

Coming to Gemini?

Baez, Seeger, White may perform at coffee house

By Ray MacLeod

There's been talk, talk, talk, and in between, the Side Door, the Halifax Coffee House, and the Coach House have come and gone, but on the whole folk music havens have never been very numerous or prolific in Halifax.

The times, however, are a-changin'. No less than four coffee houses are to be supposed to open in the city within the next two months.

Reports are that THE place, when it opens, will be the Gemini VI Coffee House, owned by Dino's restaurant, Dino informs us

that starting this week construction will begin on a rear extension of his premises, with a cellar for the coffee house.

It's been coming all summer. Dino's atmosphere has been very folksy (candlelight, pop art) ever since they opened, and after flirting for some time with the idea of bringing in live entertainment, they finally decided that the folk crowd needed a room separate from the dining area.

Top notch talent, we understand, will be booked frequently. Names like Seeger (Pete), Baez, Josh White, and the Clancy Brothers

are among the mentioned. Hard to believe? The man in charge, plus a sound financial backing may be the secret.

Stated to manage the coffee house, we understand, is Marvin Burke, organizer and member of the recently defunct Raftsmen and one of the best known folk figures in the business. His connections could make the difference.

The place is supposed to open early in October. Early last week membership cards went on sale (\$3), and in spite of no advertising, 50 went the first day. Dino now tells us the response has been so great that it may become a members only club.

He also says he's not worried about the opposition.

The chief opposition we're listing, mainly because they are the only one of the other three who have told us when and where they're going to open and where the money's coming from, are the Privateers. You may remember them last winter as the Cavaliers.

Ken Partington, who with Wayne Feder and Cathy MacNeil (soon to become Partington), make up the group, tells us that he will open downtown, perhaps on Barrington Street, late in October. They've bought all of the furniture and equipment from Dick Byrne's old place.

These are three of the most dedicated young followers of the folk medium around, and were avid supporters of the Coach House last year.

Although nothing is definite on the two other places, our sources inform us they definitely will open.

In other words, break out the twelve-strings and black turtle necks kids, its going to be a folk winter. It's too bad Mev Porter isn't around, this would have been her year.

Fully realizing that all the Halifax circles aren't ethnic, moves are afoot to open two discotheques in the downtown area. They definitely will open, the first in mid-October.



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Company of Young Canadians

Thousands of students eager to become involved at home and abroad with social, economic ills

A solution to Nova Scotia's high rate of grammar and high school "drop outs", and some of the disease and illiteracy plaguing the world's underdeveloped countries may emerge simultaneously, later this year, from the Company of Young Canadians.

Proposed in April during the federal Speech from the Throne, the Company is being organized by an 11-man committee appointed by Prime Minister Lester Pearson.

Just four months after the government revealed its proposal to organize the Company, more than 3,500 applications and inquiries—from Pugwash to Nanaimo, B.C.—had flooded Ottawa according to organizing committee secretary Duncan Edmunds.

Mr. Edmunds, 29, who is also executive assistant to Hon. Paul Martin, External Affairs Minister, was speaking here during a two and one half day visit to St. John's—longest stopover during his six-day Maritime tour.

Briefly, the Company's creation will afford constructive channeling of "the energies and talents of youth . . . in projects for economic and social development both in Canada and abroad.

Developing countries have urgent needs, but so do many areas of Canada, and the object of the Company of Young Canadians is to help meet these demands.

Mr. Edmunds flew into St. John's early Friday for a day of talks with government officials, including Premier J.R. Smallwood.

Committee Chairman Dr. Francis J. Leddy, Rev. Father David Bauer, C.S.B., were among Company officials in St. John's for the talks.

The delegation told the provincial government how the Company of Young Canadians afforded "young people an opportunity to make a meaningful contribution to society, domestically and abroad."

Discussed at the meetings were

"the types of projects the Company of Young Canadians might operate in the Maritime Provinces and types of administrative relationship which might exist with the provincial governments."

It was the first of two full dress meetings the Organizing Committee has scheduled, the second to be held in British Columbia, Aug. 21.

Unlike the United States Peace Corps, the Company of Young Canadians concerns itself with social and economic problems at home and abroad.

Besides, "applicants for the Company . . . don't have to be students. There are non-students who have talents appropriate for the community level work we plan to carry on," said Mr. Edmunds.

He noted, "though most of the applicants will probably be in their twenties, older people, in their 30's and 40's are not excluded if they have the zest and enthusiasm to help the cause."

However, as Prime Minister Pearson points out "when you get married and have a family, you cease to be a Young Canadian."

At least 150 students at Memorial University are believed to have expressed a desire to join the Young Canadian movement.

In this province, where 19 per cent of the students who enter Grade 3 do not reach high school, and an even larger percentage of high school students who do not graduate, the CYC would be concerned with the "drop-out" problem.

The Company would also help alleviate the province's unemployment by retraining personnel for more demanding tasks.

Subsistence remuneration of about \$2,000— it will vary as a Company member works at home and abroad — and a two year working period is proposed by the Committee.

Dr. Leddy said "We might have students on a part time basis, during the summer, or doing some

worthwhile task one night of the week."

The Company follows CUSO — the Canadian University Students Overseas — formed six or seven years ago. CUSO can now boast more than 400 students including some Newfoundlanders in 24 under-developed countries in the world.

Mr. Edmunds said Richard Cashin (MP—St. John's West) was a leading figure among young Liberal Parliamentarians who urged the federal government to give its attention to the CYC project.

Now, the organizing committee presents the government with a report outlining its policy. By late autumn, the committee hopes to be fully operational and have volunteers at work at projects by June, 1966.

The Company's program of organization is being financed by a substantial grant from the federal government.

Textbooks slanted in Manitoba schools

(Special to the Gazette)

Consider the following statements about Canadian Indians: "They can with truth be called savages . . . they are great thieves and will steal all they can."

"It is probable that all the (North) American Indian tribes, in the course of their wanderings, lived for some generations in the frozen wastes of Alaska . . . (this experience) deadened their minds; it killed their imagination and initiative."

"By reason of his historical background, the Indian was wholly unfit to cope with the more civilized, more intelligent white man."

Excerpts from "hate" literature? Not at all. These are quotations from Canadian history texts now on the school curriculum in Manitoba — texts, incidentally, which Manitoba Indian

children are required to study.

Although it is undoubtedly distressing for Indian children to learn from their textbooks that their minds, their imagination and initiative are dead, and that their intelligence is inferior to that of the white race, at least some of the sting is taken from these statements by the knowledge that most of them were not made by contemporary writers.

What is much more disturbing, according to the Indian and Metis Conference Committee of the Community Welfare Planning Council, are the frankly slanted accounts of Canadian historical events contained in the textbooks . . .

Indian children studying Canadian history in Manitoba schools are not likely to emerge from their studies with much of a feeling of pride in their ancestors. They are more likely to conclude that they are descended from "fierce and predatory savages" or from "simple, innocent sub-humans."

That is the conclusion reached in a brief submitted to the curriculum revision committee of the Department of Education by the Community Welfare Planning Council's Indian and Metis conference committee. The CWPC committee assigned Winnipeg writer, Mrs. Norma Sluman, to review five history texts in use in Manitoba.

Her assignment was to determine to what extent the history books "tend to promote a patronizing and degrading attitude on the part of white people towards Indians, are harmful to the Indian child's sense of racial dignity, and deal inaccurately with Indian life."

Old Testament misread "Abortion" on short-list of Canada's forbidden words

EDITOR'S NOTE

One question which has an annoying habit of cropping up from time to time — much to the inconvenience and embarrassment of most people — is abortion.

In Canada today "abortion" is on the short-list of forbidden words.

Naturally, the Criminal Code has space devoted to it. An abortionist can go to jail for life and the woman for up to two years. In practice, the police won't charge a girl who ends up in hospital after an unsuccessful attempt at self-abortion.

The medical profession, so worldly and practical on the subject of birth control, won't be seen dead whispering about the subject. They drop it like a hot piece of toast.

Hospitals have their so-called "abortion committees" which authorize therapeutic abortions in those rare cases where it would be physically or mentally dangerous for the mother to have her baby.

Mrs. Sluman found that, in many instances, the textbook accounts of Canadian historical events differed markedly, except in one respect: Almost invariably, the activities of white people involved were glorified while the Indians came off very much second best — sometimes at the direct expense of historical accuracy. However, in most instances, the textbook accounts appear distorted because of strategic omissions, rather than because of errors of fact.

Mrs. Sluman pleads that the whole Canadian story should be told: If Indian misdeeds are recounted, the white man's misdeeds should be recorded as well. And if Indian "brutality" is to be dwelt upon, the history books should also take note of the fact that many of North America's early white inhabitants were not exactly noteworthy for their humanity to the Indians (witness the one-time practice of offering bounties for Indian scalps).

The teaching of history, the brief concludes, should "stretch the mind, broaden horizons, increase compassion and understanding, soften prejudice and move toward a more enlightened future."

EDITOR'S NOTE

A short survey of the abortion problem in Canada and throughout the world is presented by Anthony Bond, a REVIEW writer for The Toronto Varsity in this report to The Dalhousie Gazette.

On all other occasions, the doctors, fearful — that's an understatement — of the law, continue to say "no dice" to both married and unmarried women carrying unwanted pregnancies.

Meanwhile the hospitals go on admitting a never-ending stream of women dangerously ill from botched abortions which have been either self-inflicted or carried out on kitchen tables for exorbitant prices.

The going rate for illegal abortions in the United States runs anywhere between \$100 and \$2,000. A therapeutic abortion, on the other hand, costs \$75 to \$125.

Estimates of the number of illegal abortions performed every year in the U.S. range from 750,000 to 2,000,000. In contrast there are only 9,000 therapeutic abortions. In New York City alone, an estimated 100,000 illegal abortions performed annually, 55 women die, and a further 8,000 wind up in hospital, in many cases with their reproductive organs damaged beyond repair.

Japan, in an attempt to curb her population, legalized abortion and there are now more abortions there than live births. Legalized abortion is also available for the asking in the Soviet Bloc countries.

But neither country has to cope with opposition from a church: Russia, of course, officially has none, and the Japanese Shinto religion recognizes a child as live only after it has been born.

Doctors at a Toronto Hospital told me that for a woman who has ever undergone an illegal abortion it is a traumatic experience.

A girl with a botched abortion is not a pleasant sight. "You just have to see one and it's quite frightening," one doctor said.

Making contraceptives available to everyone does not prevent women from becoming pregnant. They will continue to need abortions, and if they can't get them legally, they'll visit a quack.

"Lack of availability is NOT a deterrent," I was told.

Most women who seek abortions are married. The whole business of pregnancy can be openly discussed, whereas a single girl in trouble often hasn't the faintest idea how to go about it, and besides, the shame which society views her condition makes her afraid of confiding in anyone.

U of T Social Work Lecturer Dr. Ben Schlesinger is one of the courageous few in Canada who wants the kind of sensible abortion laws that exist in Norway and Sweden adopted here.

In Scandinavia therapeutic abortions may be performed for medical reasons, also if the mother is insane or imbecile, if she would not be able to support the child, and in cases where the mother has been raped or involved in incest or other criminal coercion.

Dr. Schlesinger criticizes abortion's critics who, he says, are usually men and therefore unable to understand "how a woman suffers physically and emotionally" from being denied all forms of official help.

"We find almost daily that women who need and should have abortions are turned away by clergymen, doctors or social workers, whose hands are tied to our archaic laws, which date back to the misinterpretation of the Old Testament." (i. e. Exodus 21:22)

"The attitude of our society toward abortion, even in necessary cases, is like that of an ostrich who buried his head in the sand, and lets the rest of the world go by," Dr. Schlesinger says.

"In Canada, we will have to accept our responsibility and face the problem head on. Medicine, sociology, psychology, social work, government, the law and religion will have to sit down and discuss abortion in more realistic terms and not in insincere platitudes."

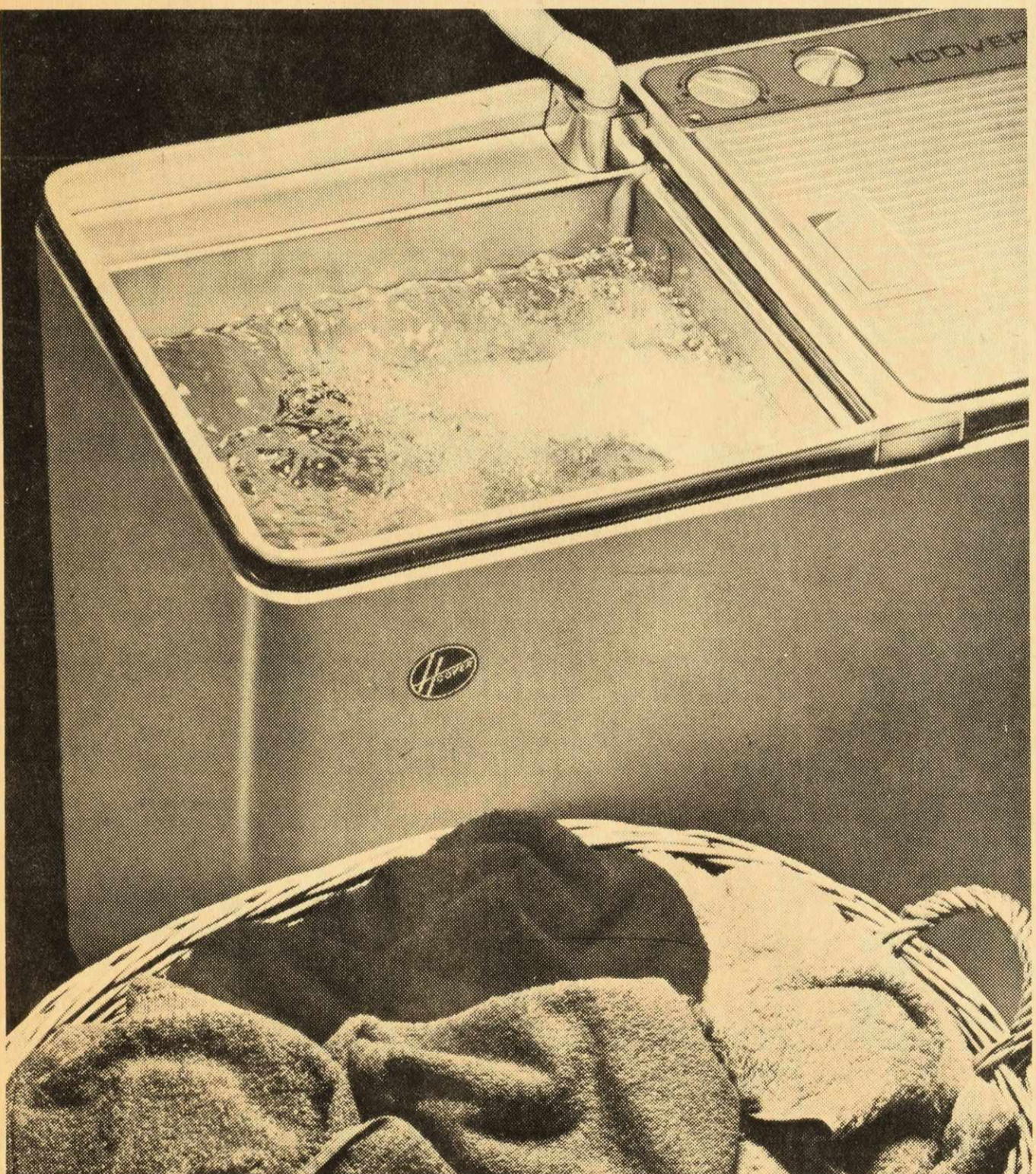
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