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TIME often is a "laughing matter"

How many of you are dupes? By the time a person reaches university he likes to believe that he is sophisticated enough to spot obvious fraud, deception and distortion of the truth. Certainly, no one would admit that he reads slanted and biased journals to feed his own prejudices. Yet, how many of you read TIME magazine?

Attacks on TIME magazine and its hosts of imitators are nothing new, but in most cases the assault is made on one article and often by one of the parties involved. Because of this the point is often lost behind a smoke screen of personal involvement. What happens if we examine TIME from the point of view of technique and form, and then apply some of this to an article dealing with an issue almost all of us share a common position. (An example of such an issue would be South Africa's apartheid policy.)

The first damning criticism of TIME is that it does not print news: it prints editorials, or what could be called 'pre-digested news'. Legitimate news writing is made as objective as possible, and although so-called 'interpretative reporting' is now in vogue, the modern journalist is always aware of the difference between making the news understandable and making subjective value judgements.

TIME will not only report the events taking place in a South American revolution, but also attempt in 25-words-or-less to evaluate the motives behind the uprising, the issues involved - including its meaning for the "Free World" - and the likely course of future developments.

TIME is a keen supporter of the cult of the personality. From its front cover to the book section at the back, TIME portrays a world in which the truth is to be known entirely in terms of the individual. The magazine believes its subscribers would rather read about persons than ideas. It works.

No one can deny it is far more interesting to read about Premier Ky, Ho Chi Minh and General Westmoreland, than about Vietnamese history and a class struggle between a landed-aristocracy and a landless peasantry. The problem with TIME's approach is that dull ideas are important. There is more to understanding the causes of the new militancy in the civil rights movement, than that Stokely Carmichael is a "black nationalist."

One might also ask the editors of TIME what value -- except to smear and cloud -- there is in knowing that Ho Chi Minh eats bird's nest soup, snails, snake and raw pigeon eggs. Do nice white Christians eat snake and raw pigeon eggs? And what does it really matter if senator M. -- whom TIME dislikes -- had sweat stains on his shirt as he made a political speech?

One could write books about TIME's use of photographs. Unfortunately, most laymen think one news photo is as good as another. But for years journalists have realized that the most effective and subtle propaganda is accomplished with a camera. Remember, cameras never lie.

TIME has become the unquestioned lead-

Hazing came back

It is a sad comment on the maturity of some Dalhousie students that this week's so-called orientation program often bore a surprising resemblance to the sadistic practices of hazing.

Most sophomores and upper classmen did resist the temptation to get carried away and managed to put the Frosh "through the wringer" without becoming overly physical or indecent. A better word than indecent for some of the tricks played on Frosh would be sick.

One group of enterprising idiots thought it was hilariously funny to make freshettes stand on a box while they took her bust measurements. Their cheap kicks did not end there; next they made the girl do exercises and sing a set of lyrics about having to do better "to fill their sweaters."

er in this field. To obtain a 'slanted' photo does not require the photographer to catch the subject performing an illegal act. All the editor has to do is select a picture that is uncomplimentary. Harsh lighting and a bad angle will do the trick. The possible choices are almost endless -- an open mouth, dark shadows on the face, a hand near the nose, a handkerchief hanging from a pocket.

If they saw it, who can forget the photograph TIME ran of an American university professor who visited North Viet Nam without state department authorization. He was shown slumped in an overstuffed chair, wearing a rumpled white shirt open at the neck and with his pant cuffs pulled up to about his knees. Why bother reading the article? Any one could see that here was a seedy, egghead, whose opinions would be worthless.

TIME transfers its photo techniques to its front cover. We could talk about the issue that featured a drawing of Ho Chi Minh with snakes surrounding his head (probably the same variety he likes to eat) but then it might be suggested that we are taking a political position. Instead let us examine the August 26 edition. On the front cover is the white liberals most hated enemy, South Africa's late Prime Minister Hendrik Verwoerd.

Now, Hendrik was not the most lovable politician that ever existed but TIME was not taking any chances. The distortion of the facial features is so pronounced that he closely resembles a large pig. The artist has pictured him as a square block of pink flesh with cold piggy eyes and lines on his neck that give the skin the appearance of scales. To help remind us that this man is considered a tyrant the artist has drawn in a steel mesh fence for background. Of course symbols as subtle as this are only fully appreciated by English majors.

Unfortunately, when TIME's techniques happen to support our own beliefs it tends to blind us. We find ourselves saying: "Any magazine that hates Verwoerd can't be all bad." Its use of words is also a valid criticism to level at TIME. The magazine continually brightens its copy by using highly colored words. As an example consider TIME's description of the average white South African farmers as -- "bearded Afrikaners who still rule their Bantu field hands with a Bible in one hand and a rawhide sjambok whip in the other." Undoubtedly, there is some truth in this statement, but there is also the blanket type of generalization that leads Americans to think every Canadian skis to work and all Englishmen wear tweeds.

Don't stop reading TIME. The point is be aware that you are not reading what is known as "hard news." TIME feeds its readers a little news with large doses of opinion and speculation. Besides the writing and layout are entertaining, and if you are too lazy to think then TIME will tell you what the news means.

Continue to buy TIME but also buy a good newspaper (The New York Times, The Toronto Star, The Christian Science Monitor or the Toronto Globe and Mail) and read the hard news. For analysis and opinion buy the Reporter or other magazines that publish the writer's name with the article to let you know you are reading opinion as well as fact.

When you do that then you will know why people laughed when you used to give TIME as an authority.

Now that orientation is almost over for another year, it must be a sad realization for these people that they will have to get their excitement from kicking stray cats and reading skin-magazines.

As might be expected this sick little display in front of an audience of students caused more than one girl to break into tears. These incidents and several other clearly showed once more that if orientation programs are going to be run right, there must be effective policing by the students themselves. Next year the council should worry a little less about beanies and buttons and a little more about controlling the minority that insist in proving "the bigness of their littleness."



"MR. SHARP WILL CASH YOUR CHIPS"

Islam's angry black voice

(In Canada we hear a great deal about the Black Muslims of the United States, but very few of us understand very much about the movement. Here is a portion of an article from the official Muslim publication, 'Muhammed Speaks,' which is headed, "What the Muslims Want.")

We want our people in America whose parents or grandparents were descendants from slaves, to be allowed to establish a separate state or territory of their own - either on this continent or elsewhere. We believe that our former slave masters are obligated to provide such land and that the area must be fertile and mineral rich. We believe that our former slave masters are obligated to maintain and supply our needs in this separate territory for the next 20 to 25 years - until we are able to produce and supply our own needs.

Since we cannot get along with them in peace and equality, after giving them 400 years of our sweat and blood and receiving in return some of the worst treatment human beings have ever experienced, we believe our contributions to this land the suffering forced upon us by white America, justifies our demand

for separation in a state or territory of our own.

We want freedom for all Believers of Islam now held in federal prisons. We want freedom for all black men and women now under death sentence in innumerable prisons in the North as well as the South.

We want every black man and woman to have the freedom to accept or reject being separated from the slave master's children and establish a land of their own.

We want an immediate end to the police brutality and mob attacks against the so-called Negro throughout the United States. We believe that the Federal government should intercede to see that black men and women tried in white courts receive justice in accordance with the laws of the land - or allow us to build a new nation for ourselves, dedicated to justice, freedom and liberty. As long as we are not allowed to establish a state or territory of our own, we demand not only equal justice under the laws of the United States but equal employment opportunities - NOW!

We do not believe that after 400 years of free or nearly free

labor, sweat and blood, which has helped America become rich and powerful, that so many thousands of black people should have to subsist on relief, charity or live in poor houses.

We want the government to exempt our people from ALL taxation as long as we are deprived of equal justice under the laws of the land. We want equal education - but separate schools up to 16 for boys and 18 for girls on the condition that the girls be sent to women's colleges and universities. We want all black children educated, taught and trained by their own teachers.

Under such a schooling system we believe we will make a better nation of people. The United States government should provide free, all necessary text books and equipment, schools and college buildings. The Muslim teachers shall be left free to teach and train their people in the way of righteousness, decency and self respect.

We believe that intermarriage or race mixing should be prohibited. We want the religion of Islam taught without hindrance or suppression.

These are some of the things we, the Muslims, want for our people in North America.

MacEachern at Dalhousie

States case for free education

(EDITOR'S NOTE: This is an edited edition of a speech delivered in Halifax this month to the annual meeting of the Canadian Union of Students by the Honourable Allan J. MacEachern, the minister of National Health and Welfare).

I would like to make a few observations on the Education question; for the most part, they will be personal observations, more in the nature of food for thought rather than a blueprint of what the federal government may or should or will do.

The present federal government, in its three and one-half years in office, has taken several steps to assist and encourage higher education in Canada. As students, I am sure you are aware of these steps -- the \$10 a month youth allowances program, the student loan plan -- the proposed \$3 increase, from \$2 to \$5, in the per capita grants to universities, the proposed \$40 million bursary-scholarship plan and the \$500 million Health Resources Fund.

In the field of student aid the limit of federal concern is to ensure a basic measure of equal opportunity for academically competent young men and women throughout Canada.

There is unanimity on this objective, there is no consensus, either among the public generally, or in academic circles, as to how this objective can be most effectively achieved.

Continued tuition payments for those who can afford them and more generous aid to those who cannot is the approach which has been adopted generally in western democracies and certainly it is a practical one on terms of government expenditures. But is it the only or the most effective alternative? Are the arguments against complete abolition of tuition fees -- that it will only further increase the imbalance in favour of well-to-do students -- whose background and environment are more inclined to inspire ambition for a university education -- that it will destroy initiative and impose an unfair tax burden on wage earners who choose not to go to university -- all that valid? Or are they essentially the same arguments, perhaps clothed in different language, used when free, universal elementary education was in the process of being introduced?

A recent study of higher education in the Atlantic provinces, for example, concluded that: "There is no doubt that in all four provinces many students who

should go on to higher education fail to do so, and there is a serious loss of student potential. One might say, by way of a broad generalization, that only about half of the potential seems to be realized."

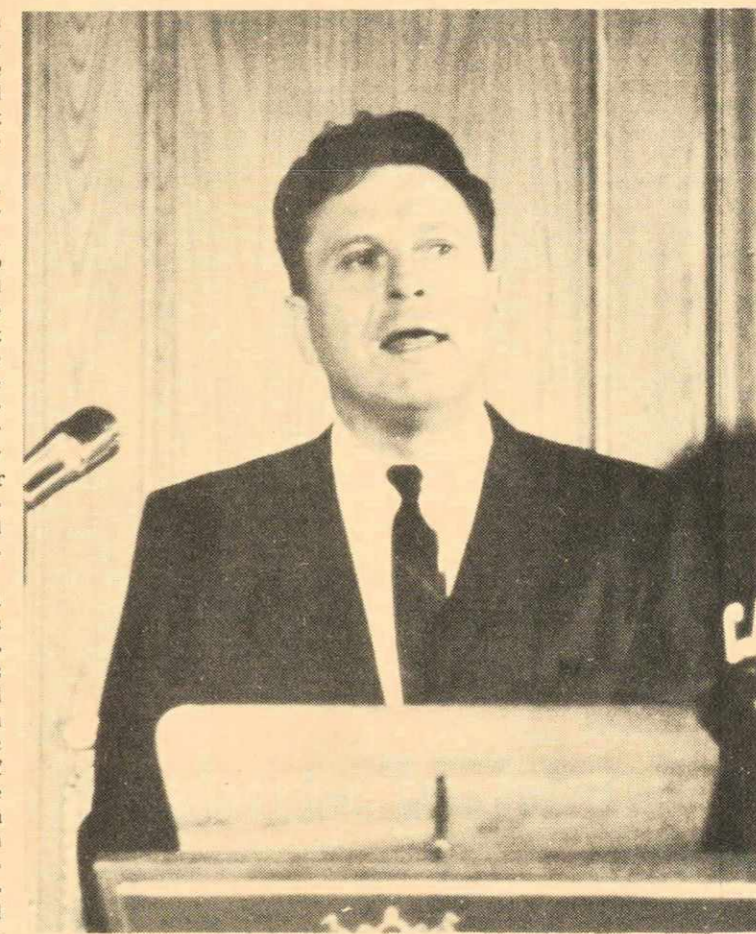
The reasons given for not realizing this potential were, in order of importance: lack of money, students are not attracted to further council - guidance and counselling, I suppose, would be involved here - and insufficient matriculation requirements. The outcome seems to be that these persons are academically able but are uncertain where their aptitudes and interests lie. They need opportunity to discover these without committing themselves to the high financial and temporal costs of attending university.

The fundamental barrier is a financial one and the question is whether in a society which increasingly demands that its members be technically-skilled and/or university trained, we can continue to differentiate public policy towards various levels of education. Various studies have indicated that by 1970 anyone with less than a Grade XII education will have extreme difficulty finding a satisfying and self-supporting niche in the labour market and that, by the same token, the economic pendulum will swing even more heavily in favour of the technically-skilled and university trained.

This being so, can we continue providing "free education" in that segment of the educational system which only lays the basic foundation for a modern career, while maintaining the financial barriers in the higher educational levels from which an increasingly greater percentage of our work force must come?

The program proposed by Professor Bladen - requiring payments from those who can afford it, more aid for those who can't -- is a starting point. But, I would add, it is becoming increasingly obvious that governments - provincial and federal - must sit down with the universities and map out a master plan for higher education in Canada, including the question of abolishing tuition fees. And, while the constitutional realities are obvious and must be respected it should still be possible to put the interests of education first.

Personally, I am not at all convinced that the arguments against the removal of tuition fees are all that valid. The financial difficulties in-



olved in obtaining a university degree, make the prize all the more precious.

But there is a great deal of mythology surrounding the so-called benefits of working one's way through college. It involves a lot of heartbreak, discouragement; cutting corners on studies, interrupted careers; and how many, with the urge and brains but not the cash, have had to cut short their studies after one or two years?

Tuition fees are only a part of the cost of a university education and their removal would still leave substantial financial hurdles for the aspiring graduate. But looking beyond the Bladen report, I suggest the next step could be the removal of tuition fees which would leave student aid programs to concentrate on those other financial areas which deter or discourage capable young men and women from seeking higher education.

It is ridiculous to talk seriously about "universal accessibility" without considering such things as the war on poverty, medicare, the Canada Assistance Plan. These problems must be approached with the total environment in mind; they cannot be

argument Women, I hate (wedding) 'em

By JOHN KELSEY
Editor-in-Chief The Ubysses

Western civilization is near the nadir, near collapse, riding the juggernaut to stagnation and decadence and death. All will concede that.

It is historically correct to pin the start of the decline at a.d. 1921, the year of universal suffrage, the year women were given the vote. That was man's most crucial and excruciating error -- he will burn for it, he is burning.

Since suffrage -- and it is too late to do any revoking -- mass culture and the mass world has become entirely woman-orientated. Supply and demand is controlled by woman. The world is engulfed in sporadic warfare to preserve the American ideal, which rests heavily on momism's ugly breast. Phillip Wylie defined the mom syndrome most accurately in his GENERATION OF VIPERS. That was 1940, but the situation has deteriorated, not improved. Education is controlled by, and laced with the asinine frivolities of inadequate women.

The home is woman's real place, but she is not suited to be head of it -- although she now is. And even with the home completely controlled, she has the gall to enter business and industry on a par with men. On a par, that is, when she is on the attacking side. Attacked herself, she retreats behind the hymen of femininity, frailly but falsely. The juggernaut accelerates.

The entire problem is a direct result of two things: universal suffrage and marriage. Universal suffrage let women out of the kitchen, into shoes (and pants and wallets and cars) and over the world, rampant. Her meager brain cannot adequately cope with the world as it is, so she is forced to denature, emasculate, the world.

Marriage as it is allows a woman to castrate, both literally and figuratively, her man. She has him for life, and through some quirk in human make-up, is able to tolerate herself as an intolerable shrew. Man cannot tolerate her, but he's stuck, immersed in the molasses of rabid momism. He accepts his lot, his mother taught him well. He has no escape -- and she knows it.

Marriage is truly intolerable. Western man is buried in a seemingly hopeless dilemma. He is weaned from birth to adulthood on the foolish idea that he must marry before he is fully grown or face life branded as an evil old lecher.

Society forces him to marry before he is physically, emotionally or financially ready; he's intimidated into marrying a nice girl whom he's never really met let alone come to know. Society scandalizes him if he dares do anything else.

Woman has forgotten her place, although it is one well-defined through history. Adam was supposed to dominate Eve. Christian marriage asks woman, always has, to love, honor and obey her man.

But the decay of our civilization is only seemingly hopeless. The answer is illegal co-habitation, variously called common law marriage or, in the vernacular, shacking up. Only then are both parties aware of the other's rights and responsibilities.

Only then can a shrew be tossed onto the nearest sidewalk, lingerie showering around her.

Knowing this, the tongue never blackens, and the potential shrew remains a woman. And in the same case, an inadequate man will be tossed out butt first - bedless, boardless, breadless. But this isn't a life rife with insecurity. Mature people know they will not be tossed until they wish it or the other party wishes it.

It's the only insanity. Where escape is easy, it cannot become a dominant theme for eternal frustration.

It is foolish to believe two people can be ideally suited to each other for their whole lives. People evolve, if they're alive at all, and people stagnate in their relations to each other -- unto the point of no communication. Why perpetuate a dead thing?

elite to run a complex, technological society. Even modern, industrialized society is learning that hard lesson.

"We must seek excellence in a context of concern for all". A democracy, no less, and perhaps more than any form of society, must foster excellence if it is to survive and flourish.

I would ask you not to ignore or overlook these two points: We must remember that the search for equality of educational opportunity - universal accessibility, if you like - starts long before you reach the university gates and involves problems outside the financial and educational spheres.

Also the equality of educational opportunity means, not that everyone can or should go to university but that they have an equal opportunity to learn and grow in accord with their ability and capacity.

Poverty is rife

GENEVA -- The "good old days" were by no means as good as people may think, according to a Swiss Bank.

Even as recently as 50 years ago the broad mass of the working population was preoccupied solely with earning enough to pay for the necessities of life.

So much went toward housing and food that only a tiny slice of a salary remained for health care, education and relaxation.

A study of who spent how much on what 50 years ago and today has been published by the Banque Populaire Suisse.

In 1912, for example, 49 per cent of an income went toward food. In 1962, the slice was 31 per cent.

A further 11.7 per cent was spent on clothing compared with 9.4 per cent today, while 19 per cent was for rent, against 15 per cent now.

Nowadays, 5.5 per cent of an income goes toward health care, 10 per cent for education, 12 per cent for insurance. Half a century ago, only 2.2 per cent of a salary was available for health care, 4.6 per cent for education and 2.8 per cent for insurance.

What it all means, the study said, is that today people no longer find it necessary to "live by bread alone."