

you were saying . . .

Spurr spurns Trudeau

To the Editor

In whose interest is the "peace initiative" of Trudeau? The European trip of Trudeau commenced immediately after he was bestowed with an honorary degree at Dalhousie. Trudeau is, by no coincidence, arriving in Europe at about the same time as the first planes carrying components of the Cruise and Pershing II missile bases. Before leaving he carried on a series of discussions with Ronald Reagan. He also gave a speech at the University of Guelph the night before coming to Dalhousie, to sham "peace" conference which, by the way, listed DND as one of its sponsors.

In this speech Trudeau affirms his continued support for the basic military positions of the Canadian government. He defends the decision to test the Cruise, claims NATO is largely responsible for preventing nuclear war for the past 35 years, supports the alliance with U.S. "in defence of this continent", supports the NATO two-track strategy of deployment and negotiations, and so on. He quite noticeably says nothing to oppose Soviet social-imperialism except to say that he is "not describing them as equals (with U.S.) in any moral sense at all." He says that he would like to see the raising of the nuclear threshold in Europe but not by increasing conventional arms, rather by agreeing to limit conventional arms at lower rather than higher levels.

In all of this, where is there any change in the long-standing positions of Trudeau except for this proposal to lower "dangerous concentrations" of conventional arms and troops. Could it be that the U.S. needs to redeploy some of its forces in its war of aggression elsewhere and NATO partners are being urged to step into the vacuum unless some tacit agreement can be reached with the Soviet Union to allow both superpowers to re-deploy forces where they are engaged in putting out the fires of national liberation?

Charles Spurr

Was ist den los?

To the Editor:

Was ist den los? In the 13 October issue of the Gazette there was an excellent explanatory article on the Green Party. For those who consider international news unimportant enough to remain ignorant of it, this is the same (or similarly inspired) party that has elected members to the German Parliament on a basically anti-nuclear arms race, pro-human rights, pro-environment platform. It is obvious that this party has little enough chance of survival in an area where a businessmen or even a labourer in a bar is more likely than not going to

tell you which woman in the bar they would like to screw or why niggers shouldn't be allowed.

Overstating the case maybe, but a noted Mount Allison University professor who is a N.B. Ministry of Education advisor as well as a scholar of the European Reformation calls the mentality of the Maritime public eighteenth century, which basically means anti-change, conservative, and to its core socially oriented and non individualistic. Yes that is correct, from the mentality that brought you the analogy that man is a social "machine" comes the Maritimes.

Obviously a party standing against war, racism and sexism (by virtue of their human rights stand), and the economic profiteering and rape of the environment, that is all those things in our past conservatives by the broader definition of that word want to keep, well, to put it bluntly, this party doesn't stand a chance. Unless, of course, vehicles of public information like the Gazette give relevant information such as names, numbers, and addresses where further information can be obtained.

The October article was good, and of course such bastions of the conservative point of view—the Chronicle Herald, and conservative style hype—the Daily News—were completely scooped. However, relevant information was still neglected, and a stronghold of open minds such as a university tends to be, if informed, could be the Green Party's only hope of an initial base of support of any sort. Make ammends.

Neil Donald

Pro-life replies,

To the Editor:

I would like to comment on a disturbing shift of emphasis in the pro-life/pro-abortion debate. Until recently, the main bone of contention between the two camps was whether or not the unborn child could be considered a human being. An ancillary argument was concerned with determining the stage of development at which a fetus could be considered human. The implication was, of course, that if the unborn child were human, he/she would be accorded the full protection of the law.

It appears that the pro-life forces have succeeded in establishing that the unborn child is in fact human. Very few in the pro-abortion movement now predicate their arguments on the non-humanity of the fetus or embryo. Last week's letters by Kit Holmwood and Dixie MacDonald are cases in point. Neither person questioned the fetus' humanity. Instead, they claimed that it was a woman's right to have an abortion under any circumstance. I won't engage in a point-by-point refutation of their arguments, for that would be a long and tedious (though simple) task requiring more space than the

Gazette would allot me—its commitment to free speech being what it is. However, I would like to ask all the pro-abortionists out there a couple of questions. First, if women have the right to abortion on demand, do men have the right to unilaterally abrogate all their legal and financial obligations to their children? (Fetuses don't spontaneously generate, you know.) Second, if it is now possible to kill people simply because they annoy or inconvenience us, can I retroactively abort all the leftists on the Gazette staff?

Glen Johnson

Lest we forget

To the Editor:

Ms. Holmwood, in her letter adopts a rather predictable tactic. She attacks the Catholic Church for speaking out on behalf of the weak and defenseless. Objectively, there is none among us weaker or less able to defend his or her self than the newly procreated child. And in comparison to the child, the mother who would be carrying this newly procreated child, in her womb, has enormous power and strength. In union with "her" doctor, their combined power becomes awesome. And if they choose to use that awesome power against the child in the womb, the child is totally powerless and defenseless against it.

Why is it that whenever the Catholic Church asks people to harness their enormous personal and/or corporate power for the service of others, especially the poor, the weak, and the helpless, so many react by attacking the Church? We have an ongoing vivid example of this fact in El Salvador, highlighted by the assassination of Archbishop Romero. Why do powerful people react so violently when asked to live the third beatitude? When asked to love their neighbor, not to destroy them. Why do the powerful so often insist that they have the right to solve their perceived problems by eliminating the weak and helpless? Why do they insist on the privilege of being able to do what is necessary for the procreation of a new Human Being, while at the same time insisting on the freedom to refuse the responsibility of loving their new neighbor in the womb? Privilege without the corresponding and balancing responsibility always creates an imbalance and in the end destruction.

I would ask both Ms. Holmwood and Ms. MacDonald to re-examine their common position, by examining the inner logic of their stance, on the use of power against the weak and helpless. LEST WE FORGET.

Sincerely,
Fr. Joe Hattie, O.M.I.
Roman Catholic Chaplain

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