

Tories double Grits' convention turnout

by Chris Hartt

Approximately 125 Progressive Conservative Youth met in Bridgewater Nov. 7 to 9 to discuss policy and question the prior cabinet actions including Rollie-gate.

They received no more information on the Thornhill affair than the general public has but were assured nothing illegal occurred. Some delegates were not totally satisfied with this response but could not get any more information.

The convention drew 125 Conservative youths twice the number, they point out, that were at the Liberal Youth Convention held in Halifax.

The Progressive Conservative Youth Federation (PCYF) convention cost ten dollars more to attend than the

Liberal Youth convention. The Liberals charged \$20 for sessions and meals whereas the Conservatives charged \$30. Both conventions were subsidized by the provincial youth treasuries.

A third year Dalhousie law student was elected Nova Scotia Progressive Conservative Youth Federation President. Terry Degen is also the president of the law school PCYF for the second year. His only opponent was Mike Laffin of Sydney.

According to Degen, "Each Cabinet Minister has consented to meet with a PCYF policy committee regarding policy concerning both youth and his ministry". Degen also clarified this by stating that this did not mean matters

strictly pertaining to youth but to anything in which youth had interest.

The youth of the PCYF, said



Degen, "are partial to seatbelts and to improved student aid". They also lobbied for the recent increase in student bursaries, he said.

Degen said that instead of summer jobs which pay \$2.75 (sic) per hour for 16 weeks, the PCYF desired a change to summer jobs which were evaluated and shortened to the length of time necessary to do them. This would allow the student to be paid more per hour and have a summer vacation.

The youth at the convention also came out against mandatory retirement. They desire the structure to be changed to retirement when one becomes incompetent. They also supported housing tax breaks and better social services for the

elderly.

No convention would be complete without parties and boozing it up. The PCYF had what they termed a "Lounge and Scrounge" on the first night. What does "Lounge and Scrounge" mean? Ella Coffil, universities director for the PCYF was reluctant to comment, but it included beer and wine.

On Saturday, the second night, a dance was held. The entertainment featured a speech by Tom McInnis followed by a band whose name shall be forever unknown. Coffil said the dance was administered and I.D.s were checked by the Wandlyn Motel who hosted the convention.

Right to choose argument on abortion "misleading"

During the recent debate on abortion held in the SUB, the repeated statement was made—"It is simply a matter of personal choice." I find this misleading because it gives the impression that we can make the choice to have or not to have a human being after conception.

I would consider myself somewhat arrogant if I really thought that by my personal choice, I could, after conception create a person or create a non-person. In no other area of life is this presumption valid. It certainly will not fill my gas tank when it is empty; it will not change my tire when it is flat, it will not give me an A when I only get a D on an exam. . . In this question there is no real choice. Nor does my choice for or against change the reality. However one's responsibility in this situation, as in any other, is to make the effort to discover the reality which exists and to be faithful to that reality. If we can do this objectively then we can get down to the real choices in the question of abortion.

The fact is presented with clarity by the internationally known geneticist, from France—Professor Jerome Lejuenne. He presents the findings of the geneticists by comparing human life to a symphony recorded on tape. "When a new student hears for the first time, a symphony, let us say, the Little Night Music, by Mozart, he must listen to the whole in order to know it. But if he is a music lover, he will recognize Mozart at the first bar; and could tell the title at the second or third bar. It is the same with the human symphony [pre-recorded on our genetic tape]. The specialist can recognize it in its first accents even if a great number of various movements are required so that its general form may become evident to everyone."

His conclusion: "From molecular genetics to comparative reproduction, nature has taught us that from its very beginning the 'thing' we started with is a member of our kin. As such human life by its nature, is never a tumour, never a amoeba, fish or quadruped, it is the same human being from fecundation to death. He will develop himself, if the surrounding world is not too hostile; and the sole role of medicine is to protect the individual from accidents as much as possible during the long and dangerous road of life." [Human Love and Human Life P. 100 & P. 104].

This is the fact that we discover and must face in the abortion question. Let us not get emotionally confused by how that fact may have come about.



COMMENTARY

If we keep the above in mind we can look more objectively at what choices are really involved in the abortion question.

A)—on the part of the new human being?

He or she has no choices. Existence and life has been given to that person. Now he or she can only ask—non-verbally—for the help needed to live and develop as a person. The new human being asks basically for food and shelter, and for both to be provided in the mother's womb.

B)—on the part of the mother and father?

They have several choices. A choice to respond to the need and right of their child for food and shelter—or to deny their child food and shelter.

—a choice to put aside what they may consider convenient so that their child may live, or to sacrifice the dignity of this human being to their convenience.

—a choice, in rare situations, to make the supreme act of love; to give up my life so that our child may live; or to choose to say, "No, I will live—you will die."

—a choice to make it possible for this child to grow and assume his or her other human rights or to deny the child this growth and therefore all the rights it could come to exercise.

C)—on the part of each of us as individuals?

Will I assist in nourishing and protecting human life or in terminating it?

D)—on the part of our society.

There are many profound choices with far reaching consequences. To choose to defend the defenceless—or to choose not to defend the defenceless.

—a choice to welcome the new human being into our society, however he or she may have been brought into existence—or to choose to classify him or her as an enemy.

—a choice to use its resources [legal, economic, medical, etc.] to support and protect each new human being—or to choose to withdraw its resources from support and protection—and re-direct them to assist in an attack on the new human being.

—a choice to work at overcoming obstacles in living that the new human being may have to face—i.e. disease etc.—or to choose to remove the problem by eliminating the person.

—a choice to develop a society which protects the innocent—or to develop a society that does not protect its innocent.

a choice to make all equal before the law—or to give one half of society the freedom to decide [with her doctor at her side] what new human being will live or die?

—a choice to build a society on the principle of the right to life as our most basic right—or to build a society on the principle that my convenience is of more value than the life of another human being.

—a choice to build a society that respects the dignity and equality of women and men—or to build a society that encourages the termination of a person's life—in the womb—simply because that person is female.

There are the basic choices which are not altered by religion, belief or personal philosophy. Keeping in mind that each choice will require a price; it is important to reflect deeply and at length on that price remembering always that some choices do not require immediate payment, so appear to be free, but like any credit card, the bill comes later—for nothing in life is free.

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