

DAL. GAZETTE

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EDITORIAL

Our Council; Unorthodox But Effective

After you elect them, what are they like?

Across the country, student bodies are busy berating or showering heaps of bouquets on their Council of Students. How does the Dal Students' Council stack up against other student administrations? In order to help gauge our campus studentians we sat through four and one-half hours (all of it) of Thursday night's Council meeting, and at least on the basis of this one-shot performance, we feel safe in flashing a clearly-visible green light!

Council activities during the first term left quite a bit to be desired when it appears that monetary matters were about all that the Council got its claws into. However, the second term's agenda promises to be full of lively, interesting and controversial matters including student forums, campus elections, point-system revision, new control of the canteen and bookstore, etcetera.

Reports from Mount Allison indicate that not only is the student body indifferent to campus affairs but that the Council itself hasn't been able to get into a good, healthy, heated argument over any topic for some time. We are pleased that no such situation exists at Studley and Forrest. It was noted with genuine pleasure that members of the Dal Council did not hesitate to differ with their colleague but took definite stands on the matters discussed. And the matters discussed were numerous—ranging from the merits of the January 4 comic edition of the Gazette to the problem of whether the Council President and the N.F.C.U.S. Chairman would have to pay for their own hamburgers en route to this month's regional conference at U.N.B.

Our Council is not faultless by any means—not that we expect it to be. On several occasions it became hopelessly bogged down in repetitious detail; on another occasion a minority of the Council succeeded in passing an important motion while five members abstained from voting. Various Council members representing important faculties failed to make any appearance whatsoever, and any resemblance to parliamentary procedure is more than purely coincidental—it's phenomenal. But strange as it all sounds, the Council manages to roll relatively smoothly with a sufficient amount of work completed at each session to justify its unorthodox method of operation.

The Council appears to have its feet planted squarely on the ground when established matters are the topic of the moment. But our greatest single doubt arises as to the degree of zeal, courage and overall interest displayed by members when faced with undertaking projects which of necessity demand important changes in outmoded thinking and policies. Our Council must not content itself merely with maintaining the present status quo of student activities but must strive continually to improve, enlarge and vary these things as required.

Do we have a Council which will do these things? The next three months will provide the answer.

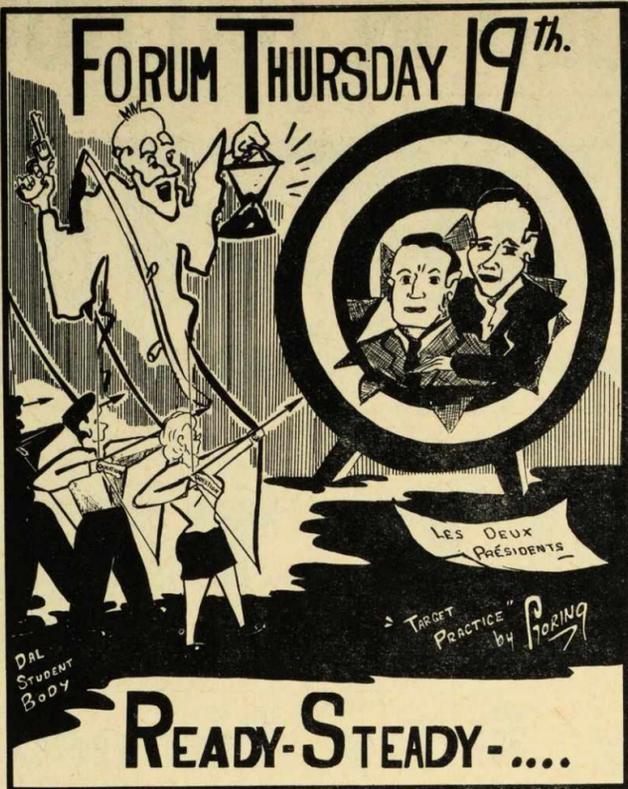
Radiology Prof. to Med Staff

Dr. John Stewart Manchester has been appointed as Head of the Department of Diagnostic Radiology at the Victoria General Hospital, Halifax, and Professor of Radiology at Dalhousie University, according to a joint announcement today by the Hon. Geoffrey Stevens, Minister of Public Health, and Dr. A. E. Kerr, President of Dalhousie.

A native of Saint John, N.B., Dr. Manchester first attended Mount Allison University, coming to Dalhousie for his medical education in 1935. He graduated in Medicine from Dalhousie in 1941

and was in general practice in Musquodoboit until 1946. He was a Resident in Internal Medicine at Camp Hill Hospital, Halifax, from 1946 to 1948. Resident in Radiology at the Victoria General Hospital in 1950-51, Chief Resident in Diagnostic Radiology at Bellevue Hospital, New York, in 1951-52, and Chief Resident in Therapeutic Radiology at the New York University-Bellevue Medical Centre in 1952-53. Since 1953, he has been on the staff of the Victoria General Hospital and of the Dalhousie Medical School.

Dr. Manchester holds the diploma of the American Board of Radiology and has been certified in both Diagnostic and Therapeutic Radiology by the Royal College of Physicians and Surgeons in Canada. He is a member of the American College of Radiology.



Letter To The Editor

Editor in Chief
Dalhousie Gazette,
Halifax, N. S.
Dear Sir:

Miss Janet Conrad's letter which appeared in the January 11th edition of the Gazette constrains me to address this letter to you. Miss Conrad in support of certain controversial practices of the women's fraternities, informs us that primarily fraternities are Christian associations. Are they Christian? For societies whose purpose is primarily social and avowedly to promote friendship, as a Christian I resent this unjustified description, and especially since in this instance it is being used to explain policies which cannot possibly be based on Christian beliefs and teachings.

In her letter Miss Conrad made an assertion and I quote, "I can state with certainty that there is no racial discrimination in either of the two women's fraternities which have chapters at Dalhousie". According to the dictionary "discrimination" means "to mark as different; sometimes unjust distinction". Yet she candidly admits that neither those of the Jewish faith nor Negroes can be accepted as members! So if you are Jewish by religion or a Negro that in itself excludes you from joining a fraternity. Granted, Miss Conrad goes on to explain why, but by her own admission it seems clear, that by whatever means she wishes to justify it, the fraternities are practising discrimination, and discrimination in the sense objected to by groups and nations today where associations differentiate on the basis of some classification other than the purpose for which the group is organized.

Now the letter continues to explain why these two groups cannot be included,—but note not discriminated against! —in the women's fraternities. The ritual is Christian, and to join you must accept the Christian religion. This it seems to me is a most peculiar reason for a social, non-religious group, and surely it is, if not racial discrimination, then religious discrimination in the strictest sense of the word. It must be possible to adopt a Christian ritual

which is not objectionable to any faith. Since the purposes of the group are not religious, but social why should this sociability be limited to those who describe themselves as Christian? Even the Y.M.C.A. does not require you to be a Christian. By this admission I think that a lack of comprehension of the meaning of Christianity is shown. Is fraternity membership a benefit resulting from adherence to a Christian faith? Well, no, for we learn that the girls of the Jewish faith could found their own fraternity, and I suppose have a Jewish ritual. This seems to me inane: every religious group will have their own fraternity, (with co-operation through Pan-Hellenic supposedly), but the bonds of friendship which each fraternity strives to foster between its members will only include those of the same religion. Are we to understand that religion is the only basis for such friendship as is offered by the fraternities?

I find, however, another inconsistency in this argument. Five years ago, a Nova Scotian girl who is now a graduate and living in Ontario, who was and still is an adherent of the Moslem religion, was accepted by and joined Pi Beta Phi fraternity, one of the two girls' fraternities for which Miss Conrad is writing. This member could not possibly be considered a Christian, yet it was not considered impossible for her to become a member of one of these fraternities. I mention this, only to point out that the justification for exclusion on the basis of religious belief, according even to the precepts of the fraternities themselves, is fallacious.

Then we come to the Negroes. "They are not excluded", but "we must consider the feelings of the southern chapters". What about the feelings of the Negroes? "Not excluded — whatever does that mean, when plain fact is that no Negroes on the campus can be included. If it is discrimination in the south, then is not the same practice discrimination here? Explain this by whatever argument you choose, it is still discrimination.

If the girls want to join fraternities, and international ones at

NEWS OF THE U'S

by Garry K. C. Braund



U. of Manitoba (Manitoban)
Christmas . . . Exams are almost here.
ED: Now for results . . . into every life a little rain must fall.

The Ryersonian
Girl says attacked in library.
ED: If this took place at a circus it would be legally classed as carnival knowledge.

McGill (Daily)
Ski House will be opened . . . a perfect spot for weekend.
ED: Dal for last week could feature cross-country water skiing. Times are tough but we still have whiskiing.

U. of Alberta (Gateway)
Low cost meals attract 1,000 students daily . . . "Cafe" is able to provide delicious food at low prices because it is a non-profit organization.
ED: John L. Lewis or Petrillo couldn't ease the ulcers at Dal.

St. F.X. (Xaverian)
It was with deepest regret the members of the Xaverian family learned of the death of Father Tobin.

U. of T. (The Varsity)
Fraternity — strip — booze, sex and studies — The St. George Fraternity Row belch forth several females at the crack of dawn — Toronto's wildest and sexiest booze parties (as exposed by "Hush").
ED: The following is a tribute to the U. of T. "Glass-in-hand" brotherhood.

A Drunkard's Progress:
Step 1. A glass with a friend
Step 2. A glass to keep out the cold
Step 3. A glass too much
Step 4. Drunken — Riotous
Step 5. The summit attained, jolly companions, a confirmed drunkard
Step 6. Poverty and disease
Step 7. Forsaken by friends
Step 8. Desperation and crime
Step 9. Death by suicide
Touche — widow and child
Miss Carolyn? Very much.

that, we who do not so wish recognize that this is a purely personal decision. But at the same time, I think that the fraternity women should recognize that if because of religion or race certain persons are not eligible to join fraternities they are practising discrimination. At least the fraternity women recognize that discrimination is undesirable, but discrimination is discrimination no matter what the explanations for its existence.

Respectfully yours,
Sally Roper, B.A.
Law — '56
(Dalhousie)

A.C.P. Honours Dal Med Prof.

Dr. Daniel J. Tonning, Associate Professor of Medicine of Dalhousie of the Victoria General Hospital, was recently elected a Fellow University, and Associate Physician of the American College of Physicians.

Dr. Tonning, a native of Stavanger, Norway, came to Dalhousie as a student in 1931 and graduated with the degree M.D., C.M. in 1938. He practised for some years in Saint John, New Brunswick and did post-graduate work in Mon-



D. J. TONNING

treal, Boston and Chicago. From 1940 to 1946 he was on the staff of the Saint John General Hospital. He came to Halifax in 1946, when he was appointed to the Faculty of Medicine of Dalhousie and to the Medical Staff of the Victoria General Hospital.

Dr. Tonning has done research work on several medical problems in addition to his teaching and medical practice. His recent honour from the American College of Physicians, comes largely in recognition of his research work or methyl alcohol poisoning. These studies have led to a better understanding of the mechanism of action of this poison in the human body and have also resulted in a great improvement in the treatment of victims. He has also made valuable improvements in the method of artificial feeding which are often necessary in cases of severe illness or following operation.

B.Comm. Futures of Dal Graduates

If your future is indefinite, B. Comm., and attend these great interviews of opportunity:

A representative of the staff personnel department of the Imperial Tobacco Co. of Canada will be at the University on February 21 to interview students.

Before that time, however, Mr. J. R. Miller, personnel supervisor of Bathurst Power and Paper Co. will be at the University on January 25 and 26. Application forms can be obtained from Professor Cumming. These should be completed and returned to the Company prior to Mr. Miller's visit. Gordon Mackay Eastern Limited, 32 King Street, Saint John, N.B., will be glad to receive applications, when details as to starting salaries, advancements, conditions of employment will be furnished and arrangement made for personal interviews.

Today, Wednesday, Mr. R. B. Short, Industrial Manager, Canadian Acceptance Corp. Ltd. interviewed students. Also Mr. C. W. Peters, Assistant Inspector, Canadian Bank of Commerce held a discussion today. The bank offers a starting salary of \$3600.

If you missed these two interviews be sure to contact Professor Cumming for pamphlets and further information. Pamphlet material on the following employment opportunities are also available:

1. Foreign Trade Service
2. Civil Service of Canada
3. Bell Telephone Company
4. Bathurst Powe & Paper Company

While these opportunities will be mainly of interest to fourth year students, Professor Cumming suggests that it would be advisable for third year students to have interviews with these representatives as a step toward their eventual employment upon graduation.

WAGES OF SIN

	W	P	F
English 1	126	73	53
English 1A	66	32	34
English 2	200	120	80
History 1	133	97	36
Philosophy 1	59	36	23
Latin 1	49	33	16
Latin 2	71	55	16
French 1	92	50	42
French 2	75	49	26
Spanish 1	35	29	6
German 1	57	49	8
Psychology 1	94	64	30
Political Sci. 1	51	43	8
Economics 1	76	44	32
Commerce 1	55	40	15
Math. 1 & 1E	339	187	152
Math. 2 & 2E	134	82	52
Biology 1	148	83	65
Chemistry 1	224	110	114
Chemistry 2	80	50	30
Chemistry 4	62	50	12
Physics 1	52	29	23
Physics	200	110	90
Drawing 1	84	68	16
Surveying 1	85	59	26
Economics 6	66	46	20

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