

# The Halifax Project

## Efforts begin to unify Halifax Negro communities

By Cathy MacKenzie  
Newsfeatures  
Editor

Nova Scotia is the home of one-half of Canada's negro population. They are plagued by discrimination, unemployment and poverty. Lack of organization has prevented the various Negro communities from taking any unified action.

Into this situation have stepped several members of two Canadian social movements - the Student Union for Peace Action and the Student Non-Violent Co-ordinating Committee.

Approximately six members have come into the Halifax negro community, centering their activities around the Creighton and Maynard Street areas. The members of the Halifax project have attempted to become part of this community, trying to create a sense of unity among the residents.

The idea of community organizing is not new. Civil-rights groups in the United States have been operating at this level for the past two years. The "New Left" of Canada adopted this method of approach last summer. They gathered in St. Calixte, Quebec, for a five-day conference, and came away convinced that the best way to bring about meaningful social change was to organize the underprivileged people of Canada.

A basic view of man and society came out of St. Calixte. The liberal concept of poverty and discrimination as being something which operates outside the mainstream of Canadian society was completely rejected. Poverty is looked upon as an integral part of the "system." That misery should exist is a symptom, not of a few flaws in the distribution of economic benefits, but of the unsatisfactory way in which present-day Canadian society is organized.

### Workers demand change

The project workers demand change - and they want it now. The immediate objective of organizing meetings of the residents may be to obtain improved housing or educational facilities. But the real result of social action of this kind is a "concurrent change" in the view which the poor have of themselves and in the view of the poor by the outside world. There is a softening of the destructive social reality and immediate psychological returns to the poor although not without hostile reactions from advantaged persons and organizations with knowledge or hidden vested interests in the maintenance of the areas of poverty. (This is from an essay, "The Power of the Poor," written by Warren Haggstrom.)

The Halifax workers do not claim to be trying to help people fit into a "middle-class" society. They want to make it possible for all people, through education, employment and self-awareness, to have power to choose of what kind of society they wish to be a part.

Power, then, is the concept around which the projects' activities revolve. The poor do not have any power - they do not take part in the decision-making process. They have the vote and no more. And the poor realize this. The "Affluent Society" is not open to the people on Creighton Street. The fact that they may be hungry or poorly clothed is not the most important consideration. These only symbolize their lack of power. The psychological effects of the realization of second class citizenship are enormous.

By putting power in the hands of the underprivileged, they can begin to learn how to take a part in the important decisions of our society. Community organizing is a process - a process whereby better housing and education facilities can be obtained.

Nova Scotia is the home of half Canada's Negro population; tremendous obstacles stand in way of social revolution among them. However, youth from two national social groups are resolved to correct some of the Negro's problems in this city.

Cornwallis Street Baptist Church - the centre of many of the activities of the Halifax Project.



have seen the results of discrimination, lack of education and unemployment. Many are from broken homes; their parents may drink or they may fight with each other. Like the project workers they want change. But their demands are reinforced by a personal stake. In most cases they have very little to lose and the world to gain.

The Project and community action have attracted their attention. How long will this involvement last? Tremendous obstacles. But the process itself is more beneficial than the actual material objects received through the process.

In Halifax the unifying issue chosen by the project has been housing. Up until very recently they concentrated solely on this issue. One project worker quit because he felt that they saw community organizing through narrow channels.

### Breakthrough at Christmas

But Christmas saw the breakthrough - the Baptist Youth Federation from the Cornwallis St. Baptist Church was won over to the cause. While the older residents have proved more difficult to convince, the young have latched on to the concept of group action with great enthusiasm. Project workers have spoken at their meetings, seventeen and eighteen year olds have visited the city mayor - their imagination and energy have been captured.

There is, however a great danger involved. There youngsters

stand in the way of almost any social change, and revolutionary changes appear to be necessary before the Creighton Streets and all that they entail can be destroyed. There are businessmen and real-estate owners who have a vested interest in the maintenance of poverty and the "status-quo." It will probably be a long time before the residents of Creighton Street will receive many tangible benefits.

Too often, movements of social change have burned themselves out as they meet opposition. As this opposition grows stiffer and as progress becomes slowed the young may lose their first enthusiasm. This could be replaced by increased resolution or it could signal the return to apathy. The job of the project workers must be to prevent the latter from occurring - by emphasizing the intangible benefits which come from a community organizing for action.

### Project Leaders

We should now take a closer look at the project - the people, and the things that they have done. Coming from Upper Canada and further west, most of the members of the Halifax Project are "college drop-outs." Rocky Jones, the project "director," and a field secretary for S.N.C.C. left a government job in Toronto to initiate the effort in Halifax. Lynn Burroughs, George Hartwell and Jim Kinzel all quit universities in Ontario. Bill Curry, president of the Atlantic Association of Students, left the Dalhousie Law School and now works on the project.

For the first few months the project workers were able to live off the donations from interested persons. But interest appears to have waned and most have been forced to join the ranks of the workers. Here was an opportunity to really become part of the lives of the residents of Creighton St. - by working with them. But the project workers found employment outside of the area - admittedly for financial reasons. But they may have missed a golden opportunity.

Contact with the local population was first established by going to work on the "blocks." Going from door to door, the project workers explained their intentions and the need for community involvement. Since then the methods of contact have broadened. The Baptist Church on Cornwallis Street has proved fertile ground for spreading the idea of group action. Support has come from the Nova Scotia Association for the Advancement of Colored People - the traditional leaders of the Nova Scotia negro. The twenty youths who are now involved in the project have each assumed responsibility for certain blocks.

When a meeting is to be held, they are supposed to get the residents to come. But they must also inform their "constituents" of the nature of the issue. This provides a unique opportunity for the development of leadership ability. The youths are given a chance to demonstrate their ability - to themselves and to the community.

Redevelopment of the Creighton Street area has provided the necessary controversy. Without consulting the residents who would be involved, the city has proposed that low-income housing be erected on the vacant lots which dot the area. At a meeting jointly sponsored by the N.S.A.A.C.P. and the project, the residents of the area expressed their fears of such a development. Facilities would be greatly overcrowded - the neighbourhood school has been on the demolition list for the past two years. Mulgrave Park is a good example of what happens when low-income housing units are erected. Resentment and many other factors have turned many parts of this housing development into city run slums. The people who live on Creighton Street fear the results of being classified as a uniformly low-income area.

### Probe housing problem

Jones and company have investigated the housing problem and have come up with some interesting findings. Apparently Central Mortgage and Housing has vast sums of money which it could make available to individual home-owners - if the city were to declare the area a centre of "Urban Renewal." The city has not approached the CMH. As a result of this disinterest on the part of the city administration, private financial interests are not being attracted to the area.

One of the most recent and successful developments was the rejection, by City Council, of a proposal to re-zone the area for light industry. The residents were opposed - Reverend Mr. Coleman of the Baptist Church was invited to speak on the proposal.

Success has been limited but it has taken place. The workers on the Halifax project will undoubtedly suffer setbacks. Already several of the original members have resigned. Basic views of man and society will have to be re-examined as reality becomes apparent. The "New Left" has already undergone this agonizing reappraisal. But it has survived. The project will not be the "cure-all" for all the ills of the power structure. But if it can place the means of obtaining better kind of life for the poor - both economically and psychologically - it will have served an invaluable purpose.

By BETH PERKINS  
The Ryersonian

# Marijuana! It is all that bad? The Loved One: "Monumental failure" in cinema history

Toronto's once quiet little jazz section, Yorkville Village, has in recent months been attacked as the scene of youthful sin. With these attacks has come a purge of pushers and ushers of a drug considered a root and by-product of evil. But is it?

In the western hemisphere, the drug is legally called marijuana. In India it's known as bhang, aharas, or ghana. In Egypt and Asia Minor, it's hashish. In northern Africa it's kef.

Very simply, marijuana is a drug. Intoxicating and exciting, it is a preparation of the top leaves and flowers of the Indian Hemp plant, Cannabis Sativa. As a narcotic, it is either smoked (in cigarette form, or in a pipe), or it is eaten (cooked).

Legislation passed in Canada, United States and elsewhere makes the use of marijuana illegal. It is considered to have no medical value, and because it is so widely used throughout the world, has been placed under international control.

Since ancient times, people have used marijuana for stimulation and intoxication, but many doctors feel that abusive use of it is a serious medical and social problem.

Until the middle of the nineteenth century, cannabis was almost unknown in Europe, when it began to come into use, as did opium, as a pain killer and sedative. At the same time a club was formed in France, Le Club des Hachischins, which experimented with a form of hashish, a more potent form of cannabis than is found in the west.

Cannabis became popular in Europe after the First World War, when it was introduced from North America as an American vice. It had gone to the U.S. from Mexico early in the century, and spread from New Orleans through the rest of America.

Press coverage of the new narcotic was sensational and lurid, and inspired the "Report of the Mayor's Committee on Marijuana, 1944", in New York. Unfortunately little is known or heeded from this report, which is the most comprehensive, objective, and authoritative work yet done on marijuana, even though it is not adequate.

At a time when the medical profession teaches (although it has absolutely no proof) that marijuana smokers are likely to move up to heroine and opiate

addiction, objectivity in a report such as this is unusual. Some of its findings are as follows:

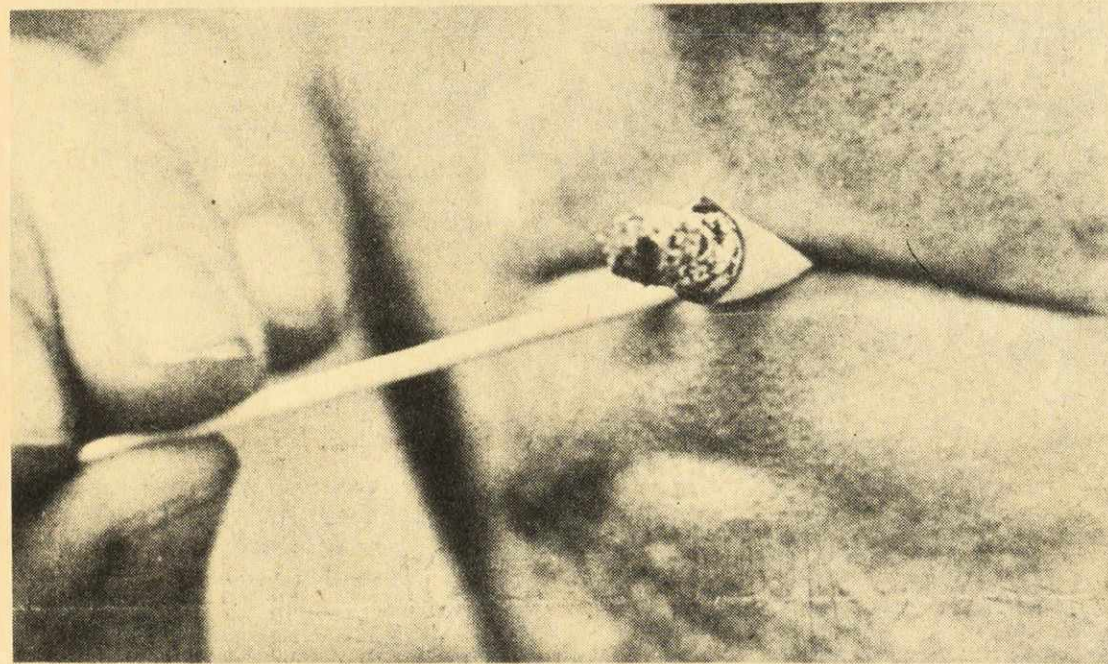
- marijuana is not physically addictive.
- marijuana does not lead to physical or mental deterioration.
- there is no tolerance created for marijuana by its continued use.

These then are some of the effects of marijuana; beauty seen and accepted for its sake alone. But this is not the way a non-smoker sees the world, and for this reason sometimes there is a communication difficulty between the two different factions, even when the smoker is not high. It's as if two people are viewing the same thing from two different perception angles.

A roach-holder can be used, a toothpick or cigaret-holder for example.

The smoke from pot is not unlike incense, or the smoke from an exotic cigarette. It is sweetish and somewhat heady. Breathing pot leaves no after effects, such as a hangover.

Marijuana varies in color and



- marijuana does not lead to opiate addiction.

- marijuana does not lead to loss of self-control.

- there is no evidence of a direct relationship between crime and marijuana.

With marijuana, as well as with alcohol and drugs, there is always the possibility that over-intoxication may result. This is an acute psychotic experience, and could theoretically result in violence. But to the knowledge of the Mayor's Committee Report, this has not happened.

Indeed, with alcohol and opiate, the mind gets duller, and the appetite is depressed as well as the state of well-being. Marijuana produces the opposite effects. It brings clear vision, and the world appears like the first soft, winking opening of a bud.

Side effects may include thirst, drowsiness, hilarity, talkativeness, nausea, abdominal pain, confusion, delusions of grandeur, or even hallucinations. Time rides on the back of a snail; a five minute song goes on for hours. Perceptive powers increase. Reading ability and comprehension of the written and verbal is markedly greater. The quality of sound changes. It is possible to pick out every different instrument in an orchestral work, and follow it clearly. Sounds and sights become pregnant with meaning and aliveness.

The marijuana-smoker will bring himself down when he starts to feel that no matter how beautiful the world is, it is purposeless. This is the agony of alienation. Marijuana does not take away self-control, and it is easy to bring back the real world by swallowing something sweet, or by taking a cold shower. Compare this to alcohol, or another drug, where it is virtually impossible to bring back a complete degree of self-control.

There are several slang or "in" terms which complete the marijuana setting. Other words for marijuana are "pot", and "grass". A person who smokes a "joint" (formerly a "reefer") by taking puffs, called "pokes" on it.

When a pot-head has taken two or three puffs on a joint, he becomes high, or "stoned". This is not the same result which occurs with alcohol, for instance, though the same word might be used, because the marijuana-smoker does not lose either reason or self-control.

Smoke is drawn in with a sucking sound, and is held in the lungs. The butt is called the roach, and is never thrown away because it is the best part of the joint, containing what has been filtered from the smoke. Smoking the roach can cause burnt fingers and harsh coughing.

By PIERS GRAY

Terry Southern wrote the screenplay for Dr. Strangelove. It offended many people; they felt that a satirization of a nuclear disaster was in bad taste. Of course the scope of Dr. Strangelove was much wider than this, it attacked the American military and politicians. Nevertheless the film made a valid point about the tragic-comic situation of man in the 20th century. More important, it handled a sensitive topic with skill and a sure touch.

In the 'LOVED ONE' Southern remoulds Evelyn Waugh's novel of the same name and takes aim at the attitudes to death in America today. The film's intention is to show how tasteless the ceremonies of burying the dead are, how capricious and rotten U.S. society is, and how the purity of life is being eroded.

Tastelessness is the subject and so Southern and Isherwood with director Tony Richardson.

attack the topic with exactly that which they declare despicable - a complete lack of taste.

The result is one of the monumental failures in the last few years of cinema. For it is a monstrous sight to see some of the most talented and intelligent actors in Britain and the United States wallowing in the mire created by the screenwriters. It is more monstrous to see Southern hank Waugh's beautifully light-handed but nevertheless penetrating, satire into a clumsy monument to society's perversion. It is discouraging to see Tony Richardson unable to handle the film adequately, to direct his actors with no feelings for their strengths or talents, and to make potentially humorous scenes completely unfunny.

The cast so misdirected in the 'Loved Ones', is an impressive one - John Gielgud, Robert Morley, Robert Morse, Rod Steiger, Janette Comer, John-

athan Winters, Milton Berle, and dozens more. Yet none of these except Morley and Berle, handled their roles with assurance. Winters is occasionally funny but struggles constantly to be so. The rest are wasted. The heavy-handedness of the 'Loved Ones' seems to oppress them and so they wrestle gamely with the script, trying to wring a laugh here and pinch a social nerve there.

The story deals with the adventures of a young, innocent Englishman, visiting California and his dealings with the funeral industry. With the suicide of his uncle, (Gielgud) Morse makes the arrangements for his burial, hence becoming entangled with the crooked dealings of the Glenworthy brother (Johnathan Winters) (He plays the owner of Whispering Glades, Hollywood's prominent human burial grounds, and his brother, Harry who runs the Happier Hunting Cemetery for pets.) Whispering Glades is a memorial to American culture. It is gaudy, ostentatious, offensive, and immoral.

While there, Morse meets Aimee, (Miss Comer) an innocent who admires the Blessed Reverend Winters) with undying affection. They fall in love, but with her discovery of his plagiarized poetry she commits suicide by embalming her still-living body.

The barbs that emerge from this storyline are aimed at the decaying American culture. Whispering Glades is the monument to the burial rites of the U.S., Mr. Joyboy (the chief embalmer who seeks Aimee's love) is the emaculated contemporary man, his mother (a compulsive eater) is a symbol of American hedonism, Aimee is the symbol of lost purity in this rotten society, and the English are seen as a dying people.

Thus 20th century American culture is attacked. That culture is today a morass of tasteless, of misguided drives and base desires. But the 'Loved One' uses in turn bad taste to attack bad taste. It can only show us what is wrong by actually contributing to the great failure itself. Jokes are often just dull, while scenes of bodies being embalmed are neither funny or shocking. Just revolting. The characters are all sick, yet we regard them as oddities rather than the norm.

And so the 'Loved One' satirizes the decay of taste in America by adding to it. It is a satire which satirizes its makers and itself, but only through ignorance. Waugh's skill has been replaced, the heaviness of Isherwood and Southern's humour stands triumphant.

The novel is still read, I doubt if the film will be recalled in future years.

## Inside story about Computa-Match Game

By FRASER SUTHERLAND  
GAZETTE STAFF

We're eloping tonight, Tumblebum and I, I call him Tumblebum, he calls me Pussycat. You see, we're in love. I can tell it's love because every time I look at his fraternity pin I get hysterical.

A boy who marries a girl usually first meets her at a party or a friend introduces them or he picks up a handkerchief she lets flutter to the ground. But this is all so horribly haphazardous. There should be a scientific way of matching mates.

The same applies to dating. A guy sees a girl who looks like Gina Lollobrigida wrapped in cellophane. When he takes her out he can't find the label marked, "Open here." They are incompatible. She proves to have the mentality of Queen Victoria wrapped in tin-foil. She and he are obviously mis-matched. In her limited situation she has no access to a campus Prince Albert.

This is where a computer is of inestimable value. I would never have met Tumblebum without it. "It" is part of the marvelous new Computa Match program which takes the guesswork out of window shopping.

Of course the mystique of the computer has given me food for thought. I wondered whether one has to feed "it" five pounds of raw sirloin a day to keep it running. In my mind's eye, I pictured a kind of stationary Frankenstein which keep up a continual quee-quee-quee until it burped and came out with a card pairing some poor sap with his sister. Then again I wondered if perhaps that since the computer was in such a high state of mental development it didn't get lonesome, and if it were possible to computa-match computers.

While all the facts and figures were being processed in the automated egghead I spent many a sleepless night, I kept pacing my cell in Shirreff Hall.

When would my dream guy call and ask me, "Are you the Darinda Denings who loves to rumba to Bob Goulet records, who likes to watch bullfight films in living colour, and enjoys midnight snacks of fresh-fried locusts?" And I'd answer yes and he'd ask me out.

Well, Tumblebum did. Of course I had my doubts when he told me that he was a Kingsman, but computer knows best. When I saw him in the flesh I realized that the computer was the greatest thing since the invention of strapless bras. After a time we grew so compatible that we completely tolerated the objectionable in each other. He would read his dirty books and I would drink my gin.

We're eloping tonight, Tumblebum and I. No more will we stroll arm in arm along the sheltered paths of old Dalhousie, nor neck in cosy alcoves of the library. Naturally, eloping means scrapping both our college careers. It will cost money, too. Tumblebum had to hock his frat pin. But love is the thing that triumphs over man and women in his and her conditions.

## Dal answers King's jokes

After publishing jokes written by a King's student, lampooning Dalhousie, the Gazette has received the inevitable reply from a Dal student.

- Here it is:
- How can you tell a Kings-mule's in the room?
  - He's the one without the gas mask.
  - Why is King's a happy college?
  - Ignorance is bliss.
  - How can you find the King's kitchen?
  - Follow the trail of the empty CARE packages.
  - Where would be a good site for King's?
  - Further away.
  - Why do the bay doors have placards?
  - To hide the half-moons.
  - Why doesn't Dal raid King's?
  - It irritates the S.P.C.A.
  - What's wrong with King's?
  - What's wrong with any high school?
  - Why is Dal on a hill and King's below?
  - Hygiene.
  - Why is there a lifeguard at the King's pool?
  - To clear out the rubber ducks.

## CYC BEGINS RECRUITMENT DRIVE

OTTAWA (CUP) - The Company of Young Canadians, though not yet officially in existence, has begun a large scale drive to recruit 250 volunteers for a pilot programme to begin at the end of the summer.

Volunteers will be expected to sign up full-time for a two-year hitch with the CYC.

A company brochure outlines some of the areas where volunteers will work: with school drop-outs, on Indian reserves, with youth programs, in community development programs, in rural and urban slums, and with old people.

Those signing up for the two year stint will receive enough pay to cover their food, medical care, job travel expenses and a small personal allowance.

Volunteers must be over 18 years of age and should make application to the CYC in the near future.

The pilot programme of the Company will operate under the authority of the Privy Council until legislation formally establishing the CYC is passed by Parliament.

The Company answers enquiries about its programme from its Parliament Hill office at Company of Young Canadians, P. O. Box 1520, Ottawa 4.