



# The Dalhousie Gazette

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# THE CHRONICLE-HERALD

The Chronicle-Herald: dedicated to serve the advertiser,  
to champion the prosperous cause, to ensure  
the Liberal Party shall not thrive unopposed

## EDITORIALS

The Chronicle-Herald stands for Nova Scotian conservatism, progressively, and is dedicated to the service of the advertiser that no prosperous cause shall lack a champion and that the Liberal party shall not thrive unopposed.

### Merit Reconsideration

The recent decision of the federal minister of Health and Welfare to close down the duck feather processing plant at East Tidnish, C.B., for reasons of supposed unsanitary conditions existing there, strikes us as somewhat infantile, bordering on the nonsensical, certainly on the puerile.

As one of northern Cape Breton's most vital secondary industries the duck feather factory provides job opportunities for three dozen unemployables. Since its erection two years ago the factory has been involved in a fair number of controversies. At one point the provincial ministry of highways protested that the Cape-Breton-based company has stockpiled several tons of duck grease and then dumped the quantity of poultry fat solids on the Cabot Trail. The company in turn replied that the grease contains preservatives which in effect give it a granular consistency thus giving better traction. And anyway, the company argued, it was not the tourist season.

Further occurrences of similar incidents were prevented when Sobey's Stores Ltd. contracted to purchase further tonages of duck grease for use in manufacturing vegetable oil.

Irregardless of the past history of the company we feel that such an important industry should be retained, and hasty and unwarranted decisions of the federal government be re-appraised in the light of new evidence.

The mere fact that government inspectors found every pound of the duck feathers yet marketed as being infested, the factory water supply polluted, the duck grease contaminated, and the streaming rooms poisonous, is not sufficient to condemn a going concern.

Lest Mr. MacEachern forget his precarious and semi-isolated position with regard to Nova Scotian representation in the House of Commons we feel his rash and generally unjustified decision merits re-consideration. \* \* \*

The Provincial Board of Censors, in a statement released today, deny that they plan to bring action against the screen version of "Peter Pan". The statement says in part:

"The alleged homosexuality in the play is not without some foundation although we believe that although Peter Pan, one of the characters in the screen play, is a fairy, he is a fairy only in a mythological context. We do plan, however, further investigation as to whether "Peter Pan" may be safely shown to Nova Scotian audiences. \* \* \*

Hail to Nova Scotia, We sing praises of thee, The land of the louse, budbug, and flea, And last, not the least, the censors three. - Popular Halifax ditty, circa 1966.

Relating to another burning question:

"No, as of this moment we do not plan to ban "Goldilocks and The Three Bears" from the Nova Scotian screen. While there is some suggestion of sodomy involved in Goldilock's relationship with the three bears we do not think it reaches serious proportions," said a prepared statement of the provincial board of censors.

Yes, the censors are our leaders, For immature minds have we They will lead us in our fight 'Gainst immorality.

- Popular Halifax sea shanty, circa 1966.

"We have to draw the line somewhere," said the board today. "Little Red Riding Hood" is definitely out for Nova Scotian viewers. The position of the wolf in the popular imagination, and the traumatic bedroom scenes involved in the play make it prohibitive. Indecency must be stamped upon wherever it occurs, to use the vernacular."

### A Useful Role

When confronted by opponents of the present structure, where insinuations are most disheartening, we can only state without reservation that Acadia University functions as a paramount product of the academicism of the true north strong and free.

Acadia has an important part in the balance of nature and the scheme of things and offers a wide variety of subjects (even including a relatively new and radical one, biology) and is unexcelled among domiciles of learning with comparable size and erudition.

In defence of this notable facade situated in the pretty and picturesque Little Valley town of Wolfville, we can give several

adequate and self-sufficient indications of our reasoning.

(1) If there were not Acadia University in the student world, where could Baptists get their education?

(2) Acadia has taken giant strides in making the Valley economy fruitful. We are assured from financial statements of a large manufacturing plant located in the area, that many thousands of gallons of golden glow apple cider are utilized by the university every year medicinally and for testing in the laboratory.

(3) If Acadia were not staffed with the finest of academic and professional Fellows, who would mow the lawns?

(4) Furthermore, if Acadia had not its great and glorious status how could Baptist ministers possibly confer honorary degrees on one another?

For the reasons outlined and detailed above, we believe that Acadia has grown, and will continue to grow, has played a useful role and will continue to play a useful role. \* \* \*

### Motherhood

Tomorrow being Mother's Day, it is fitting that some tribute ought to be made to the mothers of Canada, those women who have carried the burden of our nation, and have labored long through the centuries and up until, of course, today.

Mothers play a useful role in the development of our people, and Nova Scotian mothers stand high in the admiration and esteem of those people of upper Canada and even other countries. It is well that a suitable day is allotted to mothers everywhere, that the hallowed institution of motherhood will be preserved.

We firmly believe that there will be mothers in the future, who will stand up and be counted, as in the words of the immortal Scottish bard, Robert Burns, of the country of Ayrshire, in Scotland, "tho' aft gang a'gley."

We urge strongly and emphatically as well as forcefully that legislators take steps to see that motherhood is maintained, and that a decent standard of behavior be demonstrated toward 'les meres' (Fr. mothers).

Often mothers become incensed about their inconspicuity and give utterance to sentiments regarding their inability to bear things any longer.

As a consolation to them, all men should regard it proper, whatever the position the maternal opposite sex occupies in the community, to realize the sacrifices that mothers must make to be mothers. If even most men would sense this stupendous contribution the world would be a great deal happier.

In all the disputation and argumentation over the value of motherhood, one factor predominates; the institution's distinctiveness, for only a mother can be a mother. This often overlooked fact is the key to the complex problem and is deserving of everyone's consideration.

- Fraser Sutherland  
Gazette Staff

## Examine poverty in Canada

There are many more people in poverty in Canada today than is generally supposed, reports the research department of the Company of Young Canadians.

As a result, said a Company spokesman this week, the federal government has undertaken its special program to reduce poverty 'even in this time of affluence'.

Poverty is usually measured by low income. The average income of Canadian families living in a town or city is \$5,450. There is no precise measure of how far a family must be below this average before it should be classified as poor. But the best indicators are those based on the amount of money needed to provide an essential minimum of food, clothing, shelter and other necessities.

By this measurement, not only are many people in Canada behind the mainstream of national progress; a considerable number are suffering real hardship from not having enough money to buy the bare necessities of life.

Different methods of calculation produce minor differences in statistics and there are regional differences in the cost of living. But it is generally accepted that a city family of four people is living in poverty if it has an income of less than \$3,000. Such a family with less than \$2,000 is suffering real destitution. Single persons in town or city with less than \$1,500 a year are considered poverty stricken and single persons with less than \$1,000 a year as regarded as destitute.

By this definition four million town and city dwellers in Canada are poverty stricken; that is, about one in four, 2.4 million of these people are below the line of destitution. They are not getting enough to eat. They are not adequately dressed or housed in a standard which public health authorities regard as an acceptable minimum.

To get a rough indication of poverty amongst farm families, the net earnings of a farm are considered to be 50 per cent of its sales. Naturally the family consumes its own produce and therefore needs somewhat less cash. For a Canadian farm family of four, the poverty line is usually put at \$1,250. A family earning less than \$600 a year is considered destitute.

By this definition, 42 per cent of the farm families in Canada are poverty stricken and 25 per cent are destitute.

## Students money buys red carpet

The Gazette is pleased to report to the student body, on behalf of the Student Council, that there has been much activity in the Council offices this summer.

While many of the students spent the summer hoarding pocket money for the school term, members of the Student's Council selflessly gave of their time and our money, to improve conditions for the benefit of all. It is a basic principle of labor management that a pleasant atmosphere and a comfortable working environment increase productivity.

Working on this precept, Council decided that it was necessary for the well-being and harmony of their members to completely renovate their offices.

Not only will this new and pleasing environment enable our Council to give more and better service to the students, it will also help to perpetuate the image of the typical Dalhousie Council member; with self-assured smile, thumbs firmly placed behind ivy-league lapels in the best Harvard law school manner, he will now have the added advantage of ponderously rocking back and forth on his heels and on wall-to-wall broadloom carpet-

ing. His eyes, heavy with administrative problems, will be soothed by freshly-painted walls, and more than likely, he will have his own desk on which to rest his tired legs. We hope he doesn't fall asleep.

It may be argued, and with merit, that those students who devote their efforts to running the non-academic aspects of university life deserve better conditions -- more office space, more equipment and pleasant surroundings. However, there is one essential factor that the Student Council has somewhat blatantly overlooked.

Construction of the new Student Union Building began this fall and the building will be ready in 1967, with official opening scheduled for September, 1968. Then we can all move in. Trouble is, that wall-to-wall broadloom won't fit the new Student Council office. It may even be the wrong color, and we certainly can't expect our Council to function in an unharmonious color scheme.

We are all fed up with the inadequate conditions in the Arts Annex, but most of us are willing to endure it for one more year, rather than to draw on student funds for unnecessary and untimely expenditures.

## A year of decision

This year's CUS congress might be titled, 'the re-emergence of the right wing.' It might also be called, 'the triumph of regionalism.' This was the year that a grass-roots movement set about to bring the CUS secretariate back into line.

Call it what you will, the 1966-67 CUS Congress was a very depressing affair. It does not make sense that at a point in Canadian history when the nation is threatened by a growing fragmentation, that any student representatives should opt in favor of regionalism.

It is useless and perhaps meaningless to consider the motives behind the new mood. Undoubtedly some delegates came to reform and others came to destroy. It does not matter. The important thing is to consider the issues and what the alternatives for action are.

CUS performs a wide variety of tasks but if it is viewed from outside the academic community it becomes clear CUS's chief duty is to lobby. It exists to give expression to the Canadian student body. It makes possible collective action by a significant minority within Canadian society.

It is important for students to realize that they are an identifiable minority. And even when they are acting in the best interests of the society, they are not assured of popular support. Yes, we need to lobby, and therefore we need an agency to be effective. Surely, there is no one that can overlook the effectiveness of collective action in the American civil rights movement.

The present protest is founded on the proposition that CUS does not have a popular base. However, the critics are not calling for a revamping of CUS's executive wing; they want to emasculate it.

The critics argue that the elective process that is used to pick CUS representatives does not give the mandate to decide moral or political issues for the student body.

The logic appears sound, but its spokesmen are not being realistic if they attempt to drop the question at this point. The fact is, it becomes very difficult to label issues as political or non-political. More important, are the critics saying that students do not have the right to express opinions or act collectively on political issues.

Suppose we consider the question of universal accessibility. No one can deny that this is a question which has a unique and vital importance for students. At the same time, it can hardly be classed as a non-political issue. Now presuming there is a majority student opinion and -- in the best democratic tradition -- the majority wishes to act on the question of universal accessibility, how is it to be done? Obviously this is a political issue that must finally be resolved by political action. Although education is a provincial affair, it seems nonsense to argue that regional action is going to produce the same results as a national program.

Beyond this there is the example of the world student body. In country after country it is the academic community that sparks and directs social development. Should the Canadian university exist as a passive observer of society or should it enter fully into the social process?

As the argument stands, the critics of CUS are actually calling for a withdrawal of collective student opinion and action from all national issues that can be labelled as political or moral. Apparently, this prohibition remains valid no matter how directly or universally the issue affects the students.

If the critics are true reformers, why not propose that CUS representatives be elected by a process that would give them the mandate to act as more than caretakers. The important thing is that Canadian students should not be denied the right to voice a majority opinion on whatever they wish.

## King's Outcasts

The decision by the Dalhousie Student Union to bar Kings students from all its activities may produce some surprising results - not all of them bad.

It is hard to believe, but the rivalry might even spark some school spirit among Dalhousie students. Until now about the only signs of esprit de corps at Dal have been the obscene black and yellow jackets the engineers love to wear and the 50 loyal football fans that turn out regularly to see the Tigers trimmed.

From the Kings point of view it is hard to imagine what they are going to be denied because of the new edict. They never have been allowed to play varsity sports. At the college they have their own drama group, sports program, swimming pool, year book and students council. Presumably, they might miss working for the Dalhousie Gazette, but they will still be able to pick it up free on the Dal campus.

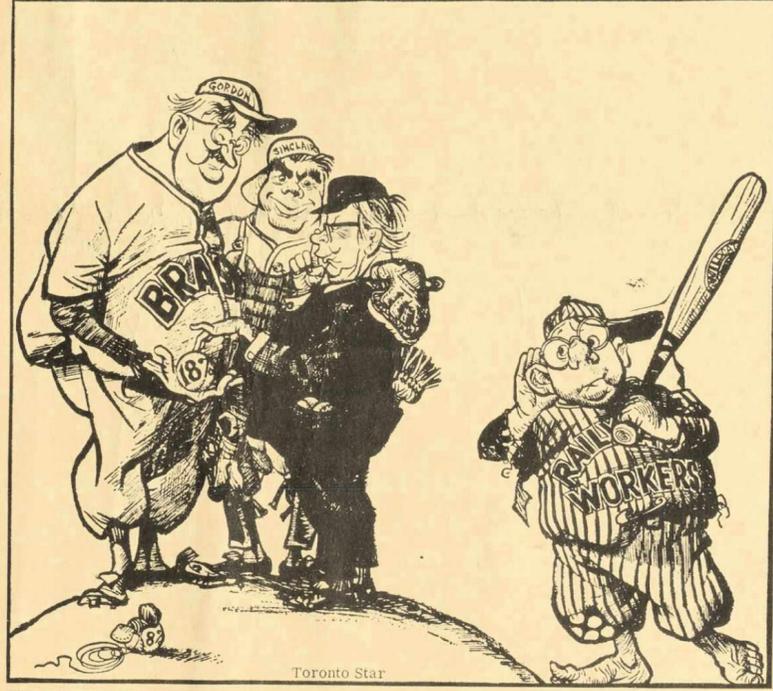
Of course this is the whole problem. Kings' students refuse to give up their own activities or to pay two activity fees.

It is doubtful if the ban will change the spirit at Kings, which is famous for its zealots.

Then comes the question of separating the sheep from the goats. The Dalhousie council has worked out a wonderful scheme with the administration to equip each student with a colored card at registration. The favored sons will receive white and the outcasts red (or is it green and yellow?). This all sounds jolly, but are we to actually believe that every organization is going to appoint an enforcer.

Of course the rift will help keep our council members busy exercising their executive powers. This is where the fun comes in. Every councilman will be able to indulge in a new found power.

It will be fun.



Three years later

## Loss of Kennedy lingers on

By JOHN DOWELL  
Adapted from the Ryersonian

Teenagers on Coburg Road clutched transistors to their ears and the clatter of rock 'n roll was replaced by the Lord's Prayer.

At the same time students jammed in front of the men's residence TV mutely watching the funeral and struggling to believe that John F. Kennedy was dead.

In four November days, three years ago, people round the world joined in a sense of personal loss over the senseless death of the young President. For young people the loss lingers on.

It is no longer articulated in tears, but in a lack of direction. In Kennedy, North America youth found a man who thought as they did.

When Kennedy reached for the presidency in 1960, it was obvious the younger generation had broken through, said Social Science chairman, Hugh R. Innis. Young people identified with him, not just because he looked like a teenager, but because he was challenging the old generation and tapping the ferment of youth, said Mr. Innis.

Kennedy bluntly threw a challenge to young people when he said, "Ask not what your country can do for you - ask what you can do for your country."

When the Peace Corps was created applications flooded in. Typical of those responding to the President's challenge was a young Georgia nurse who wrote, "How can I speak nobly about helping where the need is great-

est? Send me to an area of hunger and disease - alone, if necessary."

Similarly, a 20-year-old girl IBM operator wrote, "I want to contribute something to other people. I like working with people. I have no illusions; I know it will be difficult."

Life will not be easy in the Peace Corp, Kennedy warned, but enthusiasm for his program lives on. Last year 8,600 volunteers left for two-year postings. They were picked from 43,000 applicants.

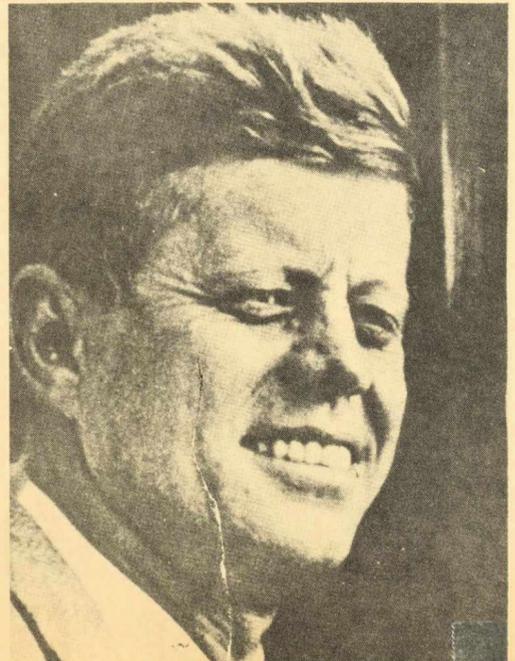
Mr. Innis thinks this tremendous enthusiasm for helping others came because American youth harbored guilty feelings about living with plenty in a world of poverty. "They felt something had to be done and JFK did it," he said.

"With President Johnson young people feel let down," said Mr. Innis. "We lost the shining knight and the irony of it is that Johnson is a fantastically good president. The difficulty is people look at the symbol and not the reality."

Social Science instructor David Crombie and JFK's appeal to youth came because he was "a source of power and action." He was on the move and personified the American dream that you must continually strive and achieve, he said.

Since Kennedy's death, protest movements have blossomed on American campuses. Mr. Crombie thinks the movement was ready to burst out earlier, but JFK suffocated it by giving youth-

ful ideals a sense of legitimacy. John Kennedy came along just as America was emerging from eight years of Eisenhower - induced euphoria and rode youth's search for something meaningful, said Mr. Crombie.



"By the late Fifties you had war-time babies who weren't exhausted emotionally," he said. Their parents worried about the Red menace which has become commonplace. Now a f l u e n t youth has turned its attention to

righting the world's wrongs and finding something more meaningful than buying a second car."

With Kennedy gone, youth has lost a legitimate source of identity and turned it upon itself, said Social Science instructor Murray Paulin.

"More and more young people are staying in schools that get bigger and bigger," he said. "It is hard to identify with the big schools so youth seeks identity in a solidarity with others in the same boat." Thus the growth of protest movements.

In the novel, "Where the Boys Are," Glendon Swarthout wrote of this generation, "We have been rooted out of every generation's birthright, which is conflict. . . The Twenties had a reputation to build, the Thirties an economic struggle, the Forties a world war. . . We have pimples but no suffering, money but no wealth - delinquency but no evil, television but no insight - IQs but no intellects."

As President John K. Kennedy gave youth a cause - civil rights and the Peace Corp. He made intellectuals acceptable by surrounding himself with young egg-heads. And he offered youth a struggle. Go fight on behalf of "those peoples in the huts and villages of half the globe struggling to break the bonds of mass misery. . ." he said.

For those who were young at his untimely death, John Kennedy will be remembered as the stuff dreams are made of - young, handsome, rich, war hero, and above all a humanitarian.