



Dalhousie Gazette

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Number 6

Like a vicious beast
of fury the city stalks
its prey
people
seizing their identity
in its crooked claws
and crushing it
to nothing
the streets
the buses
the houses
the stores
only noise, pollution
confusion
and men
like children
playing in a jungle
only to be lost
forever
amid nothingness
and nobody

Cathy Gillis



Poverty in Halifax is on the uprise, and for those of you who have never experienced poverty, I will tell you about it.

Poverty is indefinable, it must be experienced, and it can be best described by those who have lived through it, not by those who stand on platforms, describing it and saying what they plan to do. These are the ones who neglect it and allow it to exist. While they say they'll do something about it, the attempt is never made.

Poverty is the parent of revolutions and crime — in fact, poverty makes depression look like a picnic.

To live in Halifax as one of a "lower class of people" is to be "lazy, useless, stupid, and ignorant" people; but in fact, it is society who is lazy, useless, stupid and ignorant for permitting such a state to exist.

To live in poverty is to be called names, to be looked down upon as dirt, to be degraded by those who have the power to put an end to poverty.

To live in poverty is to live on welfare, given enough money to exist, without any privileges given to human beings in higher classes, i.e. no cars, no drinking, no smoking, no social evenings. There is no way out; any extra money made must be reported. If you live in poverty, you must also put up with cockroaches, rats, rundown houses and leaking pipes. Being on welfare doesn't exempt you from high rent, and the high cost of food and clothing.

Then, a child in the family realizes that his family is "living in poverty" or wonders why he hasn't got what the next child has. Result, he's going to go out and get it, if it

means beating up someone, or stealing from a store, and getting arrested.

Ignorant people never see why this happens, but, as I said, **Poverty is the Parent of Crime and Revolution.** This fact cannot be erased until Poverty is gone and, as long as you have greed, lack of communication, and a corrupt society, you can expect poverty. Where communication stops, violence begins. Think about it hard, for poverty is a social disease, not a contagious disease which one human being can catch from another.

Most of the people never know what poverty is. All poverty is about is the failure of some greedy people to communicate with their brothers in society, as human beings. This failure is old and universal. Man is the only one who can end it, but not until he realizes that he is the cause.

Poverty exists in any country where the economic system is based on private property, competition, and the country's wealth is in the hands of a few. This system yields a lack of jobs and a low minimum wage: two of the major problems of the poor. Laziness and skin color do not cause hatred and a lower class of people, but, rather, the system and its corruptness.

What can one do when asked "Why don't you get a job?" when there are no jobs to be had? Where does one go? One alternative is Halifax, Nova Scotia, where work is as scarce as banana plantations.

Tim MacIntyre

etcetera etc

ATLANTIC CANADA — 1970s

Opportunities and challenges (for businessmen) in the Atlantic region will be discussed at a conference sponsored by the Atlantic Provinces Economic Council. The conference will take place Monday and Tuesday, November 9 and 10, at the Hotel Nova Scotian. Among the honored speakers will be Henry Hicks, president of Dalhousie.

GRANTS FOR GROUPS

Any group desiring a grant from Students' Council should make written request to the Grants Committee before November 7th.

DRAMA WORKSHOPS

Two workshops exploring the

potential of drama in schools and the community will be held on November 14 and 21 at 10 a.m. in room 47 of the Education Building, corner of Oxford and Coburg roads. For further details, contact David Farnsworth at Dal Theatre Department.

GOOD TIMES, BAD TIMES

Good Times, Bad Times, an award winning film, deals with the realities of war, the carnage, the courage and the comradeship, juxtaposed with scenes from the present life of veterans. The film, directed by Don Shebid who directed 'Goin Down the Road', will be shown on CBC Tuesday November 10, at 10 p.m.

The Dalhousie Gazette

CANADA'S OLDEST COLLEGE NEWSPAPER

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AROUND HALIFAX

Thursday, Nov. 5 — Dal Film Society "Shifting Sands" — Poland 7:30 SUB.

Friday, Nov. 6 — Chemistry Lecture. D.M. Hercules. "Chemiluminescence and Energy Transfer". 11:30 a.m. 215 Chem Ext.
—"Jass 'n Suds" — Green Rm. 9:00 p.m.

Saturday, Nov. 7 — Chemistry Party 9:00 p.m. SUB.

Sunday, Nov. 8 — Concert — Renaissance music 3:00 p.m. McInnis Rm.
— Folk Mass. Council Chamber SUB 7:30
— Movement for Christian Action 316: SUB 8:00 p.m.

Tuesday, Nov. 10 — Lunch Hour Film Series. A & A Bldg. (a) Russell Drysdale (b) William Dobell (c) Portrait of Franz Hals.

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Music Notes

by Lorne Abramson

An article on the front page of the St. Mary's Journal states: "The SRC (Students Recreation Committee) took a \$2,783.53 loss on the Steppenwolf concert, Sept. 13!"

There are many reasons why cities in the rest of North America with smaller populations, attract better entertainment. Primarily, from info I have gathered from various entertainers and agents, Halifax audiences (thru low attendance and poor reception) have killed it for themselves. One look at the weekend newspaper will show the talent offered to our fair city:

- Canal Club — Rusty & The Jewels - \$3/ couple
- Leghorn Bar-B-Q — The Nova Scotia Five - \$3/ couple
- Jury Room — Doris Saunders Duo
- Princess Restaurant — Collingwood Trio
- The Lobster Trap — Stu Loseby and the Rockers - \$3/ couple
- Monterey Lounge — Bob Harvey and the Pilgrims
- The Coachman Lounge — The New Scotians
- Olympic Gardens — The Crystal Express - \$1/ ea.
- Jubilee Boat Club — The Glo-Notes - \$1/ ea.
- The Chart Room — Earl

- Haywood with Ferdy Nelson
- CLUBS — The Arrow; Club Unusual; Razzle Dazzle Palace.
- At DAL — Jazz 'n' Suds — Fri. night - \$1.50
- Scotia Square — Sat. - SOMA & Sun. - MASHMAKAN - by CJCH & St. Mary's.

Admittedly, coming from Montreal, I am accustomed to an amazing amount of good entertainment. However, I will leave it to you to judge. In order to correct this situation, we as Haligonians must strongly support sponsors of shows such as Steppenwolf — or else be quiet and contented with the crap we have.

OUR CANADIAN TALENT

Anne Murray, Catherine MacKinnon, Gord Lightfoot, The Band, Guess Who, Gene MacLellan, Robert Charlebois, Louise Forrester, Leonard Cohen — all Canadian entertainers who have done well in the last 5 years. In this column, I will be giving brief exposes on different up-and-coming Canadian stars.

CHRIS RAWLINGS — COMPOSER-MUSICIAN-SINGER — from Montreal, Chris has been entertaining around N. America for 8 years. He started out as a "straight" folk-singer (Kingston Trio type), gradually slipping into folk-rock with the Rings 'n' Things and finally singing solo (exclusively his own material). He has recently completed two albums which should be released very soon across Canada. He went to New Orleans for the past year and upon his return, resumed appearances at the Back Door, Cafe Andre, and the Yellow Door in Montreal. He has recently completed setting to music S. T. Coleridge's, "Rime of the Ancient Mariner" — 75 different themes! With a Canada

Council grant, Chris, in conjunction with the Montreal Symphony, and the National Ballet Company, will be performing "The Mariner" at Place des Arts in Montreal. If he makes it to Halifax, see him!!

SHARRON RYAN & BILL GARRETT — Sharron and Bill have been playing together for over a year now. Sharron was with the "Rings 'n' Things" and joined Bill who had been backing up Bob Dylan and who had played at Place des Arts with Richie Havens. They were chosen to perform at Expo '70 in Osaka along with Edith Butler and are slated for 8 T.V. appearances on C.T.V. this season. They will be doing an album in a very short while. With Sharron's fabulous voice and Bill's great musical talent, they'll be going places fast. Watch out for them!!

NEXT ISSUE: Bruce Murdoch; Edith Butler.

Pro Musica

In response to the phenomenal increase of interest among concert goers in performances of Medieval and Renaissance music, four established performers in this field have launched a new quartet, Music for a While. All four are former members of the New York Pro Musica and are noted features in their various specialties.

Among them, the quartet is fluent on the recorder, wind and string instruments of the period including the vielle and the lute. The group also includes a vocalist who has performed with the Abbey Singers and Pro Musica.

The group will present a performance Sunday, November 8 at 3 p.m. in the McInnis Room. In conjunction with the concert, they will present a seminar-workshop, offering instruction in both vocal and musical style of the period. Admission is free.

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Residence rules: the 5 w's

by Dorothy Wigmore
and Martha MacDonald

Mount Saint Vincent University offers the innocent young ladies it takes under its maternal wings the best protection and insurance against waywardness. The

regulations governing the lives of the 450 girls in residence presents a minimum of personal freedom and the right to individual judgements.

First year students entering MSV from grade 11 and new sophomores (students entering

from grade 12) must be in at 10 p.m. on week nights and 2 a.m. on Friday and Saturdays. Old sophomores and Juniors may stay out until 1 a.m. during the week and 2:30 on weekends. With special permission from the sister, the first year students' weekend leave may be extended to 1 a.m. After Christmas this is the regular hour. Students may sign out all night, if they say where they are going, when they will return, and the phone number at which they can be contacted.

RIGHTS OR PRIVILEGES

This privilege, however, may be limited at the parents' discretion. A form issued to parents allows them to choose whether their daughter may sign out a) only to specified places; b) wherever she wants; c) only with special permission each time.

Other regulations are that male visitors may be seen only in the residence lounge, until 1 a.m. Drugs and liquor are forbidden, and offenders are dealt with by the Student Discipline Board.

These rules have been in effect since January '69. Students' Council President, Mary Martin, and Boarder's Council President, Joyce Marchand, feel there is general dissatisfaction with the strict regulations. They hope changes will be made this year.

AND AT SMU . . .

Saint Mary's University residences went co-ed two years ago. Two blocks of the low-rise residence have been allocated to women.

At SMU first year students have weekday leaves of 1:30, and weekend leaves of 3 a.m. Returning students, 18-21, can stay out until 2:30 a.m. weekdays, and until 3 a.m. on weekends. The Dons give late leaves of no later than 4:30, until a total of three have been reached in the month. At that point, if the resident has a good reason, the Dean of Women will grant the late leave. Co-eds over 21 have no curfews.

NO CLOSE CHECK

There is no check-in system for women coming and going in the residence. If the Don feels someone is not in at a certain hour, she can check. Men can visit in the women's dorm on Fridays from 6 p.m. - 3 a.m., Saturdays from 1 p.m. - 3 a.m., and on Sundays from noon to midnight. Men must be signed in and out.

In contrast to the situation in the women's residence, men may have female visitors in their rooms from noon to midnight on weekdays, and at the same times as the women's residence during the weekend. As in most men's residences, they have no curfew.

EQUAL DISCRIMINATION

The same general attitudes prevail at Dalhousie. The women have more liberal rules in Sherriff Hall than in other universities. Only first year students have deadlines which

can be liberalized at Christmas time, if a student attains a 60% average or pass in every subject. Before Christmas, deadlines are 1:30, with five 2:30's allowed each month, and seven 3:30's during the year. This changes to 2:30 and five 3:30's a month, if the criterion is met.

Except in their first year, women do not have to sign out and in. They are asked, however, to move their cards from one slot to the other, for practical reasons, like fires. Overnights, and weekend leaves have to be signed out by all residents. The main door is locked at 2:00 a.m. so that residents have to knock on the door to get in, even if they have no curfew.

Men are allowed in the rooms from noon to 3 a.m. daily, and from 9 a.m. to 3 a.m. on Saturday and Sunday. They must be signed in after 6 p.m.

ON THE OTHER HAND

The same old story applies again at the men's residence. No deadlines are set for coming and going. Residents are allowed female visitors in their rooms from 9 a.m. to 3 a.m. daily. They also receive a key to the doors, so that they can get in after 11 p.m. when the doors are locked.

PLEBES ROLE AT KINGS

The biggest of all shows up on the campus of the University of King's College. About three weeks ago at a meeting of all King's residents, the students decided to follow their own rules. The administration had no alternative, but to accept these for they had no one to carry out their rules.

Under the students' regulations, women have no deadlines, regardless of which year they are in. They will only use in and out tags. Overnights are not to be limited.

However, a problem has arisen. The door is locked at 3 a.m., and residents are forced to get someone out of bed to open it for them. For their "lateness", they receive a \$2 fine. No security guard has yet been found to open the door, or to stay on the desk after 3.

OPEN DOOR POLICY

In contrast to the contradiction existing in the women's residence, the men's doors are never locked. They have a 24-hour visiting period, and can come and go as they please.

Looking over these rules, questions must be asked. The most obvious one is: why? Why have the universities felt it their duty to lock resident women in, literally, and figuratively? Why are women given different rules than men? And, what can be done about these authoritarian rules?

REPRESSIVE TOLERANCE

To answer the first question, one must look at the rules made throughout the university. Rarely are students consulted, and if they are, it is always in the context that rules are needed, no matter how liberal a gesture is made. The university seems to

feel a necessity to guard its innocent young tenants from the evils of the horrible world we live in. Otherwise, why would they impose rules on residence students? Most students at university are quite capable of looking after themselves. Those who have to learn should not be forced into a position where they have no choice available. What kind of learning process is that?

Residence rules are a further extension of the administration's control over students' lives. Students who do not live in residences are not controlled to the same extent as those who do. That means that students in residences are discriminated against.

OR SELF-DETERMINATION

The important thing is that students should not be subjected to this authoritarian attitude. It leaves them no choice in controlling their own lives. If a student at the Mount wants to go out for coffee or something to eat at 12 or 1 in the evening, why shouldn't she? If a girl at Saint Mary's wants to offer a male friend coffee in her room late one weekday night, what is the matter with that? The only thing stopping these incidents are the university authorities' opinion of what its students should and should not do.

These examples point out another important problem. Female residents are subjected to stricter rules and hanky-panky than male residents, in every university examined. Its the old double standard. Women are deemed less capable of making decisions, and looking after themselves than men. Men also can do pretty much what they want to, but the poor delicate females have to maintain their innocence and purity.

WHAT IS TO BE DONE?

Having realized that the rules in residences are another control over their lives, and that women are discriminated against in these rules, what can resident students do?

Perhaps the best example is what has happened at King's. The students themselves met and decided to make their own rules. After all, they are the ones affected by the rules.

LAW OR ORDER

If students decide not to impose restrictions, the lack of rules should not be seen as a lack of responsibility and order. In fact, it is an acceptance of responsibility on the part of students. It is also much easier for those who are present enforcing rules, when students are taking individual or collective responsibility for their behaviour.

To repeat the basic argument, students must be able to control their own lives to a greater extent than at present. They should have the choice of what rules, if any, will bind them. Discrimination between men and women and against adolescents in general must stop.



Americanization

(continued from page 5)

central Canada on the chain of imperialist oppression.

THE MIDDLE LINK

He said he looked up the chain and saw American imperialist oppression. He looked down the chain and saw the double oppression of the Maritimes as a colony of both "Upper Canada" and the imperialist giant to the south.

Watkins did have trouble with one question from the floor about the nature of social democracy, the theoretical orientation of the Waffle. While on the one hand supporting the slogan "Power to the people" he could Waffle Watkins also support an electoral system which presently forces people to select who they will give up their political power to every four or five years. The power base of the largely intellectual Waffle was also questioned.

Watkins said he still had faith in the NDP.

ON CULTURE

The teach-in started off on a slow pace Friday night with the session on Americanization of the university and our culture. Fiery Robin Mathews virtually monopolized the evening.

The co-author with James Steele of "Struggle for Canadian Universities", Mathews launched into a lengthy statistical presentation to show that the Yanks were rapidly taking over our universities, Yanks who had little sensitivity to the special needs of the Canadian people.

He said that in 1969-70 approximately 75 to 82 per cent of all new faculty hired by Canadian universities were foreigners. This had critical relevance in the Social Sciences and Humanities, he said.

ENEMY OR COMRADE?

Besides attacking the Canadian government for this sell-out, he

called his fellow panelist, W. A. MacKay, Dalhousie vice president, a "colonial" and Bronx-born Dalhousie sociology professor Don Grady, "a cultural imperialist."

MacKay had earlier rationalized why university administrations were forced to hire Americans.

Grady was trying to make the point that the national origin of a person was not of real consequence but rather the contributions of American faculty to Canadian society should be judged.

Laurier Lapierre, professor of History at McGill University and mentioned as a NDP leadership candidate, decided to speak on the Quebec situation rather than the Americanization of the university.

His rambling analysis of Quebec history, punctuated by references in French to the applause of the audience, was interrupted numerous times by the slogans of Internationalists.

Only about 100 made it up for the 10 a.m. Saturday morning session on labour and Americanization. In his presentation Gil Levine, research director of the Canadian Union of Public Employees (CUPE), and a member of the reform caucus of the Canadian Labour Congress, made several substantive points, but the other two panelists evoked little response.

Levine outlined the necessity of decreasing the number of Canadian unions into larger consolidated units to fight the power of the multi-national corporation and praised the Quebec based Confederation of National Trade Unions (CNTU) as an independent Canadian union organization which was accomplishing a great deal for its membership.

More Mao than thou

From teach-in to thump-out

What promised to be a productive and informative panel discussion on the federal cabinet's invocation of the War Measures Act last Thursday rapidly degenerated into the stupidest confrontation that has ever taken place at Dalhousie.

The panel, sponsored by the Dalhousie Law Society, included Penny Simpson, of the Ligue Socialiste Ouvrier, and le Front d'Action Politique (FRAP), Keith Jobson, of the Nova Scotia NDP and law professor at Dalhousie; Professor P. D. Pillay, history professor and emigre from the Union of South Africa (U.S.A.) and Professor G. V.V. Nicholls, professor of administrative law. Nicholls was the only panel member who spoke in support of the War Measures Act.

Superintendent Ross of "H" Detachment of the R.C.M.P. had originally been slated as one of the panel members but in some mysterious and devious way he found out that a demonstration was going to take place. Proffering apologies to the meeting organizers, Ross suddenly discovered that he had a previous commitment in Sydney.

"Some regard their fantasies as truth, while others strain to realize in the present an ideal which can only be realized in the future. They alienate themselves from the current practice of the majority of the people and from the realities of the day, and show themselves adventurist in their actions."

— Mao Tse-tung, On Practice

A few minutes after the meeting got under way, five members of the Dalhousie Student Movement (Marxist-Leninist) walked in carrying placards denouncing the War Measures Act. Their arrival was greeted with laughter and a few catcalls. "The demonstrating persons came in and stood quietly at the back of the room until Professor Nicholls finished speaking, and then they burst into shouting slogans, and reading a speech, and this went on for several minutes until, it seems to me, someone snatched a sign from one of the demonstrators. At that point blows were exchanged and you have what's going on now." (Keith Jobson, interviewed by Dal Radio Thursday, October 29.)

Keith Jobson was strongly opposed to the implementation of the Act: "I think that the War Measures Act, in transferring the decision-making powers of Parliament to the cabinet has faced us with a problem of the utmost gravity, and I find it a very sad thing for us to have to meet here today to discuss what I regard as a very fundamental constitutional upset." He outlined the significance of the suspension of common law rights such as bail, the powers of arrest and searches, and freedom of speech and association.

The next speaker was Penny Simpson. She had hardly begun when she was loudly denounced for "hobnobbing with pro-Fascists!" This denunciation provoked a good deal of laughter, which ceased when Subir Roy, one of the Internationalists,

began reading a speech on the War Measures Act. When it became obvious that he was not going to stop his speech, a shoving match began between the Internationalists and some members of the audience.

"Our dogmatists are lazybones. They refuse to undertake any painstaking study of concrete things, they regard general truths as emerging out of the void, they turn them into purely abstract unfathomable formulas, and thereby completely deny and reverse the normal sequence by which man comes to know truth. Nor do they understand the interconnection of the two processes in cognition — from the particular to the general and then from the general to the particular. They understand nothing of the Marxist theory of knowledge."

— Mao Tse-tung, On Contradiction.

It quickly escalated into a vicious two-minute free-for-all involving at least fifteen people.

Witnesses also report that around this time there were four uniformed city policemen outside the Law Building, although they did not intervene at any point in the meeting. It is not known how long they had been outside the Law School, or who called them.

Penny Simpson finally got a chance to speak, after the room quieted down somewhat. She told the audience of her arrest and of conditions in jail during the six days she was held. "The most significant thing about the War Measures Act is . . . that it in fact opens the door for every government to do what they bloody well please." She referred to mayor Tom Campbell of Vancouver, who is trying to get the B.C. legislature to pass "its own little War Measures Act", and to the fact that "the city of Vancouver is attempting to ban all radical meetings in the city of Vancouver."

Dr. Pillay briefly outlined some British Commonwealth legislation comparable to the War Measures Act, especially that of Britain and South Africa. In South Africa, there is a practice of picking political undesirables up off the street, holding them without trial for ninety days, releasing them, and then arresting them again as soon as they get back on the sidewalk. Think about that one.

Don't fight — struggle

The Internationalists, under various aliases, have plagued the revolutionary left all across Canada for several years. No group in human history has enjoyed the tremendous success of alienating so many people from socialism as have the Internationalists. For example; last Thursday, five Internationalists destroyed whatever positive effect the teach-in on the War Measures Act might have had. It was obvious to anyone at the teach-in that many people who attended had no clear idea at all of what the War Measures Act really means. That's why they were there.

But, instead of using the discussion as a forum to bring out the facts surrounding the occupation of Quebec by Canadian troops, the Internationalists chose to disrupt the meeting. There's absolutely nothing wrong with disrupting meetings.

The following interchange took place between Robert A. Samek, a member of the law faculty, and William LeVire, a member of the Internationalists, shortly after the first mass democratic fist-fight, and shortly before the second one.

Anon.: (Boomingly) "Death To Fascism!!!"

Anon.: (Reverberatingly) "Death To Fascism!!!"

LeVire: (Loudly) "Do you support fascism!!?!!!"

Samek: (Timidly) "I don't support your nonsense."

LeVire: (Redundantly) "Do you support Fascism!!?!! Answer the question!!!"

Samek: (Firmly) "I don't support fascism and I'm against your stupid . . ."

LeVire: (Impatiently) "Say it out loudly!!!! Say it out loudly that you don't support fascism!!!!!"

Samek: (Again) "I don't say anything that you tell me to."

LeVire: (Illogically) "All right!!!! So you support fascism!!!!!"

Samek: (Resignedly) "Why don't you go out peacefully?"

But disruption is only possible when those in authority refuse to go through the

motions of having a "dialogue" with the people whom they are oppressing. In a situation where it is possible to argue intelligently with people who are at least willing to listen to what you have to say, disruption is unnecessary and destructive.

There were people at the teach-in who did not know that the entire Bill of Rights has been suspended indefinitely, that the cabinet has made it a crime punishable by five years in prison to have sympathized in the past with the F.L.Q. or its goals, or that the Q.P.P. have arrested at least 750 people as of two weeks ago.

Many people who support the War Measures Act do so because they think it was brought into effect to help the Q.P.P. and the Army catch the F.L.Q. members responsible for the kidnappings. The fact is that the Act was brought in for three reasons: 1) to intimidate any significant support for FRAP in the Montreal civic elections; 2) to neutralize the growing student and labour strikes in support of the F.L.Q. manifesto (when the War Measures Act went into effect 15,000 university and CEGEP students were already on strike) and 3) to round up anyone in opposition to Trudeau, Bourassa and Drapeau.

Not only were F.L.Q. members arrested; several hundred of those detained are members or supporters of the Parti Quebecois, which has made a policy of expelling terrorists. Singers, poets, journalists and students were selectively arrested, including Robert Charlebois, the Bob Dylan of Quebec. Even the head of the right-wing cultural-nationalist St. Jean Baptiste Society was arrested.

Few, if any, of those who have been questioned by the Q.P.P. were asked anything about the F.L.Q. or if they had any knowledge about the kidnappings of James Cross and Pierre LaPorte. Hundreds have been held incommunicado, have not been permitted to see a lawyer, and have been fingerprinted and photographed without being charged by the police. The War Measures Act does not allow the police to do this. No act allows the police to do this. It is against the law.

The way to deal with the situation we find ourselves in today is not to parade around with signs and provoke people into fights, but to struggle.

The Internationalists think that argument comes too close to compromise for them to sully themselves with it. As a result of this craving for purity, they have reduced the whole world to a simple polarity: either you support what they stand for, or you are a fascist with them or you get thrown out of their "open" meetings.

What is frightening is the degree to which they conform to the media's idea of what a revolutionary is. Revolutionaries are simplistic. Revolutionaries are inflexible, and incomprehensible. Revolutionaries are violent.

Revolution is a Bad Thing.



photo by Elio Dolente

We need Canadianization

by Glenn Wanamaker

"The problem we face today," said Laurier Lapierre, "is not that of Americanization but of Canadianization".

Lapierre, history professor, journalist and ex-director of McGill University's French Canada Studies Program, addressed the first session of the Americanization conference held last weekend on the subject of the Americanization of the Canadian Universities and Culture.

Lapierre sees the problem in terms of lack of understanding within Canada and not as a result of American influence on Canadian universities and culture.

"The crisis is the *crise d'appartenance*," he said, "in the sense of what one's community life is and in the self-definition of one's traditions, hopes, and work — and the need to have that reflected in one's institutions."

"The failure of the Canadian educational system is due to the fact that we have not been able to bridge the tremendous chasm of ignorance we have about each other," he stated.

In specific reference to American influence, Lapierre prefers Canadian professors to Americans, particularly in the social sciences and humanities. Invariably, when discussing political systems and social problems, Americans use American examples.

"Last year at McGill in a sociology class of 800 students writing a major essay, only ten chose to write about a particular Canadian problem and of that ten, only four wrote about their Quebec environment. It is in that light that we have to pursue a policy of Canadianization."

In explaining the system of alienation which has taken place in Quebec, Lapierre includes the changes that have evolved, particularly since 1960, in fields of education and culture. It wasn't until the beginning of the Quiet Revolution that the Quebecois discovered that their educational and cultural systems did not function beyond a folkloric one, because it had become highly bourgeoisized and centralized by a very few, namely the Roman Catholic Church.

He said that "les canadiens français" were given three choices: submit to assimilation, disregard the importance of the masses of people who controlled them, or combat the yoke of English Canada.

Since assimilation had already made inroads (they were forced to speak English in their work), the decision to combat it was made.

"Le point de liason," says Lapierre, "is to the degree that we can unify ourselves positively, not in a uniformity type of unity, but in a unity of what life is all about, whereby we can live a *deux*."

Thus, it is not a question of Americanization but of Canadianization, concluded Lapierre. "It is the people themselves who should determine for themselves what it is their life is going to be."

"If the people of Quebec have done nothing else, and I don't say that they have not, at least they can demonstrate to you that until, and unless, you are masters of your own destiny, of your own life styles, and of your own options, tragedy, alienation, and perhaps death is all that will come at the end."

Watkins gets support

Teach-in leans left

by Fred Jones

It was billed as a debate on "Americanization" and "Atlantic Underdevelopment". The roadshow — Watkins, Mathews, Lapierre, McClelland — plus some local academics; the topics — the university and culture, labour, the economy and Atlantic underdevelopment; the audience — the "Teach-In set"; in short, four sessions of the colonials roasting the Yankee presence in Canada. And then everybody would go home.

But what emerged from last weekend's Teach-In was not a debate over how American imperialism dominates every facet of our economy and daily life, but how Canadians are going to fight back. Most of the audience seemed to favour some type of socialist solution. One floor speaker after another failed to see the viability of a capitalist strategy for reclaiming the country, and particularly the Maritimes.

"We have had enough of the Clairtype, heavy water, Scott paper type of development", said an outraged member of the audience.

All of the panelists did not share this view. Harry Flemming, executive vice president of the Atlantic Provinces Economic Council (APEC) said repeatedly that Canada and the Maritimes needed more, not less, American capital.

He accused the "Upper Canadian" economic nationalists, such as Mel Watkins, of trying to block Maritimers from enjoying the "benefits" of American capital.

University of California economics professor Terry McGrath, formerly of The World Bank, could not understand why Canadians were so upset about

American control. His reading of the statistics showed that U.S. control was decreasing rather than increasing.

McGrath wondered whether Canadian nationalism was not an attempt to smooth over and hide internal contradictions, such as the recent situation in Quebec.

Toronto publisher Jack McClelland said he wanted an independent Canada but favoured a capitalist solution. The Committee for an Independent Canada, (CIC) the organization he recently founded with former Liberal cabinet minister Walter Gordon, Peter Newman, editor of the *Toronto Star* and Claude Ryan, editor of *Le Devoir*, takes the same position.

A leaflet distributed at the teach-in by CIC calls for the federal government to set up a Canada Development Corporation "to provide domestic investment funds", to safeguard Canadian control and content in the media, develop a distinctive Canadian foreign policy and many other measures. According to McClelland the politically non-partisan organization will get off the ground in January 1971.

IF AT FIRST...

However McClelland admitted under pressure near the end of the teach-in that if a capitalist solution wouldn't work he might accept a socialist solution.

Robin Mathews? The aggressive little English professor from Carleton University came across as a rampant Canadian nationalist but was never specific about how independence would be won. He is a member of both the CIC and the NDP.

Rejecting the present model of economic development for the Maritimes — subsidizing foreign industries through grants and

loans, refusing to set limits on foreign capital inflows and failing to employ the talents of Maritimers to the fullest — several speakers denounced Flemming and APEC as "apologists for the Maritimes ruling class" who did not wish to understand the inherent contradiction in capitalist economies which creates an underdeveloped region to serve the heartland.

GOD HELPS THOSE...

Alan Story, 3rd year Sociology, wondered why the \$10 million given to the British-owned Acadia Fisheries, which has been on strike since April, could not instead be given to the Canso fishermen directly to establish their own co-operative fishing industry.

Flemming replied, "Well, everyone should do their own thing."

It was University of Toronto political economist and socialist Mel Watkins who seemed to get the most vocal support from the audience. He was also the panelist most attacked by the pro-capitalist panelists.

Watkins, who spoke on two panels, was the author of the 1966 federal government report on the structure and ownership of Canadian industry and was a founder of the Waffle Movement, the left wing of the New Democratic Party.

When asked whether we would not lower our standard of living if we nationalized or bought back foreign industries, he cited the example of Japan which has the tightest restrictions on foreign capital inflows of so-called Western countries. They haven't done too badly, he said.

Ontario Watkins, in the Atlantic Underdevelopment panel, delineated the position of
(continued on page 3)

Wanted — An independent socialist Canada



photo by Jim Haggarty

Melville Watkins is the chief spokesman for the "Waffle Group" of the N.D.P. and is the author of the *WATKINS MANIFESTO* on the extent of foreign domination of the Canadian economy. Watkins spoke this weekend at the "Americanization of Canada" conference at Dalhousie, and was interviewed by *Gazette* reporter, Don MacLennan.

GAZETTE — One can generally perceive the American influence in our economy. What is the nature of the American influence in our other social structures, and to what degree do you see this?

WATKINS — It is very clear that it has permeated the economy, the statistics on foreign ownership in general and American ownership in particular are very high. It is also very clear that what happens to the economy, who owns it and controls it, is very basic to all other aspects of our lives. If you get the kind of branch plant economy we have in Canada, it is not surprising that we have branch plant unions, international unions, and branch plant universities apeing foreign models, especially American models with

professors mostly concerned with developments going on outside Canada.

We can see this influence in our cultural life which is intimately related to the importance of advertising. We see the spillover effects of American advertising, virtually putting Canadian magazines out of business. We also see the increasing commercialization of Canadian television. So once the economy gets to be taken over by private interests, especially foreign private interests, this does in fact pervade every aspect of our lives.

GAZETTE — If we maintain that the structure of our economy and culture is a fact, through what political structures do you think we could fight for a Canadian identity? It is obvious that the present government is not doing much to convey the need for a Canadian identity.

WATKINS — The issue is not so much one of political structures, as one of political processes. One of the most thoroughly Americanized and emasculated sectors of our economy is that of business, and the governments are closely allied with it.
(continued on page 8)

Friedenberg on Friedenberg

Edgar Friedenberg, of sociological and educational fame, is one of 1970's illustrious additions to the Dalhousie teaching staff. Friedenberg is best known for his books, Coming of Age in America, and The Vanishing Adolescent, and his facility for remembering names.

Friedenberg is also a 'free school propagandist' and, according to Henry Hicks, 'a real catch.' He (Friedenberg, that is) is currently involved in setting up a commune in the outskirts of Halifax. Don MacLennan interviewed Friedenberg for the Gazette early this year.

GAZETTE:

Why did you decide to come to Dalhousie?

FRIEDENBERG:

I don't feel its so much a matter of deciding to come to Dal as deciding to come to Canada and turning out, as it happened, to have better and more effective connections with Dal than with any other university. Those came about through my earlier relationship with the people who publish "This Magazine Is About Schools," and George Martell, a Dal graduate and a former student of Dean McLean whom I have gotten to know very well.

Around 1966 I had a smallish sum of money to reinvest and I had to decide what to do with that and I found the prospect of putting even fifteen or twenty thousand dollars back into the US economy with the Viet Nam war being the way it was sort of unthinkable. I phoned George and asked him to find me a Canadian stockbroker. We did rather well, and then, of course, Regan was elected and Clark Kerr was fired and it was reasonably clear that the faculty was not going to really stand up against the regents or anything else, so I had to go to Buffalo.

Taking that job I was also aware it would bring me to within 75 miles of Toronto, and so I continued to see a great deal more of George and of Bob Davis, who is also from here, who is one of the founders of Everdale place, and is still very much involved with it. As a result of being in Buffalo it was possible for me to cultivate a more active involvement in Canadian education than I would ordinarily have done in the US; concretely I would accept speaking engagements that were nominally less important or paid less in Canada than in the US in order to get reasonably well known here.

What Dean McLean has told me is that George informed him when he thought I was ripe for the picking and he said that at the time that they were trying to enlarge and restructure the education department.

I certainly was pleased that it (the job) did turn out to be at Dalhousie. I like Nova Scotia; it arouses some very strange early feelings in me because it is so much like the South, without, I hope, the race hatred — which may come as some of your local Blacks begin to talk back. All kinds of things seem to me vaguely familiar; Nova Scotia gives me a wierd sense of *deja vu*.

GAZETTE:

So, you came to Canada because of a general disillusionment with how things were going in the states or because of a greater interest in Canadian education.

FRIEDENBERG:

Well, a bit of both, and a bit of neither. I know how it is possible for a person of normal intelligence to be disillusioned with the US; I mean, there's been no basis for any illusions about the US and being in it for a great many years. One of the things that distresses me most is that I'm among a comparatively few who don't feel that it is greatly changed.

There seems to be an idea that it has gotten a terrible whole lot worse, and in many respects it has. All the surface has worn off and certainly the whole repression has gotten a lot heavier, I suppose it's only in the past three or four years that I've had personal friends that are, in the view of the US government, criminal. But it seems to me that the basic inhumane attitude, the basic intolerances, are very, very old, and there's comparatively little that's happened to the Vietnamese that didn't happen to the Indians, except for the technological resourcefulness with which it could have been done.

It was also sort of the feeling that it was morally outrageous to stay in the States but I know that can be argued either way, or even a third way, I mean, it could also be a cop-out and so I think it would be if it were a culture or society that I greatly loved or cherished, but it

was beginning to seem like a bad marriage.

There are, I think, some hopeful signs in the present time, at least in the sources from which criticism is coming. The basic reasons for not being hopeful in the US lie in the response to the criticism. That is one of the things that is really extraordinary about recent American history, the way relatively responsible authorities do relatively responsible liberal things, or at least make relatively responsible liberal statements, and then, for the first time get hooted off. There isn't even lip service.

I don't think, for example, that the Walker report would have been greeted with derision and anger five years ago. I doubt that the Chicago cops have changed much, but I don't think you would have found as many people actively approving of their beating up people and dragging them out of their hotel rooms to do it, and so on. So that you do, in short, get a sense in the US that public opinion is rather solidly behind the worst of what is happening. Not behind the war, but that's because the war is a failure, and we never have liked failures, but there wouldn't have been much complaint about the war in Viet Nam if the Vietnamese had proved to be no tougher than the Biafrans.



photo by Chris Anderson

So I wouldn't say disillusionment, but sort of a sense that things in the US might be going to improve, but I wouldn't want to bet my life on it, and there isn't anything else you can bet. And also, one thing that you do learn as you grow older is that you don't have all that much control over your own destiny.

GAZETTE:

Do you see these attitudes that you say have always existed in the United States existing in Canada although not so blatant and active. Is it just a matter of degree, or do you see a hope in Canada that in various things, such as education, that perhaps we can avoid some of the difficulties that the U.S. has reached?

FRIEDENBERG:

I think the situations are qualitatively quite different. I'm sure there are things about Canada that I won't like; I don't think it's all that rosy. I really don't see in Canada the makings of a fascist society at all. It isn't that some of the same attitudes aren't there. Of course they are, and if you read George Grant's "Technology and Empire" you'll see that even the bases are the same in the over-empiricism, the sense that the environment is something to manipulate. I do think for example, Canada could manipulate itself quite easily into an ecological disaster, comparable to that of the US.

The basic difference, I think, is the way power is distributed among social classes here. From things like taking the Supercontinental across to Vancouver, which is a fairly good way to get to meet ordinary lower middle-class Canadians, I'm sure that there are people here who are just as up-tight and constricted. The attitudes of

brutality seem to me less common, or perhaps that is more like the United States during the Depression. There doesn't seem to be the same degree of self-hatred; there's more complacency here, and particularly there isn't the possibility, which is so paramount in large American cities, of totally losing your self-esteem as you get poor, as you get old and thus so desperately struggling.

I think Canada's defects, if they develop, are more likely to be like those of Switzerland. I mean it may become a very mercantile country and in some ways rather prosaic, but I don't see the start of a cycle of repression.

GAZETTE:

In the United States and Canada in the last few years, there has been a large growth of free schools, alternative schools to the present education system. How do you see those schools on a long term basis. Do you see them becoming effective on sort of a mass level, rather than state-controlled education?

FRIEDENBERG:

At the moment I doubt it. I do think though that there is

going to be a substantial decay throughout the developed world, as we call it, of compulsory school attendance as the assumed way that people have to be educated. I suspect what's happening to the schools is going to be relatively comparable to what has been happening to the railroads everywhere, except in Western Europe and Japan. I don't think they are going to improve their passenger service and I don't think anybody's going to really get off them, but bureaucracies do generally know what to do for their own preservation.

I think what the schools are going to have to settle for is a kind of certified power to legitimate a much wider range of activities that kids are allowed to do for themselves. What will happen will be that there will be a variety of schools some of which are very much like the worst of the old ones, but in order to retain its hegemony, schools are going to, in fact, waive a good deal of their authority. I would see certainly more so called "schools without walls", though I remember hearing about prisons without walls and the people who were referring to them were not referring to the solar system.

It's sort of dangerous to let a bureaucracy give you anything specially groovy, since they use that way of thinking you by threatening to take it away. But I still think there's going to be more variety in what you can do even though you are less than 20.

GAZETTE:

Do you think that the schools, while giving you more variety, are still going to put you through a process whereby you have to learn a certain amount of something, a means to reach an end. Do you think the end is going to

More Friedenberg . . .

be the same and the premises the same, and that just maybe the means of reaching that end will change. Also, if these premises are going to change, at what level do you think they will change — at the administrative level, or at the classroom level, the teacher-student relationship, or any other level?

FRIEDENBERG:

In a way, of course, the curriculum has largely been a pretext in the last 30 or 40 years, and the last educational crisis we had before the present one was over the fact that apparently the Russian children really were learning math and American children weren't. Nobody was paying much attention to the fact that, for most people in school, the actual curricular function is one of trained incapacity. Kids were learning well enough, but what they were learning was not the course of study, but what they were supposed to do and what they were not supposed to do.

I had a student in one of my tutorials yesterday who commented that one of the things that turned her off about the schools was that they thought it was more important to keep the children in line than to have them learn anything. And I disagreed with her about that. I said that I thought the schools thought it was extremely important to have them learn to stay in line, and that was really what was being taught. The other things more or less come and go. Sometimes they're really important and when they are, they'll learn, and other times they're not.

Society, without becoming any more basically respectful of individuals, is certainly going to allow them a great deal more freedom, and it will go further than the way some executive training programs now attempt to lure applicants by saying you can never wear sideburns in the office.

Going back to what you asked me about why I had come to Dalhousie — what do you think the connection is that the counter-establishment for experimental education and 3/4 of the central figures in Toronto around whom it's been happening are Nova Scotian. It certainly isn't because Nova Scotia is one of the most swinging parts of Canada, and it may well be the opposite.

It's simply that anyone growing up here thirty years ago would have got very clearly in his mind the idea that some things were good and some things were bad. Things were

supposed to be some ways and not supposed to be others. And this you get, I'm afraid, through a degree of discipline, sometimes an amount of depression. But if there isn't too much of it, you slough off the content, while still retaining the possibilities. And you can't then simply turn into another directive person, although you are equally unlikely to ever want to live as your parents did. You at least have the idea that you can be quite sure that some things are better than others, and that is what the American middle-age, middle-class (generally speaking) lacks. Can you name something that John Lindsay absolutely wouldn't do?

GAZETTE:

What about the Dal education department — good or bad?

FRIEDENBERG:

Well, I don't think anybody knows at the present time. About 70% of it is new, so its going to have to shake down before I or anyone else will know whether its relatively good or relatively bad. I say relatively because there is one thing that I think one has to say against all education departments which is unlikely to not be true of this one, although one can work on it.

But one reason that education departments are held in comparative disesteem in most universities is a rather sound one. They aren't really academically respectable, if by academically respectable you mean, as I do, sharing some of the basic intellectual commitments and independence, tutative independence, of the disciplines in the humanities and social sciences.

Education departments have been more like schools of agriculture, in that they tend to assume, as other social science departments do not, that they ought to perform a service, a critical or analytical function for the existing institutions. Nobody in the economics department would agree that an economic department ought, by virtue of being an economics department, to provide support for the International Monetary Fund or the Royal Bank or anything like that. Instead, its function is to critically examine economic institutions.

Now again, I realize that one can make too much of that, that the ethical neutrality that that is based on has its own forms of biases built in but it's nothing as crude as the

assumption that it is the natural function of an education department to provide services to the school.

I think it is the natural function of the Education Department to examine the process of education and make an independent determination of how and in what ways the schools contribute to or impede it, and what their relationship is to the rest of society.

Schools are loosing their legitimacy, and education departments that cling too closely to the schools will lose their's. And I don't think society is going to continue to spend \$30 or \$40 billion a year as it is in the United States to run schools for which nothing can be proved. Too many questions are being raised with the basic research done. With that money you could put most of the Black population of the United States on the dark side of the moon where they wouldn't be a problem. I would think with our record we'd be more likely to try something like that.



photo by Chris Anderson

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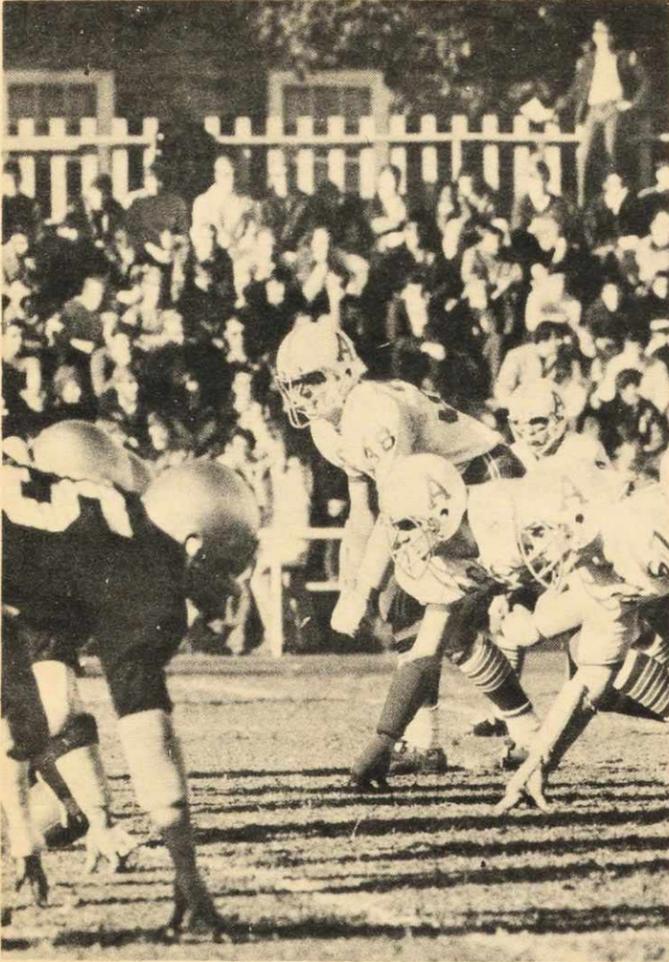


photo by Bob Jeffries

Acadia Axemen (in white) dig in against the losing Dal Tigers. Their effort paid off in a 34-14 win for the Axemen, and left Dal with a nasty 1-3 record.

You could be next

by Stephen Mills

Penny Simpson, revolutionary socialist and victim of the War Measures Act, spoke on the situation in Quebec to an audience of about sixty students Thursday afternoon (Oct. 29). It is part of a cross-country campaign to organize student committees against the Act and against legislation to be brought in following the Act's termination.

Simpson began her address by stating that hysteria over the recent kidnappings had died down and people are beginning to ask what's going on.

"This type of situation was never expected in Canada" said Simpson. "We've always been taught that Canada is a calm, peaceful, place. Now we know it has the same problems as other countries, the same pressures, tension, and violence. The situation in Montreal is very real."

She went on to explain that the situation had been building for some time and mentioned specifically the April elections in Quebec.

"People had enormous hopes

for the election," she said. "Quebec finally had a chance to change things democratically." Unfortunately, things did not change. The Liberal party won an enormous number of seats and the popular Parti Québécois won 25% of the popular vote and 6% of the seats.

"It was a terrible thing!" Simpson said. "People considered their representatives blocked from access to the established democratic structures. I believe this led directly to the FLQ's actions."

Simpson then explained the attitude of the Quebec people toward the FLQ tactics, which she completely disagreed with.

"People in general were not that upset by the kidnappings. People understand violence in Quebec. When there's 10% unemployment in the province — that's violence. When you're forced to work in another language — that's violence. When your children can go nowhere in their own language — that's violence."

"The FLQ manifesto is a statement of emotion, pointing out real problems," she said.

"There is hardly anything in it that can be considered political." She stated that the labor movement and the student movement (which she claimed "moves every year but moves now as never before") endorsed FLQ sentiments, not methods.

Simpson then stated that she felt the War Measures Act was not invoked just for the FLQ but was, in effect, an instrument used by the government to crush the left in Canada. This was demonstrated by her experiences the day the Act was evoked. Seventeen hundred homes searched, three hundred people arrested, fingerprinted, photographed, shoved into concrete cells for an indefinite time, without proper food, without proper sanitation, deprived of any communication with the outside world.

MUST KEEP RIGHTS

She concluded by stating the purpose of her campaign: "We want to find out what our rights are and keep them. We must work to keep the few rights we have on paper ours, because Canada has lost the idea of democracy."

Wanted — Canada . . .

(continued from page 5)

This has very serious implications for the political process by which we will get independence. If we would expect to get independence by something other than a socialist route, it would have to come through a strong nationalist bourgeoisie. But this is largely ruled out in the Canadian case, because our leading business firms and

leading business men are not autonomous or independent. They are serving foreign masters.

In terms of political processes, if we want to build an independent Canada, we have to turn to the growing numbers of people who are protesting at a grass-roots level both Americanization and the capitalist structure. If we look at it in terms of

structures, a positive alternative to the foreign based, American based, multi-nationalist corporation which tries to plan right across the world within an industry, is socialism. Socialism is the sense of having economic and social planning in many industries, and in the contemporary context, a socialism that is concerned with maintaining participation at a grass-roots level which is necessary for genuine democracy.

GAZETTE — When we talk about a scheme whereby we will regain our independence, where do you see Quebec in this process?

WATKINS — We have to

begin by saying that the roots of the problems of Quebec lie along the lines that we have been talking about. All Canadians are increasingly wanting to do something about American imperialism. Quebec is a part of this country and they suffer a double oppression of American and Anglo-Canadian domination. To a great extent British imperialism, and later American imperialism, channeled itself into Quebec through Anglo-Canadians.

Having said that, I think we ought to go back and talk about how, in general, foreign domination balkanizes a country, that is, it breaks down central authority and

federal structure. While we would generally deplore that, we must understand that Quebec is very much a special kind of case, because as well as this issue of oppression there's a very important aspect that is intimately related to it; that is the sense in which Quebec is a nation.

There are really two nations in this country. Our response to the situation in Quebec is a nati

There are really two nations in this country. Our response to the situation in Quebec has to be one in which we recognize the rights of the people of Quebec to pursue self-determination, by democratic means. And that means that when we want to talk about events in the last couple of weeks, it is not sufficient to deplore what the FLQ did. We must also deplore both how English Canadians and their government have treated the people of Quebec in the past, and the Trudeau government's kind of recreation of history; sending in troops from outside Quebec to put down what appears to have been, if anything, a popular uprising in that province. And we must deplore the use of the instruments of the War Measures Act to put into prison many, many people whose only crime appears to have been that they stood for a democratic and independent Quebec, and stood on that issue on the left.

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