of lectures, etc.

3. Autonomous student power must be built by establishing departmental union locals including all students in each department. Student committees, parallel to all departmental faculty committees, should be created to demand recognition of students' right to equal access to information and bargaining power. The department union, in the event of conflict, must work for final veto over departmental or faculty decisions, and must have the right to initiate new policies for faculty ratification.

4. Students will actively support the demands of university employees for control over their working environment.

# What would you do if...?

"OK, you're a pacifist. What would you do if someone were, say, attacking your grandmother?"

"Attacking my poor old grandmother?"

"Yeah. You're in a room with your grandmother, and there's this guy about to attack her, and you're standing there. What would you do?"

"I'd yell, 'Three cheers for Grandma!' and leave the room."

"No, seriously. Say he had a gun, and he was about to shoot her. Would you shoot him first?"

"Do I have a gun?"

"Yes."

"No. I'm a pacifist, I don't have a gun."

"Well, say you do."

"All right. Am I a good shot?"

"Yes."

"I'd shoot the gun out of his hand."

"No, then you're not a good shot."

"I'd be afraid to shoot. Might kill Grandma."

"Come on. OK, look. We'll take another example. Say you're driving a truck. You're on a narrow road with a sheer cliff on your side. There's a little girl standing in the middle of the road. You're going too fast to stop. What would you do?"

"I don't know. What would you do?"

"I'm asking you. You're the pacifist."

"Yes, I know. All right, am I in control of the truck?"

"Yes."

"How about if I honk my horn so she can get out of the way?"

"She's too young to walk. And the horn doesn't work."

"I swerve around to the left of her, since she's not going anywhere."

"No, there's been a landslide."

"Oh. Well, then, I would try to drive the truck over the cliff and save the little girl."

Silence.

"Well, say there's someone else in the truck with you. Then what?"

"What's my decision have to do with my being a pacifist?"

"There two of you in the truck and only one little girl."

"Someone once said, 'If you have a choice between a real evil and a hypothetical evil, always take the hypothetical one.'"

"Huh?"

"I said why are you so anxious to kill off all the pacifists?"

"I'm not. I just want to know what you'd do."

"If I was with a friend in a truck driving very fast on a one-lane road approaching a dangerous impasse where a ten-month-old girl is sitting in the middle of the road with a landslide one side of her and a sheer drop-off on the other."

"That's right."

"I would probably slam on the brakes, thus sending my friend through the front windshield, skid into the landslide, run over the little girl, sail off the cliff, and plunge to my own death. No doubt Grandma's house would be at the bottom of the ravine, and the truck would crash through her roof and blow up in her living room, where she was finally being attacked for the first, and last, time."

"You haven't answered my question. You're just trying to get out of it."

"I'm really trying to say a couple of things. One is that no one knows what he'll do in a moment of crisis. And that hypothetical questions get hypothetical answers. I'm also hinting that you have made it impossible for me to come out of the situation without having killed one or more people. Then you can say, 'Pacifism is a nice idea, but it won't work.' But that's not what bothers me."

"What bothers you?"

"Well, you may not like it because it's not hypothetical. It's real. And it makes the assault on



(Joan Baez talks about pacifism in an excerpt from "Daybreak", in the Journal which she has recently published through The Dial Press.)

Grandma look like a garden party."

"What's that?"

"I'm thinking about how we put people through a training process so they'll find out the really good, efficient ways of killing. Nothing incidental like trucks and landslides - just the opposite, really. You know, how to growl and yell, kill and crawl and jump out of airplanes -- real organized stuff. Hell, you have to be able to run a bayonet through Grandma's middle."

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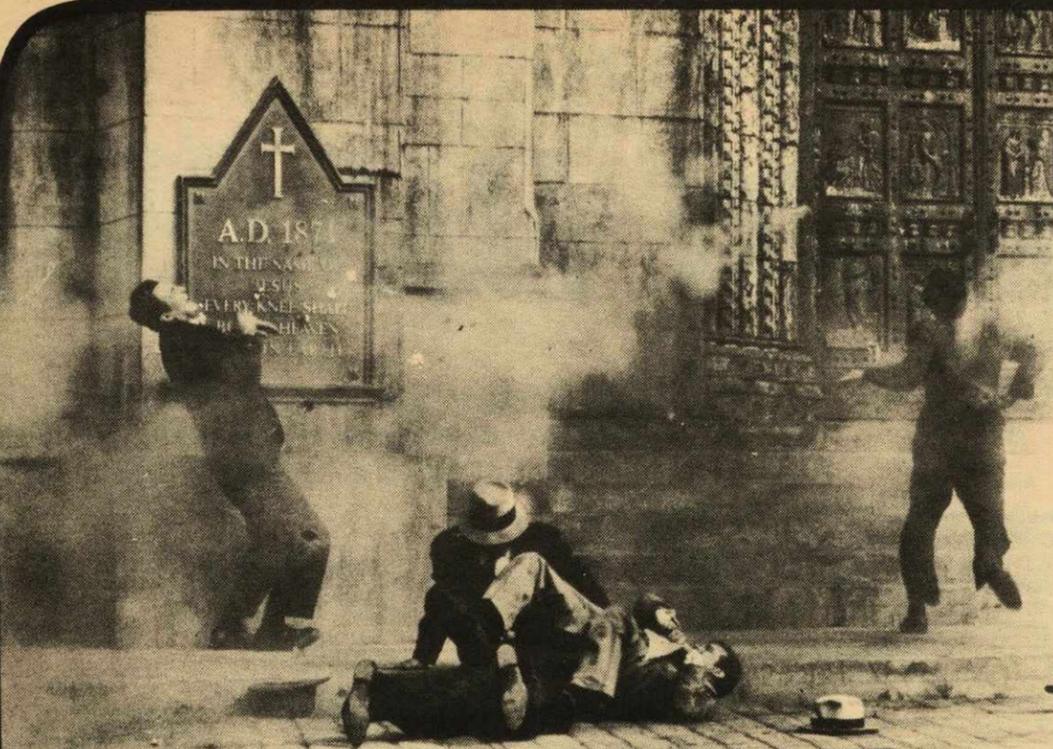
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Friendly religious rivalry has always been a part of university life. Above, students discuss true nature of the Pope's encyclical. At right, young Haligonians explore the untamed beauty of the Halifax Public Gardens.

*City by the sea*

# HALIGOMANIA

*will seize you in its friendly grip*

Once the frenzy of Orientation Week has subsided, and classes are under way once again, everyone will want to make the most of the lovely fall evenings and the lazy days of the weekends when the panic of exams is too remote to keep our eyes glued to our textbooks. There will be many freshmen who have not yet had the opportunity to investigate all the possibilities of Halifax, as well as many upper classmen who will want to visit their favorite places around the city after having been away for four months.

If you enjoy walks with plenty to look at and no traffic to disturb your thoughts, then why not spend an afternoon in Point Pleasant Park. There are miles of paths through the Park, as well as trails through the woods for the more adventuresome types. Stroll down the road that leads to the Northwest Arm, and keep going around the Point right out on to the breakwater beside the Royal Yacht Squadron. On a fine day, sit down for a while by the lighthouse on the breakwater, have a cigarette, and watch the boats in the harbor.

Maybe you haven't the time or the inclination to walk too far. Don't be discouraged. There are places for people like you, too. The Public Gardens is open all day long, until just after sunset. Nature lovers will be interested in the many varieties of trees and plants to be found there.

The Halifax Citadel is a fascinating historic and scenic site. On a clear day it provides a terrific view of Halifax and Dartmouth. You might try going up there after dark instead, just to sit and look at the lights of the city. The Citadel is currently undergoing quite an extensive reconstruction program, so if you are there in the daytime you can take a look through the very interesting museum inside the walls.

For those of you who are fortunate enough to have cars, a short drive out to the Dingle at Fleming Park is a good way to pass a couple of hours some afternoon or evening. On the other hand, if you're in the mood for a longer drive, go out to Duncan's Cove for a look at some of Nova Scotia's rugged coastline. On a windy day, there should be some very impressive surf on those jagged rocks.

Perhaps by now you are wondering about the night life in Halifax. If you enjoy movies, you can choose from six theatres in the city, all of which are within easy reach either on foot or by trolley. A further incentive here is that many of these theatres supposedly offer special rates for students carrying a student identification card. If you have a preference for live theatre, the Neptune Theatre, during its short life, has acquired a reputation as one of the "finest theatres of its kind in Canada."

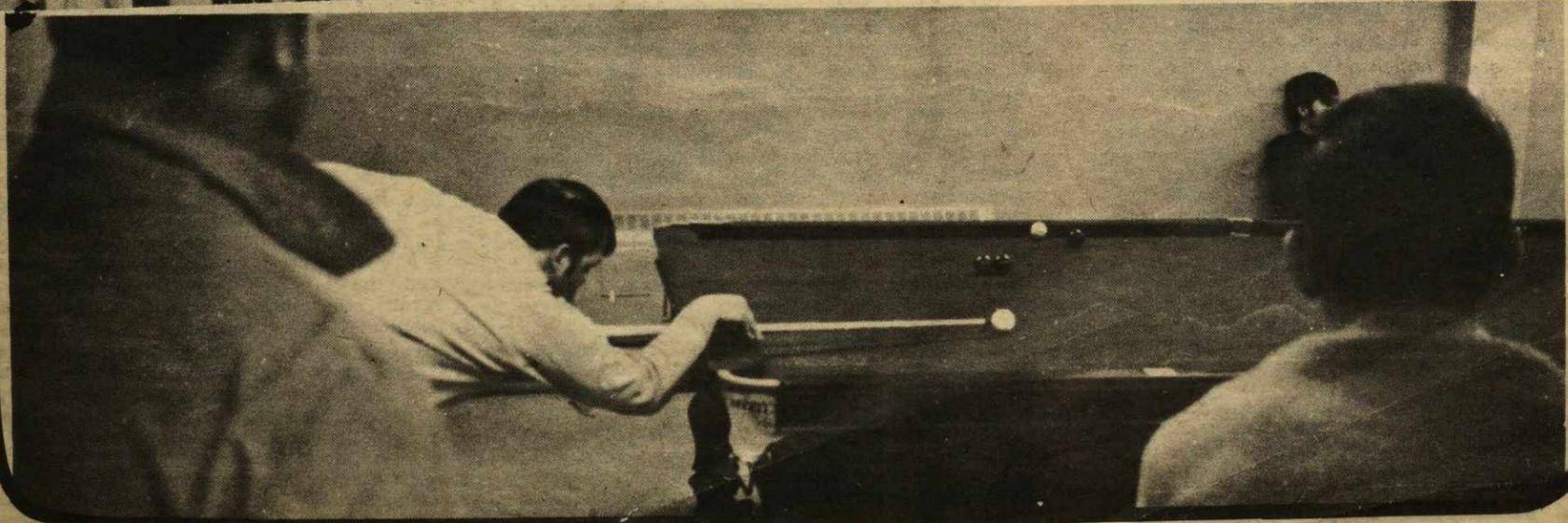
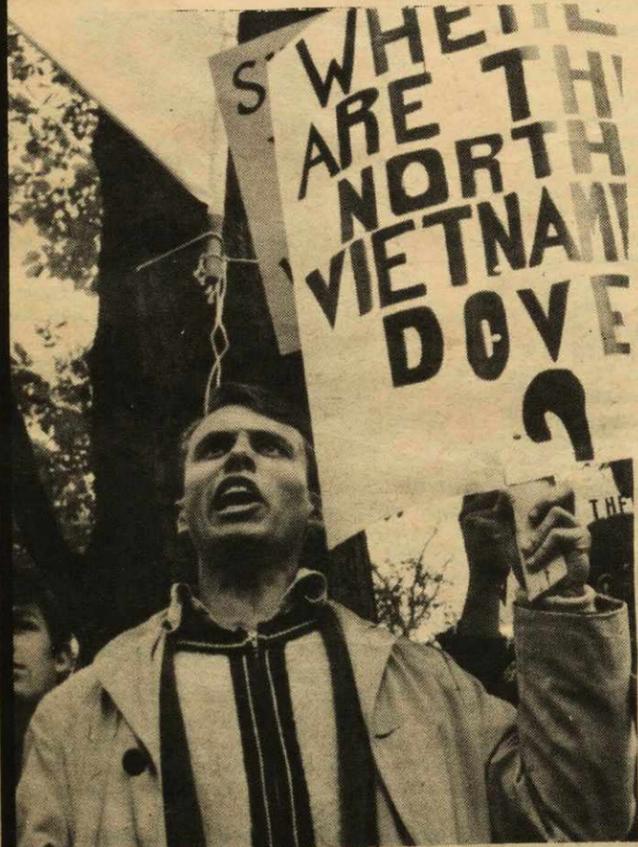
You may be looking for some place with a lit-



Above, aerial photograph of Halifax at 9:15 p.m. Below, King's students take time out from swinging night life to enjoy a few quiet rounds of pool. Photos by Dalhousie Photography Department.

tle more to offer in the way of "atmosphere" than a movie theatre. In that case, why not stop in at one of the several coffeehouses in this area. Be sure to check beforehand to find out who will be entertaining on the night that you plan to go. On occasion they will offer some very fine performers, and the prices are decidedly reasonable. If you come across a particular coffeehouse which appeals to you, you could enquire about the rates for a permanent membership card. If you plan to go there often, this could save you a good deal of money.

Now that we've given you some suggestions as to how you can spend your spare time, get out and GET GOING! Don't let anyone convince you that there's nothing to do in Halifax. We'd hate to think that you might stay at home because you thought there was nowhere to go. We don't claim that Halifax, is as big as New York, or as varied as Montreal, but we do know that it can be whatever you decide to make it. Make it tranquil, or make it swing, but get to know Halifax—it's your city now.



# At a conservative estimate

# 6000 Biafrans will Die today

By Moses Chukwudum Nwachuku

The relationship between Biafra and Nigeria is just like one of those nasty marriages in which divorce must be inevitable. One cannot expect a partnership to continue if and when the relationship between the opposing parties has been frustrated by deep "tribal" hatred and jealousy. Where such an unfitting relationship is allowed to continue, it will result in the destruction of the partners concerned. . . No relationship is good or should be encouraged unless it is mutual.

Biafra wants divorce -- recognition that she may remain independent of her former partner, Nigeria -- on grounds quite simply, of extreme cruelty and genocide by the latter. The people of Biafra are, therefore, imploring all democratic peoples, religious organizations and political leaders to help settle the war between Biafra and Nigeria. They can contribute to the settlement of the conflict by urging their government to accord a full recognition of Biafra's sovereignty. . . Biafra desperately needs their help before it is too late.

The people of Biafra have a right to exist and to live in human conditions like people in other parts of the free, democratic society. This basic right of theirs (granted under the "Human Rights Charter") was grossly violated by the Nigerian Moslems two years ago by the killing of approximately 30,000 Biafran civilians in a cold blooded program. Biafra was loyally and unsuspectingly under the federation of Nigeria as Eastern Nigeria when these appalling massacres took place in the spring and were repeated in the summer of 1966.

It was these massacres which drove the people of Biafra away from other parts of the defunct federation to their own homeland, a region which was then called Eastern Nigeria but is now baptized a new nation, called Biafra which is presently struggling for survival.

When the Biafrans fled to their homeland, their government was wise enough to order the Nigerians living in Biafra to depart for their own regions or homelands in safety instead of being murdered in revenge. The Biafrans exercised a great restraint and over a million of the Nigerians living in Biafra departed safely to their own homelands.

However, a few Biafrans, who could not exercise much restraint -- especially some of those who fled home from Nigeria with their bodies half-mangled with bush machetes and poisoned arrows, or had their relatives killed and their property confiscated or destroyed -- killed approximately thirty departing Nigerians before the highly efficient Biafran police force intervened. But this was not the end of the conflict. It was the beginning.

The organized, systematic massacre of many Biafrans is still going on in the name of Nigerian unity -- unity in which there would be no Biafran left alive. Ironically, the Nigerian leader, Gowon has declared that there is no basis for unity in the Nigerian federation. . .

The massacre indicates that Biafrans are highly resented and unwanted in the federation. Now, the survivors have retreated to their own nation, Biafra, with heavy losses in terms of human life, property and investments. It is shocking and revolting to the civilized that the Nigerians are still craving for more Biafran blood.

The Nigerians claim that they want Biafrans once again to become members of the federation but the Biafrans fear that they are wanted back only to be finished off -- exterminated. Nigeria's continued massacre and war of genocide against Biafra are surely indicative of the validity of the fear.

The Biafrans also argue that if they are really being united back into the federation in good faith, the way to assure them is not by the barrel of a gun or war, but by peaceful and friendly gestures, repentance for past ills committed, and a solid guarantee for their safety in the federation.

These are steps which they Nigerians were not and are not prepared to take, they prefer to bully or fight the Biafrans into submission, that they may accept blindly their walk into their own death trap. The Biafrans recognize this and prefer to fight for their protection or die bravely rather than die cold-bloodedly in the defunct federation.

Biafra did not secede after the first series of massacres. She declared her independence a year later after attempts to work out a new form of unity which would guarantee their safety within the federation failed. In other words, she was forced into secession.

Consequently, the gulf between the two factions has widened beyond reconciliation, and only the uninformed mind would expect the two to live under the same roof without one destroying the other completely.

The Biafrans accuse Nigeria of genocide because

the Nigerian soldiers concentrate their killings on Biafran civilians, usually innocent children, babies, women and old people, wherever they overrun a city or village. When Nigerian soldiers opened a front in Biafra's sea-port, Port-Harcourt, they savagely massacred wounded and helpless soldiers and civilians lying in hospital beds. They committed a similar atrocity in Biafra's commercial and marketing centre, Onitsha; this time the victims were a group of approximately 300 "Jehova Witness" church members who were praying at the time in their church building. The women in the group were stripped and ravaged right inside the church by some primitive soldiers of the Nigerian forces before being shot to fragments.

The jet bombers, supplied and piloted by British, Russian, and Egyptian pilots, concentrated their air attacks on non-military targets, killing hundreds of civilians daily over a period of months. The Egyptian pilots joined in committing the atrocities, using Biafra as a training ground for their war with Israel.

The crime of the Biafrans is their over-industrious attitude, their absorption of education introduced to them by Christian missionaries, and their quick and easy adaptation to the Western way of life.

These accomplishments and industrious attitudes earned for the Biafrans the outrageous envy of the predominantly Moslem Nigerians who terribly lack these qualities by their own fault, as I will explain later.

I say that the Biafrans are over-industrious, at least by African standards, because, as many observers also say, most of them work objectively, energetically, and consistently towards their goals, no matter what obstacles may confront them.

They see education as their basic means to progress, and they crave for it like maniacs, such that it could be offending to an onlooker -- especially one who is lazy, indifferent to education, or afraid to take to fair means of competition in life.

For example, some Biafrans may fail examinations several times, sometimes five to seven times or even more, and never get discouraged, where others will likely give up easily. As long as they do not flunk out or lose their place completely, they keep battling patiently and hopefully, sometimes under various conditions inconducive to studies -- conditions like inadequate funds, poor food, years of homesickness in foreign lands, etc -- until they make it. Usually, they succeed and sometimes get good jobs by virtue of their educational achievements.

Old people and young people alike, fathers and sons, mothers and daughters, sit side by side in classes, especially in the lower grades in evening classes -- i.e., among those parents or old people are some in their 60's and 70's, who never had the opportunity in their young days. All take pride in learning, and they utilize most of their spare time when they are back from their day's work, to learn -- at least to learn to read and write basic English and some other languages including their own language.

The poorer but brilliant ones, who cannot afford tuition and boarding fees in higher institutions, go to night schools whenever they save some money.

Biafrans are expected to, and some do make contributions to their village funds used in sending the brilliant ones among them (not necessarily their own sons) to high schools and universities. These students come back to help their poor people in return. It is almost a tradition for people in all Biafran villages to aim at turning out a good number of engineers, doctors, priests, lawyers, teachers, social workers, etc., otherwise they would not only be lagging behind other villages in educational and intellectual progress but also be ridiculed by them. In this way, the spirit of competition is very high among the village communities.

Some working class Biafrans who have long finished their high school education but could not get into a higher institution for financial reasons, or who could not gain admission into institutions on a competitive basis, usually take correspondence courses, study privately and earn their degrees.

Those who have tried but are definitely unable to cope with formal education, take to some other occupations like driving commercial trucks or as chauffeurs for V.I.P.'s, trading, shoe-making, tailoring, carpentry, hair-cutting and hairdressing, farming, black-smithing, watch-repairing, motor mechanics, domestic work -- cooking, stewardship and gardening, jazz and highlife music playing, professional boxing, etc.

Examples of this class of Biafrans are the former world feather-weight boxing champion, Hogan Kid Bassey, and the former light-heavy-weight boxing champion of the world, Dick Tiger who lost his title only two months ago in the U.S.A.

Supported by Russia, Britain and other imperialist powers, Nigeria continues her extermination of Biafran civilians. In this article, Moses Nwachuku, a Biafran, shares his bitter conception of the Biafran nation, and the Biafran war.

### NORTHERN NIGERIA

Religion:  
90% Moslem  
2% Christian  
8% Atheists

Population:  
26-28 million

Tribes:  
Hausa  
Fulani  
Tiv, etc.

### WESTERN NIGERIA

Religion:  
70% Moslem  
21% Christian  
9% Atheists

Population:  
8-9 million

Tribes:  
Yoruba  
Ido  
Ijebu, etc.

### MID-WESTERN NIGERIA

Religion:  
45% Moslem  
45% Christian  
5% Animist  
5% Atheists

Population:  
2-3 Million

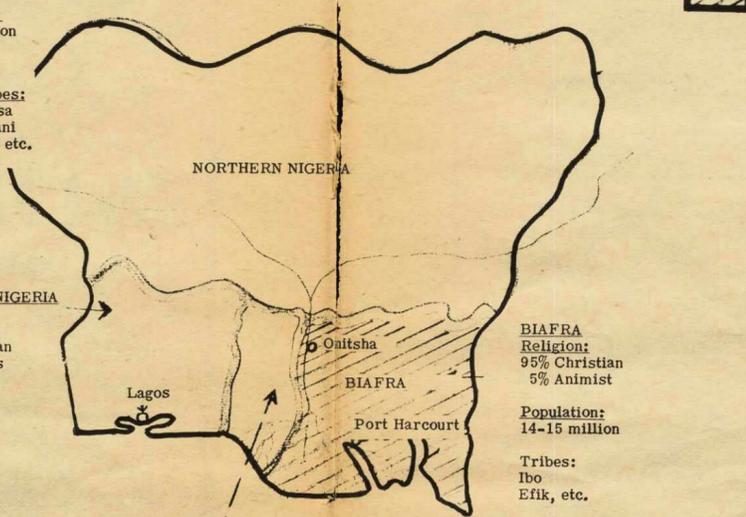
Tribes:  
Benin  
Ijaw  
Uhorbo, etc.

### BIAFRA

Religion:  
95% Christian  
5% Animist

Population:  
14-15 million

Tribes:  
Ibo  
Efik, etc.



P.S.: These figures are only approximations

All Biafrans invest their money in the education of their children and in various business enterprises.

In the ways described above, ignorance and poverty is battled against among the Biafrans by spontaneous and planned community effort. Education and the spirit of hard-work became internalised among them. Through education, they outgrow tribal mentality and ignorance which plague most of their neighbors in Nigeria.

The characteristics described above are shared by the various communities in Biafra. The only factor distinguishing one Biafran community from the other is dialect or language, otherwise they are agreeable in major variables which distinguish them from non-Biafrans.

Many Nigerians, especially the Moslems are indifferent to education and therefore, they cannot or do not care to keep pace with Biafrans; a gulf thus develops. The Nigerians find it hard to compete fairly with the Biafrans when opportunities are open for competition by merit. Usually Moslem Nigerians like to take by corrupt means what they cannot get on the basis of merit. The Biafrans, on the other hand, like to be considered on the basis of merit.

Before the crisis burst into the open, it was common to find a grade six or semi-literate Moslem as a boss to the Biafran with a doctorate degree in various national or governmental enterprises -- (e.g. government ministerial positions, positions of firm directory, positions of city mayorate, university chancellorship, etc.) It was in professional positions like law, medicine, teaching, engineering, and other skilled jobs that the Biafrans were tolerated because there were not enough Moslems with the necessary skills to fill up these positions.

The few Nigerian Moslems with good education are usually those from the Yoruba community of Western Nigeria because of the influence of their well-educated Christian neighbors from the same community.

The majority of the Nigerian Moslems (about 90%)

come from Northern Nigeria. The northern region of Nigeria forms about one-half of the total population of the old federation including Biafra (the former Eastern Nigeria), Western Nigeria, Mid-western Nigeria, and Northern Nigeria. The tribal religious groups inhabiting each region are illustrated in the map.

The Nigerian Moslems are very religious people, which is admirable. They are, unfortunately, religious fanatics.

I remember when I was at home some years ago seeing them praying in groups frequently for hours daily in the open environment, or at their door steps. Often, they sit on the bare floor and sometimes on animal skins, with their legs crossed. In that position and facing the east where they believe God ("Allah") is, they begin their prayer by nodding their heads to and fro in rhythmical succession for several hours, until they are almost exhausted. This ceremony is repeated strictly several times a day, and is almost a full time job.

When their prayer is over, they sit back waiting for miracles to happen -- for fortune to fall into their laps without working hard or objectively for it. Some engage in lazy, petty jobs, like nail-cutting for their people at sidewalk, while others engage in selling of a type of roasted beef called "suya", or selling of magical charms from house to house. Their attitude towards education is one of spite and indifference as they regard it as a "white man's business". Their powerful feudal chiefs are mainly responsible for this poor mentality. They believe in keeping their subjects ignorant and uneducated in order to maintain their power over them and to manipulate them for their political and selfish ends. Usually, the few educated ones among them are highly suspected by the feudal chiefs and their liegemen.

The height of their fanaticism is their strong belief in putting a non-Moslem to death, especially if that non-Moslem has any quarrel or slight mis-

understanding with them. They are very narrow minded and quick tempered. Their pugnacious attitude is manifested in their habit of carrying their long bows and poisoned arrows about openly in normal situations, which they use when there is quarrel.

The Moslem Nigerians outnumber the Biafrans by a ratio of 3:1. This automatically puts the Moslems in a position to dominate the country politically ever since Nigeria became independent in 1960, in accordance with the constitution given by the British government.

Unfortunately, most of the Moslem members of parliament have little or no education to carry out their parliamentary duties efficiently. Most of them were semi-literate Moslem tribal chiefs, efficient in their obsolete feudal system of government, but grossly incompetent in the modern governmental system adopted in the federal government.

The outcome of the government was seen in bribery and corruption, disturbances leading to losses of thousands of lives weekly, rigging of elections, victimization of some election candidates, and other pandemonia which plagued the country when they were in power. These became the accepted way of life in Nigeria, particularly among the Moslem elements until consequently the civilian government was overthrown in the first Nigerian coup by a small group of young revolutionary army officers from a cross-section of the country -- from both the Moslem tribes and the Biafran tribes.

On the other hand, the people who represented the Biafrans (then Eastern Nigerians) in the Nigerian federal government were all well-educated intellectuals -- doctors, lawyers, professors, doctorates in various fields of study, etc. They were, unfortunately a minority, and consequently had little or no influence in controlling the federal government for efficient functioning.

I will not fail to point out that there are little pockets of Christian community in the Moslem Nigeria (as shown on the map), particularly in the Yoruba tribe of Eastern Nigeria, who are educated like the Biafrans. They were and still are, unfortunately, unable to speak out against injustices for fear of being massacred or victimized by the Moslems who form a majority in their tribes, or by the Moslem soldiers who have always occupied their region.

After the first coup in which four political leaders responsible for the general mismanagement died, the country was running smoothly with reforms going on, and plans for return to civilian rule under way.

Only six months later, a counter coup organized exclusively by the Northern Nigerian tribes took place, in which the Military President and hundreds of other army officers from Biafra were killed.

With the Moslems once again wielding their monopoly power, even though their military leader, Gowon, is a Christian (from one of the Moslem tribes of the feudal Northern Nigeria), the country returned to chaos. The worst crisis in modern history began with a series of indiscriminate massacres of innocent Biafran civilians (then Eastern Nigerians) by both the federal government Moslem soldiers and the Moslem civilian mobs.

The stomachs of pregnant women were slashed open and their unborn children fell out dying. Biafran young women before being killed were held to the ground to be raped by sex-starved lepers of Northern Nigeria. Some were buried or burnt alive; some had their eye-balls removed with sticks and were forced to eat them; some students had their fingers or arms chopped off and their eyes destroyed with hot irons in order to prevent them from going further with their education. All other primitive and inhuman methods imaginable were also used in killing my people.

In these ways, Biafrans were massacred in thousands within that period. I have in my possession pictures of samples of some of these barbaric methods used in killing my people.

Even after the pogrom of 1966, my people, the Biafrans, tried to work out a new form of unity or a new constitution which would guarantee their safety in the federation, but that failed as the Nigerians do not believe in compromise but in enforcing their opinion on others, especially if they have the power to do so.

It was at this juncture that my people, the Biafrans, found no alternative but to break away from the federation which they struggled for years to build and develop in peace more than any other group in the federation.

The Biafrans have demonstrated by thirteen months of bitter fighting that they have decided upon a new political organization -- independence for Biafra -- and are willing to defend it. The blood that has been shed and the suffering that has been endured for over a year by the Biafran people show their will to assert themselves as a people.

On becoming aware of these basic characteristics of the Biafrans and the Nigerians, respectively, one can easily understand why it is impossible for the two factions to live together peacefully. This is why it is reasonable to keep them apart from each other, and let each determine her own destiny or manage her own affairs.

Therefore, it is only reasonable to request all the countries of the world to recognize the existence of Biafra and her people, and also the existence of what remains of the former federation of Nigeria and her people.

People should live and let live.

The world has taken it upon itself to utter many ill-formed criticisms of the Jew of Europe for going to their deaths at the hands of the German Nazis without any concerted struggle. But out of sympathy for the sufferings of this people, and in recognition of the world's failure to take action at the appropriate time, the United Nations established the State of Israel in a territory which had belonged to the Arabs for thousands of years. It was felt that only by establishment of a Jewish homeland, and a Jewish National State, could Jews be expected to live in the world under conditions of human security. The world has recognized the State of Israel and will continue to do so because of its belief that every people must have some place in the world where they are not liable to be rejected by their fellow citizens.

But the Biafrans have now suffered the same kind of rejection within the Nigerian federation that the Jews of Germany experienced. Fortunately, they already had a homeland. They have retreated to it for their own protection, and for the same reason -- after all other efforts had failed -- they have declared it to be an independent state.

In the light of the circumstances, the people of Biafra have humbly requested the countries of the world for recognition of their state of Biafra as an independent sovereign entity and as a member of the community of nations.

Only by the act of recognition can the democratic nations remain true to the conviction that the purpose of society, and all political organization, is the service of man.

### SPECIAL COMMENT

The people of Nigeria do recognize that there is no basis for unity in the old federation, as their present leader once confessed. They are fighting this war only out of jealousy and hate for the Biafrans.

In fact, the old federation was made up of three of four different nations which have little or nothing in common. To continue putting them together is just like expecting the people of Canada and the people of Vietnam or Congo to share a common government -- any one who knows the backgrounds of these component groups can hardly expect them to make compatible partners.

The Old Colonial masters, the British government created the Nigerian Federation by the amalgamation of these separate entities or nations solely for the British economic interest. There was no Nigeria before the British people came to Africa.

The British military and diplomatic support to Nigeria betray the attempt of the British government to preserve the Federation for her own interest, but against the interest of the parties -- Biafran and Nigeria -- involved. Communist Russia is also helping Nigeria for the same reason but I doubt if she has a chance of success anywhere in Africa.

These nations -- Biafra and Nigeria -- know fully well that they can benefit more by a new kind of association, i.e. common market or economic unit while they remain different sovereign states. It is the type of association practised by the prosperous Eastern African Nations.

The British government is ruthlessly exploiting the differences between Biafra and Nigeria by encouraging the latter to destroy the Biafrans for her own interest. The Nigerian economy is already in firm grip or full control of the British government. It is the hope of the British government to dominate the Biafran economy as well if she succeeds in putting the people of Biafra or their soil under the administrative control of the Nigerians whom she easily manipulates.

I must point out here that it is unfair and hypocritical of the British government to not only support the use of force but also to use its military assistance to destroy black people in Biafra while the same British government condemns the use of force against her white cousins in Rhodesia who are not struggling for survival but for supremacy. In both cases, Biafra and Rhodesia, I deplore the use of force, especially where it involves mass killing.

This is a war Nigeria and her supporters cannot win. The only way they can win this war is by complete extermination of all Biafrans at home and abroad.

If they succeed in murdering the whole of my people in Biafra, they gonna have to come here in Canada to get me too -- this is the only way they can assure their military victory.

The Biafrans are determined to fight to the last man for their protection if Nigeria and her supporters continue to molest them. Biafra and her people will either survive or perish depending on what the world, especially the democratic nations decide to do about recognizing Biafra.

## Student power recognized

# Universities ponder changes

TORONTO—(CP)—Keeping peace in the halls of higher learning requires determining what students want and giving it to them before they ask for it, says Claude Bissell, president of the University of Toronto.

Otherwise, he says, they'll take it on their own terms.

After his students spurned an offer of seven seats on the 200-member senate, calling it "token representation," Dr. Bissell set up a committee to study reorganization of the whole government structure at the university.

He said he hopes it will recommend replacing the senate, which controls academic policy, and the board of governors, which controls fiscal policy, with a broadly-representative body in which students, faculty, administrators and the general public will have about equal voice.

Dr. Bissell was recommending such a change before the students were. In his 1967 annual report he said: "I would like to see serious consideration given to the possibility of establishing one governing body in the university."

"It would be a mixed lay and academic body whose

representation would have to be devised so as to make it authoritative and acceptable to the academic community."

But if student pressure did not determine the substance of his proposal, it certainly affected its timing.

Dr. Bissell returned in June from a year's leave of absence spent teaching at Harvard University, where he saw first-hand the effects of student power at universities outside Canada.

In his first public statement after returning from Harvard, he predicted Canadian universities have two years to get the jump on student power—figure out what students will demand and supply answers, or be forced to accept student solutions.

He said his first priority would be to get the university moving quickly enough to anticipate student demand and provide solutions, because "if the university accepts solutions under duress, it is cooperating in its own undoing."

He said he expects protest marches and sit-ins in Canadian universities, but not the type of riots that shook Columbia University in New York last spring.

## City soon to form 180-man riot squad

Amid denials that major trouble is expected in the form of student riots this fall, Montreal police have announced completed plans for a special anti-riot squad.

Asst.-Chief Inspector Rene Daigneault said the squad, to be led by a Captain and nine other officers, will consist of 180 men selected from the force on a voluntary basis.

The formation of the squad and the purchase of anti-riot equipment was originally announced shortly after this year's riot in Lafontaine Park on St. Jean Baptiste Day.

Yesterday's announcement follows a statement Thursday by the president of the Montreal Police-man's Brotherhood that student demonstrations in Montreal this fall will leave "bodies in the streets."

### OFFICIAL DENIAL OFFERED

His statement was denied by Montreal police officials yesterday.

Plans for the anti-riot squad call for half the men to work full time on the detail, while the rest carry out regular duties in their respective stations and remain on call in case of major trouble.

Each recruit will undergo special training and each will have to pass an examination before joining the squad.

During periods of impending violence, the squad will try for psychological control of a menacing crowd by urging leaders to keep demonstrators calm.

In the event of trouble, the squad will rely on its physical training and special equipment to disperse the mob. (From the Montreal Gazette)

## Dalhousie University Bookstore

Your Headquarters for Books & Stationery



Open 9-5 Mon. to Fri.

9-12 Sat. (until further Notice)

Located in the Lower Level of the Chemistry Annex

## Fascist Pig?

CHICAGO—(AP)—A group of Yippies—members of the Youth International Party—and their candidate for president of the United States, a squealing, and reluctant pig, were dragged from the Civic Centre Plaza and arrested yesterday.

The Yippies gathered under the mammoth Pablo Picasso statue in the plaza to unveil their Pig Party candidate. Several bearded, long-haired youths were carrying "Pig Power" and "Live High on the Hog" placards.

When the black and brown pig was led from a small station wagon, police immediately broke through the crowd and seized the group leading the howling pig, Pigasus.

There was brief scuffling before police cleared the area.

A police spokesman said: "Eight or nine and the pig were taken in the patrol car. They were arrested for public nuisance, a breach of the peace."

The pig was described by the Yippies as an appropriate candidate because "he was born in the slums of a pig-sty, he is many colors and he is going to be slaughtered."

The Yippies said they felt their candidate has more going for him than any of the other candidates.

"If we can't have him in the White House," one youth said, "we can have him for breakfast."







Photos: Dubcek - Newsweek Student Demonstration - Life

Get your money's worth

# YOU and the Student Council

By MAUREEN PHINNEY

You pay your tuition and you join the Union. Many students are unaware that \$44 of their total tuition fee makes them members of the Student Union—the "responsible student government of Dalhousie."

Governing power of the Union is in the hands of the Dal Student Council. Council is elected yearly by all Union members. It consists of representatives from all faculties.

Student organizations recognized by Student Council are voted annual budgets for their activities. These organizations are expected to toe the Council line if they are not functioning in what the Council believes is a satisfactory manner, political and/or financial pressure is exerted to make the organizations mend their ways.

The Student Council acts as the link between students and administration, and has the ability to convey student wishes and needs to the administration.

Students themselves are the only ones who know what is wrong with the way they are being controlled. They have a unique and valuable contribution to make to the University administration and have the power to make their demands felt. Two student representatives are nominated by Student Council to be members of the University Senate, along with University President and Professors. "To this body is entrusted, by statute, the internal regulation of the University".

If the student is not satisfied with the way some aspect of campus life is being conducted, he can report it to his own faculty member of Council personally, or he can mention it at the weekly Council meeting; open to all students.

This year's Council members are:  
 President: A. Randall Smith  
 Arts Reps: Nick Pittas  
 Pam Etter  
 Geri Sadoway  
 Science Reps: Murray McCutcheon

Scott Swinden  
 Peter Cook  
 Law Rep: Hugh Cowan  
 Med Reps: Dorothy Woodhouse  
 Mike Daley  
 Health Rep: Linda Rideout  
 Nursing Rep: John Haquoit  
 Commerce Rep: Neil Sharpham  
 Dentistry Rep: Tony Ballard  
 Pharmacy Rep: Bev Blakeney  
 Engineering Rep: Dave Bell  
 Members-at-large: Bob Daley  
 Bruce Gillis  
 President of the Treasury Board: Bill Smyth  
 Graduate Studies Rep: K. Ngarajan  
 Shirreff Hall Rep: Derryn Crowston  
 Secretary Daphne Shedd

What your Council is doing should be representative of your interests. Its decisions will affect you. The Gazette will be covering its meetings to keep you informed about what work it does this year.

## Athletic facilities for non-athletes

Are you the fellow who tried out for the football team but found your beer gut interfered? Did you try out for the girls' basketball team and discovered a broken diet slowed you down a little more than you thought? If so, there is still hope for you. Your mecca is the Dalhousie Athletic Department.

These facilities offer you physical slouches help in order to bring you back to the pre-Metrecal days when the men were slim and wiry and the women never heard of Playtex girdles.

The facilities are impressive. They include the gym that can be converted to a Badminton court, two cross-court basketball courts, or two cross-court Volleyball courts. In the downstairs section of the gym there are facilities for Judo, Wrestling, and Weight and Circuit training. Upstairs there is a Squash or Paddle Ball court. The dressing facilities

are more than sufficient for all users and the training room can be used by all for any athletic injuries. For the hockey enthusiast Dal has a hockey rink with seating capacity for 2000.

Other facilities include two football fields, two tennis courts and an all-weather track. Any student can use these facilities, you don't have to be a member of a varsity team. For any team sport inter-mural leagues are formed in which members for example, of the Commerce Faculty compete against members of the Science Faculty. In order to make these teams all you have to do is show. For individual sports such as weight lifting you can use the equipment whenever it is available.

The athletic program is designed so that there is a wide variety of programs to choose from. For the women it ranges from Swimming to Bridge and

Cribbage and includes such things as Tennis, Cycling Races, Badminton, Basketball, Volleyball. The men can compete in such inter-faculty sports as Tennis, Flag Football, Harrier (whatever this is), the Little 500 Cycling Race, Soccer, Volleyball, Badminton, Squash, Archery, Basketball, and Hockey.

It is impossible to describe all the facilities in detail. The best way to find out when and where the above events are taking place is to contact the sports representatives for your particular faculty or go to the Athletic Department on University Avenue.

Remember, eight months of university is a long time. Why not try relieving your tensions in the Gym rather than the tavern? You'll enjoy it and it will help face those mounds of books.

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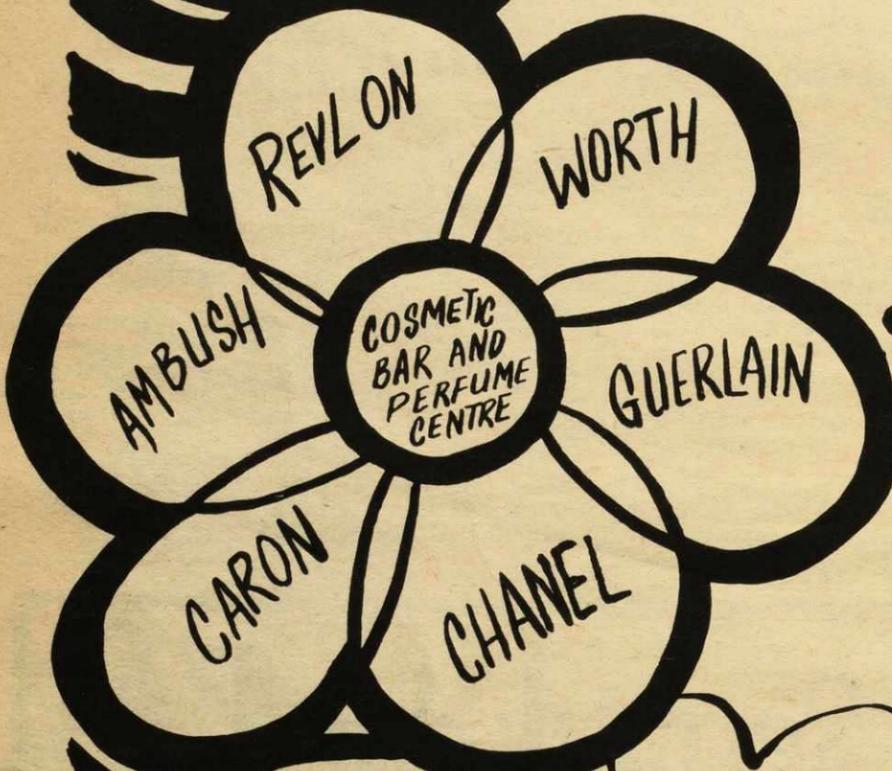
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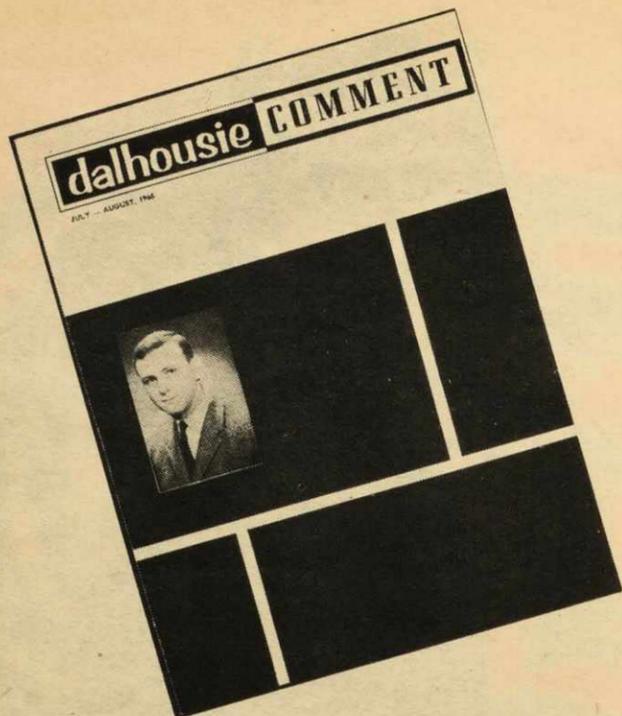
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# Student Power

*Cooperative effort is the key*

The following article was submitted this summer to Dalhousie Comment, the Dalhousie Administration's magazine, by A.R. Smith, President of the Student Union.

To some, student power conjures up the darkest of images. Synonymous with student activism are Berkeley, Columbia, Simon Fraser, demonstrations and disturbances. An objective analysis of the changing role of the student and student unions in a changing society is often lost in the subjective reaction to the personal discomfort caused by changing conditions.

By A. RANDALL SMITH

PRESIDENT, DALHOUSIE STUDENT COUNCIL

Here, at Dalhousie, student power is projected in a more positive form. A student-planned and financed project, such as the new Student Union Building (to be opened in November) bears witness that not all is nihilistic and negative. The scope of student responsibility and resourcefulness is attested, not only in the physical presence of the S.U.B., but in a host of activities on campus, of benefit to the entire university community.

#### SAME ROOTS

It is true, however, to say that the negative disturbance and the positive creation emanate from the same root causes. Both are symptomatic of the growing social consciousness of the university student and his deep desire to affect the environment of which he is a part.

Those who seize on the extrinsic phenomena of the violent demonstration and the dramatic confrontation as evidence that students are an immature, ir-

responsible lot, are as guilty of misconception as the irresponsible individual who counsels violence and destruction of the social order as the means to create the new order.

It is a single characteristic of our age that the sensational and the superficial are seized upon as the substance. Nowhere is this more readily manifested than in the quick ability of the public to judge university students by the vocal minority who have anointed themselves as the vanguard of the new revolution — to the detriment of the university as a whole. The inchoate turmoil periodically evidenced in the marches, rallies and demonstrations, is the symptom, not the root.

#### OUT OF TOUCH

The frustration of the student is most acute in the case of his immediate environment, the university. Prime Minister Trudeau, Senators Eugene McCarthy and the late Robert F. Kennedy have attested to the growing acceptance of university students as a sensitively sophisticated and politically attuned force that cannot be ignored. The Business Community has launched a massive campaign to re-institute a means of communicating with the university graduate, circa 1968. Yet, many within the university community itself subscribe to Stephen Leacock's dictum that the outspoken and critical students should be dealt with by putting them in jail, and sending them a Latin grammar book and a prayer book.

Today's university student sees the university not as a knowledge factory but as the time in their lives for broadening expanding horizons, and keen questioning and analysis of values. So do many others in this community of scholars; but students get the distinct impression that our previous generation rather expects us to do some soul-searching,

critical analysis; and then re-affirm the existing structures and institutions. Simply propounded, this sounds patently ridiculous; but after long and endless analysis this is how it appears to the youthful.

#### DISTORTION

The vocal demands of students to be represented in the decision-making and policy planning and direction of university affairs is translated by some to mean students want to run the university. This is distortion of the truth. Students want to be full citizens in this community, and history has taught them that rights are not preserved in a vacuum. Without enfranchisement students recognize that they are voiceless for, no matter how enlightened and benevolent others may be, paternalism is a static state in a dynamic society. Hence they seek formal recognition by acceptance on the policy-making bodies of the university.

More important, they seek a voice in setting the course upon which they must travel. Students want to set the goals of their own lives. They want to give voice and reality to their dreams and aspirations.

#### TWO-SIDED

Many years ago, Sir Francis Bacon wrote: "Young men are fitter to invent than to judge; fitter for execution than for counsel; and fitter for new projects than for settled business."

Becoming full citizens of any community means accepting responsibility as well as receiving rights; assuming duties as well as appropriating privileges. Neither the paternalist of the revolutionary can accomplish what the community can do when the members of that community decide to work together for a better way of life.

## College Campus Cooking Column...

the

# Chairman Bagg

## "Jackhammer"

For some months now, those of us who devoutly scan the pages of all the American women's magazines have noticed an ever -- increasing tendency on the parts of food editors to reveal to their readers the favorite recipes of current Public Figures.

We are aware, to the point of intense boredom, of the fact that Richard Nixon has an obsession for flaming brandied fruit for dessert after his dinner; that Hubert Humphrey has a soft spot for his wife's home-made chocolate cake; that Lyndon Johnson dines frequently and enthusiastically upon barbecued Texas steer steaks which, he claims, no one can prepare in quite the same way as can Lady Bird.

As Canadians, our reaction to this trend has been one of characteristic apathy. Why, we ask, has no one taken the trouble to investigate the range of delicacies which delight M. Trudeau? Does his adept bilingual palate quiver at the thought of steaming

coq au vin, or has he a secret weakness for Hungarian goulash? Since we at the Gazette have not had the opportunity to speak with M. Trudeau about this matter, we have decided to tackle a Public Figure somewhat closer to all of our readers at Dalhousie -- Robert Bagg, the Chairman of the Orientation Committee for 1968.

During a brief interview with Mr. Bagg, whose busy schedule had not allowed him to eat his lunch until four P.M., we discussed the subject of food. (Bagg, incidentally, was eating peanut butter sandwiches a la Saran Wrap at the time, but assured us that this was a matter of desperation rather than of preference.) He seemed at a loss to choose a favorite dish from among the many foods which he enjoys. However, when the talk shifted to drink, a wistful look came to his eye, and shortly thereafter he gave us the recipe for his favorite drink, known as the Jackhammer.

"Jackhammer"

1/2 oz. elderberry wine  
 1/2 oz. vodka  
 1 oz. apple cider  
 1 oz. thick cream  
 1 teaspoon sugar

Shake ingredients in shaker with 3 drops of white vinegar. Pour over cracked ice in a highball glass. Garnish with a cocktail onion.

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