



The Dalhousie Gazette

CANADA'S OLDEST COLLEGE NEWSPAPER

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Boys don't have babies

The double standard still operates in our society and most especially in our universities.

On this campus university men in residence are allowed to come and go as they please with no restrictions on their relations with the opposite sex during the evenings. Providing that is, their companions are not university women in residence.

For women in this community of scholars are bound hand and foot to an archaic set of house rules which require them to be safely in their beds (alone) usually before midnight. After midnight all freshettes turn into pumpkins.

After some consideration of this inequitable state of affairs, this newspaper has decided to launch a campaign to abolish the leave system and give girls in residence all the privileges their brothers enjoy.

We did not arrive at this conclusion easily or flippantly, and we trust that our reasons are not so sophomoric as to warrant a no comment from the administration. It is our belief that this whole question is central to producing a true university community capable of providing the most useful kind of education.

There are three major reasons advanced for maintaining the system -- one by the girls themselves, one by the administration and the real reason.

Most girls seem to be in favor of the restrictions. Of course, they chafe under some of the specific rules such as only one 12:00 midnight leave a week for freshettes, but in general they would not change the system. They usually argue that the curfew enables them to return home fairly early when out with a fellow who they find dull or objectionable. Of course, the fallacy in this argument is that they curfew time remains the same whether they like the boy with a passion or hate him with an equal passion. More important, the leave system used in this manner becomes a crutch which, when removed, leaves the poor young girl without resources of her own that would enable her to terminate an unhappy date. It is the belief of this paper that young women in university should be mature enough to handle their social lives properly. If this is not the case, and it certainly is not the case with a large number of our women, then the leave system merely delays the inevitable rather than curing their inability. Surely the approach should be along the lines of education in the social graces rather than providing an artificial atmosphere which will be dissipated in four years. If the university is to be something more than a high school extension the people in it must learn to stand by themselves as adults in an adult community. And this means adult women as well as men.

Dal vs. King's

Sunday night the Dalhousie and King's campuses were the stamping grounds of throngs of residence students, engaged in the traditional rivalry between Dal and King's. Great!

There were no noticeable scuffles and the whole thing was generally taken in good humor by everyone. Hopefully no one sees this kind of activity as more than plain fun -- noisy as it is -- demonstrating that we indeed have tremendous campus spirit here. Friendly rivalries have a place as long as they do not stand in the way of joint student endeavors on matters of real importance.

On October 27, students across Canada will be holding various kinds of demonstrations to show their concern for the high cost of university education. If students feel that Dalhousie is worth yelling for in rivalry with King's, they should feel even more strongly in favor of demonstrating with King's and all other Canadian university students for removing the economic and social barriers to higher education.

As it is, well over half the qualified high school students never get to yell for their college, let alone get that all-important education.

Lip service is easy

It is easy enough to pay lip service to the ideals embodied in the Universal Declaration of Human Rights. But when it comes right down to sacrificing something we have -- an object or a little time and sincere concern -- for the sake of others, how many of us are prepared to act on our own good words.

If we fail to make ourselves aware of transgressions of the rights and freedoms which we espouse, and if we fail to act upon our beliefs then we will be defaulting our responsibility as students.

The Gazette believes that it is the responsibility of a university journal to report on Human Rights -- at all levels of society -- and to seek justice at all levels of society. When International Human Rights Year rolls around in 1968 we, as Canadian students, must not simply pay tribute to the ideals embodied in the Declaration. We must begin now to actually achieve some of the goals.

When the Universal Declaration of Human Rights was adopted in 1948 every "organ of society" was challenged to "strive by teaching

The administration's argument is somewhat subtler and a great deal harder to refute. They point out, quite rightly that a girl who spends all her time going out at night will undoubtedly be unsuccessful on her final examinations. They argue that university is primarily centered on learning and not on dating. The leave system simply ensures that the women in residence will not spend all their waking hours leading a wild social life. They hope that some of the enforced time spent in residence will be used to do some academic work.

But again this is a double standard argument. If the men are allowed to stay out to all hours of the day or night why not the women. Are girls less mature than boys or is there some deeper reason for this sexual discrimination. The point is that theoretically at least, this simply will not do as a reason for keeping the girls behind locked doors and not the boys. Women must be equal citizens in the university community.

Mind you, practically speaking the Gazette sympathizes with the problems of the administration in terms of failure rates, and perhaps some rules for freshettes might be imposed that would not completely destroy the aim of the free university. After all if the freshettes are at home it is likely that the freshmen will also be in their residences. The maintenance of a curfew for freshettes could very well be a sensible half way step to abolishing the entire leave system. We realize that total abolition is fraught with pragmatic difficulties and that it cannot come overnight without a better program of orientation for new students.

Nonetheless the Gazette decries the double standard as a rationale in the structuring of the university. We contend that the only just thing is to treat men and women equally.

And this brings us finally to the real reason why the girls are imprisoned late at night. For the college authorities, with the prodding of parents, recognize the crucial difference between men and women, boys and girls. Though nobody dares to mention this as a reason for the leave system (at least nobody dares in public) it is obvious that the ability of females to become pregnant is the real cause of all the rules. Parents are rather loathe to have their daughters become unmarried mothers and consequently they put a great deal of pressure on the university administrations to act "in loco parentis" and ensure that the "fate worse than death" is prevented.

In our undergraduate naivete we feel that this kind of reasoning will not do for the 1960's. The Gazette believes that it is imperative that our institutions of higher learning begin to have students who are looked upon as adults as full citizens of their society. Otherwise our universities will fail to turn out large numbers of people who have learned the greatest thing -- how to think for themselves and stand on their own feet. If our universities are glorified high schools then we, as a society have missed the boat in providing our young people with the best kind of education. You cannot baby offspring forever.

The Gazette does not believe that the elimination of the leave system will result in a rash of pregnancies, nor even in a significant increase in the number of college girls who have decided to end their virgin status.

Immoral behavior amongst university students is greatly exaggerated by the popular press. Let Dalhousie strike a blow for the freedom of all students, male and female, to become adult citizens of the university community.

and freedoms . . . to secure their universal and effective recognition and observance." Surely at our highest level of education we must accept this commitment to human values as a fundamental social function of the university.

Students around the world have shown their concern for human rights. Our own global concern can best be supported by responding to situations in Canada itself.

There are few problems elsewhere that do not exist to some degree in this country. Throughout the year the Gazette will attempt to examine conditions, good and tragic, at various levels of society, from the structure of the university community, to apartheid in South Africa, to the situation of minority groups in Nova Scotia.

Our findings may well turn out to be quite startling. We trust that Dalhousie students are concerned about travesties of justice, particularly those in their own backyards, and that they will attempt to do something about some of the problems revealed.

Anything less from university students would indicate that some very drastic changes should be made to our whole education system.

The vile deed of John Knight

By RICHARD J. NEEDHAM
I had my first smoke at 10, my first drink at 12, and at 16 left school and home to seek my fortune in this mad, mad, marvellous world. I found it, too; made mints of money, spent it as fast as I got it, had a host of amusing adventures in various cities and countries, and acquired the kind of education which suited me -- an education which, I note with high glee, gets me invited to speak at all sorts of ivied halls where they dish out certificates, diplomas and similar curios.

But that was then, so I'm told, and this is now. Boys and girls nowadays aren't considered to be grown up at 16. Or at 17 or 18 or 19 or even 20. They're pure little innocents, who must be protected from hardship, from danger, from temptation, from liberty, from responsibility, from life itself.

Hence the pressure on them -- academic, political, social, parental -- to stay in school till they're ready to collect the old age pension. Hence the wonderful Ontario liquor law which says they can't have a drink till they're 21, yuk, yuk; I don't suppose it's broken more than 1,187,187 times a day. Hence the morbid obsession of the high schools with that evil, soul-destroying monster -- the cigarette.

I've run into this obsession several times. I'm in a high school, speaking to a group of the inmates, and I absent-mindedly light up a Rothmans. The students turn pale with alarm. I'm spoken to by one of the wardens, and I hastily extinguish it. The same thing happens in high school corridors. I lit up in one as I was walking out of the building, and a janitor or some such shrieked at me as if I'd made a pass at one of the nymphets. "Put that out!" Meekly doing so, I thought of Maurice Chevalier in Gigi, "I'm glad I'm not young any more!"

What are they frightened of, anyhow? That I'll burn down the school? It might be a good idea, at that. Free the slaves! The laws prevailing outside the school are harsh enough, heaven knows; but those prevailing inside it are even harsher. No country would dare treat its citizens, no employer would dare treat his staff, the way high school students are treated.

Which brings us around to that noted establishment, Cobourg District Collegiate Institute West. There's a student there in Grade 12, his name is John Knight, he's 17 years old, and he was caught last week smoking in the school playground during the lunch break. His parents, Mr. and Mrs. Reginald Knight, got a curt note from the principal reading as follows: "Your son, John Knight, is hereby suspended for smoking on school property. A report of this will go to the Board." That was on September 9. Today he has to appear (in

chains?) before the District School Board; presumably being reinstated in school if he abjectly apologizes and promises to mend his vile ways.

Wow! But I'm not surprised, not a bit. Teachers tell me, students tell me, parents tell me, and I've seen for myself, that some of these high schools treat students like dirt, like animals. Here's a letter from a high school teacher in a large Ontario city:

"The other day I happened by the principal's office of the school in which I teach and heard him bawling out a student for not bringing a note from home to account for his absence for a couple of hours the previous afternoon. It so happened that the reason for his absence was a dental appointment. The student in question was a tall, gangling 18 year old who I happen to know is quite a mature and responsible individual. During the late war he would have been considered old and mature enough to be commissioned into His Majesty's services and command a platoon or an aircraft. Now, he is not

even allowed to take responsibility for his own dental appointments!"

He concludes: "This is just one



'By the way, my resignation is in my desk drawer under the baseball mitt'

Youth in politics

It is estimated that by 1971, almost half of Canada's population will be under 25. This little known fact has begun to change the face of Canadian politics though few persons pretend to know what the final outcome will be.

The trends are: increasing use by political parties of independent manipulation of opinion polls, attempted manipulation of leaders' images through a variety of techniques, an increased emphasis on political research, the entry of academics into politics and the increased use by politicians of mass media, particularly television.

It is beginning to be recognized that today's voter is not only younger, but is more interested in facts than his predecessor. Daniel Cappon, a University of

Toronto psychiatry professor, told the annual meeting of the Ontario Young Progressive Conservative Association that most youth (which he defined as the 18 to 24 age group) can be recognized by four characteristics. They are informed, disillusioned, critical and powerful.

"The old poetic and speech making type of politician must go. . . . Doctor Cappon said.

The increasing complexity of politics and youthfulness of the population may combine to significantly lower the age of politicians. In New York state the average of Republican candidates today is 31 and the same trend may soon develop in Canada.

Today politics has become a full time job that requires both education, and more important, on the job training.

them develop into mature and responsible young adults. . . Why should not students be able to come to school whenever they like in the senior grades? Why should not students have more responsibility for discipline and behavior in schools? The chief reason, I submit, is the authoritarian and bureaucratic nature of our school administration, which inevitably turns out organization men who thrive on conformity and security. If we want something else, we had better begin by changing our school system."

Hear, hear! But who's going to do the changing? Nobody. Not the teachers, not the principals, not the school trustees, not the multitudinous bureaucrats of the Ontario Department of Education. They're all part of the great machine which swallows individuals at one end and churns out lock-stepping robots at the other. So the tragic-comedy will go on; and is Youthful creativity is stifled, youthful hearts embittered and youthful confidence destroyed, who cares? Who really cares?

Canada's birth control laws disregarded

By TONY BOND
When the teetotalers imposed Prohibition, America just laughed and went on with its drinking as before.

The laws regarding birth control in Canada today are likewise laughingly disregarded by the majority.

But Section 150 (2)(c) of Criminal Code names as offenders anyone who "offers to sell, advertise, publishes an advertisement of, or has for sale or disposal any means, instructions medicines, drugs or articles intended or represented as a method of preventing conception or causing abortion or miscarriage."

We all know what the manufacturers do to get round that one. They simply call condoms or French letters "prophylactics" -- disease preventatives -- and birth control pills "hormone pills."

No doubt if parent planning organizations were to change their name then they too would be able to evade the law along with the wealthy pharmaceutical firms.

As it is, the law makes them ineligible to receive provincial or municipal grants or help from the United Appeal, and their contributions can't be income tax deductible.

The parent planning organizations run birth control clinics to help prevent poor people from producing children they wouldn't be able to bring up.

The law is broken so often that it is regarded with contempt. From here it is only a small step to adopting the same attitude toward other laws.

Finally, the law prevents Canada from taking part in UN-sponsored health programs.

Every time there's a debate on birth control at the UN, Canada sits there like a Presbyterian prude, primly puts its hands over its ears, splutters its righteous indignation, and abstains -- to the dismay and surprise of the other member nations.

Talk to the people who are in everyday contact with birth control, and they act as though there were no law against it.

The doctors I spoke to at a Toronto hospital readily admit

that they prescribed birth control pills to patients.

To them it isn't a question of breaking a law, but rather of serving a practical need.

In Canada brand-name birth control pills include Enovid, Ortho-Novum, Norinyl and Norletrin.

The doctors prescribe them because they are 100 per cent effective. After five years as the most widely-used contraceptive in Canada, so far no serious ill-effects have been reported. Contrary to popular belief the menopause is not delayed.

No other birth control method is as trustworthy as the pill. Rating a contraceptive's effectiveness on the number of births per 100 couples, pills score zero to three, whereas for diaphragms used in conjunction with foams or jellies, condoms, and coitus interruptus -- withdrawal -- the figure is about seven per 100.

And the famous "rhythm" method -- engaging in intercourse only during the woman's so-called "infertile" period, the Catholic Church's compromise on contraception -- results in pregnancies an unreliable 15 per cent of the time.

Foams and jellies are, on an average, only 80 to 90 per cent effective, and douching 70 per cent. The absence of any form of birth control results in pregnancies eight times out of 10.

There is also birth control by surgery, like vasectomy -- tying off the male's tubes. In India, the state, in an attempt to curb that country's population explosion, awards \$6 to each male who allows this operation to be performed.

The woman may have her womb or ovaries removed or be fitted with an intra-uterine device which irritates the uterus into ejecting the pregnancy.

To undeveloped countries which just don't have the food and resources to look after a huge, mushrooming population, the problem has reached desperate proportions. Medicine has lowered the death rate; it must now lower the birth rate. Barring mass sterilization, which isn't

traception is the only way this can be achieved.

Despite the almost universal use of contraceptives, the Catholic Church remains opposed to the use of "artificial" birth control. At the moment, the only form of contraception open to Catholic couples is the "rhythm" method which at best is an unsatisfactory substitute for the real thing.

It's not for want of discussing the subject -- last week Pope Paul had to ask Catholics to stop talking about it in public -- that the Catholic Church is so far behind the times, but rather that celibate priests can only theorize about birth control.

They say that contraception is interfering with nature. Up until a few years ago the Church would only countenance sex as a means to procreation. Pope Pius' approval of rhythm in 1951 was tacit approval that marriage partners were entitled to pleasure from sex also.

Right now the Catholic Church is in the throes of reform: last Sunday, for example, Canadian Catholics for the first time not only participated in services, but also did so in their own language.

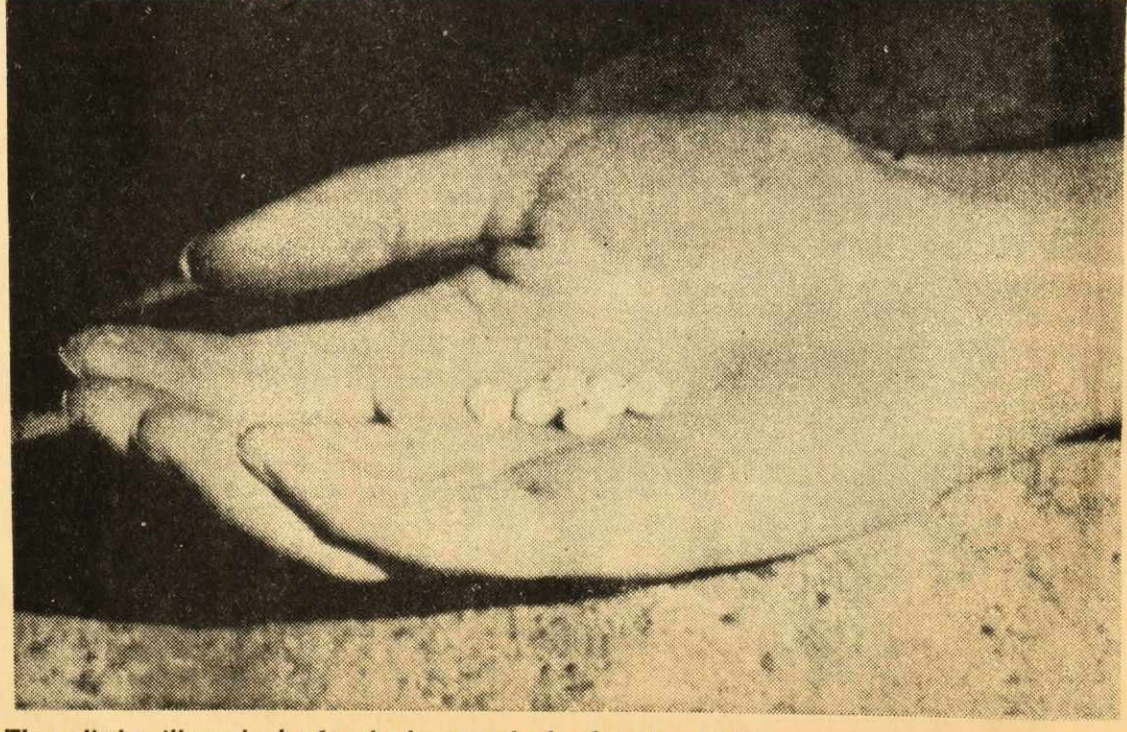
Only last week, a Father McMahon, a young English priest wrote: "I have come to believe that not only do many Catholics use contraceptives -- I believe they have the right."

He was followed into print by another British priest: "I completely support what Father McMahon said although I realize I must face the consequences."

Both are now in compulsory retreat.

A recent book on birth control is Contraception and Holiness a collection, of arguments for reconsidering the traditional Catholic position.

Father Gregory Baum, one of three U of T contributors, questions his Church's objections to the use of "artificial" birth control methods by quoting another theologian's analogy that although contraceptive devices provide a barrier of space, "rhythm" also erects a barrier -- that of time.



These little pills make by far the best method of contraception.