

Community Action at M.S.V.U.

# "Big Sister" Program

There is a need in this province - in every province across Canada for more community involvement. Our involvement in our community should not be limited to our specific careers or positions; as lawyers, teachers, doctors, salesclerks, students, etc.; we should be able to give help in the areas of our community that need us. Skilled and unskilled help has been needed for a long time where children are concerned. Children who are disabled, children who are slow learners, children who are spending long periods of time in hospitals away from home, children who come from a low economic class, blind children and mentally retarded children - they all need help. As students we should be able to provide it.

At a recent panel discussion held at Dalhousie, the problem of involvement with children's needs was deliberated. The main topics were children from a low economic group and disabled children. Mr. Ernie Rafuse, one of the principle speakers, introduced student involvement with children from welfare homes. These children are raised in an environment where a good high school education is improbable and university impossible. Their parents have taught them to be content with welfare. A film shown at the debate called "Up against the System" emphasized the mercenary slant of our society, which nurtures the attitudes of parents living on welfare. The film said that this problem originated with the middle class' attitude towards welfare. However it conveyed the hope that social and community change can be instigated. It brought in universities as one of the means to achieve this change. Instead of university students marching for great ideological concepts, it would be better for us to turn around and look in our own backyards for something

real and concrete to become involved in. Communication is needed between us as students and the children who come from welfare homes. Mr. Rafuse stated that the key thing students can give is friendship. We cannot communicate with these youngsters as intellectuals, but as friends. We can help them by tutoring but we can't preach or patronize. After all these children see the world differently from many of us. Their world is one of hard knocks and cold realities laced with little sugar to swallow them down.

The other topic discussed at the debate was - disabled children. This term has been floating around for quite awhile but has it sunken in? Disabled children are children with learning disabilities. They are not retarded, uneducable, juvenile delinquents or children with behavioral problems. They usually possess average and sometimes even superior intelligence. With the proper training and guidance their learning disabilities in most cases can be overcome. It is important that these disabilities be recognized in order that the child can have the chance to participate fully and fruitfully in society. A disabled child has problems with vision trying to remember what words look like and getting words confused and transposing them. He has auditorial problems. He confuses similar sounding words. His self-expression is poor and this usage of words is poorly organized. He has problems with movement. He may be a slow writer and he usually has poor integration of vision and movement. These difficulties are caused by a disease of the central nervous system. Students with a little training about these children can do a great deal for them in the way of encouragement, love and understanding.

Another area not included in the panel discussion concerns children who spend long periods

of time in hospitals away from home. These youngsters need someone who is willing to visit them, cheer them up and give them personal attention as their parents would do if they were there. Blind children and mentally retarded children also need companionship. Work has been done in these two areas in previous years but the need has not diminished. A little sincere happiness and warmth go a long way.

Obviously there are a great many needs in this community of ours but if you disagree, the whole idea of community action will not interest you. If, on the other hand, you consider yourself an active member of your community, these needs have a chance to be fulfilled.

The Mount has accepted the challenge of community action. During the summer, Mary Martin, President of the Student Union, and Miss Campbell, Vice-President of the Dalhousie Student Union, put their heads together and came up with a few definite programs. During an interview with Mary Martin, she gave a brief outline of what the mount by itself and in conjunction with Dal is doing in the area of community action.

The program at present is concerned mainly with underprivileged children from the low social economic class. This movement, commonly known as the "Big Sister" program, was initiated by the Student Union and placed in the hands of two sociology Majors, Maureen Sullivan and Margaret Mersereau. They work through Veith House, a drop-in centre involving children from the North end of Halifax. These children's problems vary in degree - some are slow learners, some have deep family troubles, and some are just shy. Mary stressed the fact that this is no "peaches and cream" type of involvement. It is

hard work. These youngsters can smell a phony a mile away. However, it is worth the effort because both you and the child benefit from your involvement.

A conference will be held at the Mount on Wednesday, October 7th, at 8:00 p.m., in connection with the "Big Sister" program. At this meeting, Ernie Rafuse will discuss what is involved in being a "Big Sister" with the volunteers of this program and

anyone else interested. At a later date each girl's child will be announced to them.

On its' own, the Mount is also concerned with "Big Sisters" for blind children, retarded children and children in hospitals.

Definite programs are being established in these areas. For the time being the "Big Sister" idea is most prominent; however, further programs are imminent, although details for these cannot be given at this time.

In the direction of disabled children the Mount Student Union is preparing to question Education Minister Doucette on what the Provincial Government is doing in the way of improving educational facilities for these children at a meeting to be held on the 15th of October at the Nova Scotia Technical College.

These are the efforts being made at our university to fulfill the needs of our community. University students are not and should not be an entity to themselves; they should be an active faction in the community. So far, Mary is pleased with the results. Don't be left out of the action. It's your ball game too!



Student Union President, Mary Martin, says "Big Sister" program is a challenge -- not a "peaches and cream" type of involvement.

## Election Results... Few Bother to Vote

Ten new members have been added to the Student Union as a result of the elections held October 15th and 16th. However, to say that they were elected by the student body would be incorrect. Out of the entire student body, nine hundred fifty-six, only two hundred forty-nine students voted, which is only 24.8%.

The results of the elections are as follows:

### Internal Vice-President

Candidates	No. of Votes
Maureen Laffin	158
Nettie Isaacs	90
Spoiled Ballots	1
Total	249
Elected - Maureen Laffin	

### New Student Representative

Jeanie MacKinnon	Yes - 65
	No - 10
Total	75
Elected - Jeanie MacKinnon	

(Percentage of New Student Body that voted - 16.3%)

### Resident Representative

Joyce Marchand	Yes - 106
	No - 46
Spoiled Ballots	0
Total	152
Elected - Joyce Marchand	

### Arts Representative

(Percentage of Arts Students who voted - 17%)

	1st Choice	2nd Choice	3rd Choice	4th Choice
Maureen Murphy	34	22	27	14
Doris Hawthorne	24	33	26	14
Darlene Hawes	16	17	25	39
Karen Rodgers	22	27	19	29
Spoiled Ballots	0			
Total	97			

Elected Members -  
Maureen Murphy  
Doris Hawthorne  
Darlene Hawes  
Karen Rodgers

1st Choice  
2nd Choice  
3rd Choice  
4th Choice

## The American State Of Canada Is More Than A Myth

Have you ever stopped and tried to add things up? I mean to add up what is really happening to Canada. What does it mean to say that Americans are buying up huge sections of Nova Scotia water front? To say that 97% of the Canadian auto industry, 75% of petroleum and natural gas industry and over 60% of Canadian manufacturing are foreign and largely American owned? To say that certain university faculties are now composed of a majority of Americans who have American research interests, who use American texts, and who recruit American buddies for their faculty when Canadian academics are having a hard time getting jobs? To find that between 1963 and 1967 over six hundred Canadian businesses were sold out to foreign owned or

controlled companies? To find that Uncle Sam will not let his Canadian subsidiaries sell trucks to China, flour to Cuba, or drugs to North Vietnam when this could provide good solid jobs to hundreds of Canadians? To go to a University English Department and find only one course on Canadian literature? To discover that President Kennedy thought the propaganda value of Time and Readers Digest so important that he personally intervened to prevent increased taxation on their advertisers - with the threat that if he did not get action he would cancel the auto agreement between the U.S. and Canada? Some people think there may be a problem of Americanization in Canada. Some people don't.

This was the all too clear picture of the workings of

American imperialism in Canada that emerged from a "Teach-In" last Friday and Saturday. The program, "Americanization and Atlantic Underdevelopment," was sponsored jointly by all the universities in the metro area, and brought together many well-known experts in the field.

The program was arranged in four panels to facilitate covering of diverse aspects of the two problems, and to examine connections between both issues. A panel entitled "Americanization of our Universities and Culture" was held on Friday night. The other three panels, "Labour Perspectives on Americanization and Underdevelopment," "Economic Underdevelopment in the Atlantic Region," and "Americanization of the Canadian Economy" were held on Saturday.



# ABSOLUTES

by Carl Dexter

## The Exploiters and the Exploited

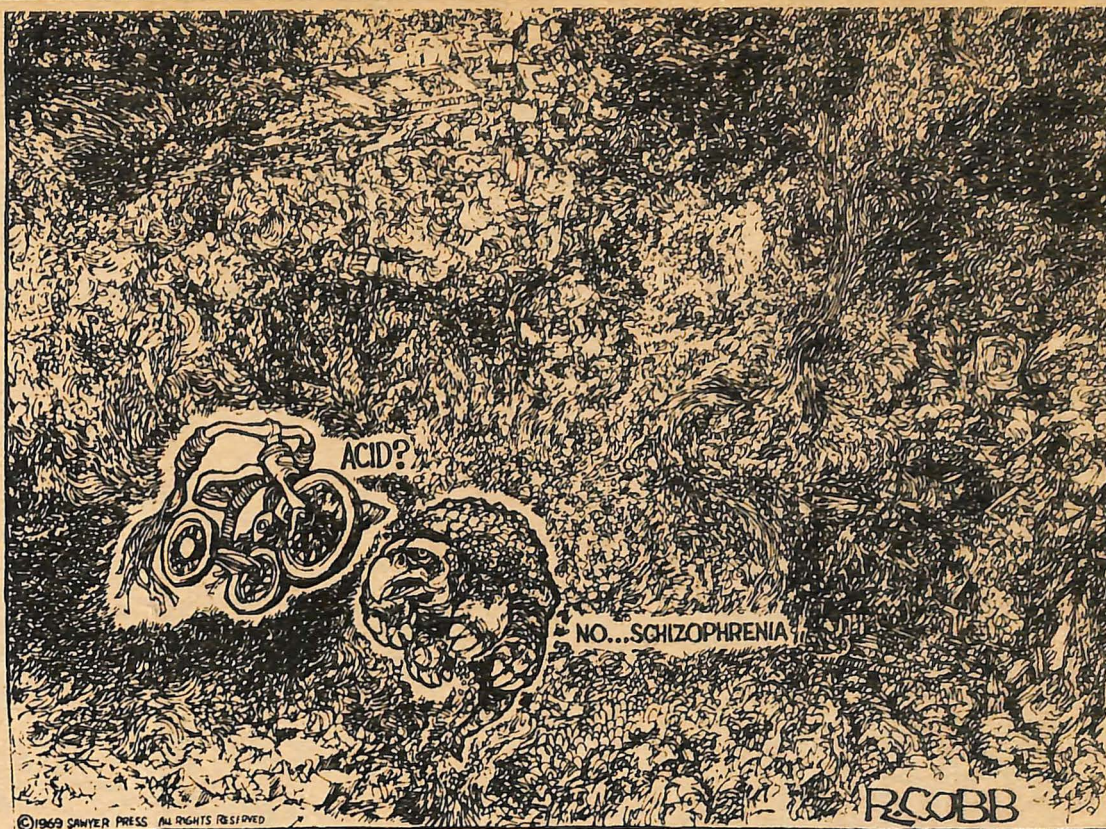
exploitation: an unjust or improper of another person for one's own profit. (Websters Seventh New Collegiate)

One of the most ludicrous misconceptions in the world today is the idea -- held mainly by those who are purposefully antagonistic to any Capitalistic system or those who are just plain ignorant-that Big Business is the prime cause of exploitation in the working classes. This accusation confronts the enterprising capitalist more than any other single factor by the many who seek to destroy the free enterprise system or those who fail to understand its roots.

Since the dawn of mankind there have always been those few who seem to progress, by the creation and acquirement of wealth and ideas, at a much more substantial and consistent rate than those who refuse or who are unable to see beyond their next meal. I am not referring to those "thugs" who accomplish their tasks at gunpoint but to those that create on their own initiative and advance as a result of ambition and determination. One must remember that wealth has to be created before it can be stolen.

Consider the man who creates or borrows enough capital to build a textile factory when nobody else saw the necessity for such an investment. The factory, however, cannot be run by the one man who promoted its creation. Therefore he offers to pay "x" number of men to do the jobs required. These men are not forced to work for the capitalist but do so of their own free will in order to support themselves. In this manner, not only can they afford to eat and sleep, properly, but they can buy luxuries they normally could not ever hope to have while living on self-sustaining farms or trying to make at home all those things that are much easier and more convenient to buy. If the capitalist, however, through coercive measures forces the men to work for him, giving them no more than their substance demands, then he is exploiting the worker, unless the worker is worth only a minimum amount of salary. But while both the worker and the capitalist co-operate under mutual consent then exploitation does not reign. I am sure that if it was to the worker's benefit to live on a self-sustaining farm or run through the jungle like an ignorant savage he would always have remained in that situation.

Let us not confuse Capitalism with some of the other periods of history as is so often done. The Feudal period as some would have you believe was not Capitalism. Feudal lords forced their serfs to relinquish everything above and beyond their necessities. The Capitalist Era began with the Industrial Revolution in England. It was the first chance that man had ever had to advance as a result of hard work rather than by forming an army to exploit the products of other men. The main complaint about the Industrial Revolution seems to be the long hours, child and female labour, and the appalling working conditions. The writers of the time along with other non industrialists spent many long hours and devoted many words and speeches condemning the "satanic mills" as harmful to the beautiful countryside and because they took away from the peoples simple domestic duties. Well, such as the countryside was beautiful, the pre-Industrial Era was one in which famines swept the country, diseases struck without notice, and the child mortality rate was close to fifty percent. Women spent long hours weaving cloth at the expense of great time and energy when a job in the factories, although difficult, was much preferable to the domestic scene. The factories gave them benefits that they never before dreamed possible - medical fees could be paid, luxuries like soap were no longer just for the privileged few, meat supplemented their bread and oatmeal rations, and people could now keep what they rightfully earned. Consequently the standard of living began to rise at an unbelievable rate, while people had more to look forward to than their former dismal existence ever provided. One might silently note that the factions that screamed the most in protest were the nobles, who no longer had anyone to exploit, the intellectuals, who were supported not by their own means but by the favor of the nobles and lords and whose substance was now threatened, and the clergy, who cried in protest as their simple flock began to see just what was possible to them



by placing their own happiness and interest in themselves rather than at the mercy of some mystic.

The system was Capitalism and the practice was free trade. The laissez-faire Capitalistic system is not a system of exploitation but one whereby a man can advance at his own rate and keep the products of his efforts. Competence, foresight and initiative are the weapons that determine your rate of advancement, not guns and armies designed for stealing and looting.

Now let us take another look at the word exploitation. We have so determined that under the Capitalistic system workers and employers receive benefits in proportion to what they have created or produced and both deal by mutual consent rather than by force. Where and when, one might ask, is the term exploitation applicable? Under LAISSEZ-FAIRE Capitalism it is not at all correct to use the term. However, when any man or group of men take something from another man without that man's permission, but by the sole sanction of the majority or whatever the case, then the party who has done the producing may consider himself the victim of exploitation. There are many examples of this.

The first example is from the time that man began producing until the Industrial Revolution. During this period man and his efforts were constantly threatened by anyone more powerful who decided that they should have a claim to those products and who choose to take them by force. The most concrete example of this is the Feudal Era. Man lived in subjection to the whim of any noble or feudal lord who had the means available to keep him in that state. The Industrial Revolution was the system that changed the acquirement of wealth from the hands of the thugs and put it properly back into the hands of the actual producers. A hired police force was used to protect this system along with people's rights and keep their wealth free from any theft and extortion that others might decide to use to attain it for themselves.

Today there is another country whose sole means of survival depends upon its unending ability to exploit its people. That country is Soviet Russia. The government (by means of threats or force) takes from the "enterprising"

classes and redistributes either the means or the products of the means to those who did not or could not produce it themselves. Taking advantage of the producer they claim his efforts in the name of every parasite and mindless incompetent who think that they should be given a fair share and then have the audacity to call those producers, exploiters.

Stop to consider, momentarily, just where man would be today if it was not for the efforts of the enterprising capitalist. Factories, as the communists would have you believe, are not natural resources to be claimed by anyone who decides it would be nice to own his next-door neighbors business. Factories don't grow as a result of acorns and aren't found under any stray rock. They must be created. The man who creates it owns it and is not morally or otherwise bound to those who may think that he owes them some portion of his well-earned wealth.

But above the pre-Industrial Revolution Era and apart from the stealing and plundering employed by the Russians there is a greater problem facing the Capitalist at home in the western world. This particular situation is one of the chief causes as the Capitalist being labeled as an exploiter and it is commonly known as government intervention. Because of government reign in the economy both Big Business and the working class suffer immensely and each blame the other for their miseries. Although the government is the exploiter it is Big Business and the working class that is to blame for they let it happen to themselves. By receiving, and in some cases not even that, permission to tax the members of its community, the government has reached a state where it is actually exploiting those people.

The result is increased cost of commodities and workers organizing labour unions to pressure the business man while with each increase the government rakes in more, which it seems to enjoy giving away to welfare cases, supplementing business failures, and handing away to starving nations who spend their time biting the very hand that feeds them. Such is the case of the exploiter and the exploited. The workman is not exploited at any time by a business man who happens to better that workers way of life and opens new roads to technology and production for him.

Man must live by using his capacity to think and if the common labourer never does much in this field then the one who does and makes practical application of his thoughts is the one who benefits the rest of mankind. Those who do not think do not survive unless as a result of another man's thoughts. The man who thinks and employs others with his thoughts is in effect giving the rest a new lease on life.

In the words of John Galt (Alas Shrugged): "In proportion to the mental energy he spent the man who creates a new invention receives but a small percentage of his values in terms of material payment, no matter what fortune he makes, no matter what millions he earns. But the man who works as janitor in the factory producing that invention receives an enormous payment in proportion to the mental effort his job requires of him. And the same is true of all men between, on all levels of ambition and ability. The man at the top of the intellectual pyramid contributes the most to all those below him but gets nothing except his material receiving no intellectual bonus from others to add to the value of his time. The man at the bottom who, left to himself, would starve in his hopeless ineptitude, contributes nothing to those above him, but receives the bonus of all their brains. Such is the nature of the "competition" between the strong and the weak of the intellect. Such is the pattern of exploitation for which you have damned the strong."



The Picaro Needs  
Ad Manager and  
Reporters! Please!

## The Picaro

The Picaro is the bi-monthly student publication of Mount Saint Vincent University. The opinions expressed are not necessarily those of the students' union or the administration.

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Editorial:

Lets Talk of Many Things

Adjust The Volumn!

You Whisper Too Loud

There seems to be a general information and communications breakdown on all levels within the student population at the Mount. Dayhops feel totally alienated and ostracised by the resident students. Conversely, the residents are constantly complaining that day students do nothing but come to class and leave, making their presence felt only through a longer lunch line. Residents in the Motherhouse and Seton think -- and rightly so -- that the student union is run by a minority hierarchy of students from Assisi and Evaristus halls. They complain that they feel like day-hops.

In the meantime, a handfull of students the so-called Assisi and Evaristus "elite", are working overtime because they can't get help and crying because they don't have adequate participation at meetings and student assemblies.

So there it is -- the "total" look of the student body. Not only does the left hand not know what the right hand is doing, but the one can't find the other, and the feet are floating not so firmly above the ground.

It's easily said that the Mount must organize a more sophisticated communications machinery, before a well-functioning unit can be achieved. But this problem has been attacked yearly, in different ways and under different names. Last year the same problem was better known as apathy. Though this may be in part the reason for the problem - I question the validity of calling it the major part. However, nobody has yet found an adequate solution.

Obviously the first step to be taken is to have everyone work both to dispense information and to assimilate the information to be had. Only then can each member of the union be in a position to feel responsible for the union.

Last week, student union elections were held and only a quarter of the students voted. Why? A surprising number did not even know elections were being held until that day, and even more did not know the candidates running for the council positions. A bare minimum of campaigning by some, and by no means all, of the candidates was begun the day before. No wonder then that only a handful came to hear the speeches.

Is it for lack of interest, or lack of information that meetings go unattended and people must be

begged to vote?

The new student council is working on communications now as a major concern. They want to establish more strategic positions for posters and are working on obtaining new bulletin boards. But from there it is everyone's responsibility to read the information presented. And speaking of posters, it's a waste of time and energy on the part of those responsible if posters are going to be unthinkingly (to use a mild word) torn down almost as soon as they are put up. If a poster is wanted for artistic merit, Internal Publicity will be glad to donate it, when the event is over.

Other things are being done too. Arrangements have been made to have Dal-Radio piped into the cafeteria and Rosaria Hall, hopefully by Christmas. The radio will carry Mount news as well as Dal, and will cover special events from both universities. The council is starting a newsletter to keep people posted on what they're doing. And hopefully, meetings will be conducted in future at an hour more conducive to day student participation.

In the final analysis, it's a responsibility of every individual in the university to get it functioning as a unit, a community. Only then can things be accomplished fully.

DRUG REFERENDUM

After my speal about communications and responsibility I hope everyone will make it a point to vote in the referendum Nov. 6. The vote only pertains to Cannabis -- grass, hash, marijuana. The results will be used to pressure the government into a definite decision on the LeDain Commission Report into the Non-medical Use of Drugs. So far little has been said about it. Whether you vote yes or no is your decision. However if enough people appear concerned, it may hasten some action. And by the way, Louis Carroll did it and look what it got him -- Alice in Wonderland.

OF CABBAGES AND KINGS

Don't give up yet! I.D. Cards will be yours some day. Seems there's been a slight (?) hassle with the Registrar's Office as to when. But do be understanding. It's a tough decision to determine what information they include, who prepares them for printing, and who carries the burden of the cost.

Congratulations to the new council members. It's about time we had a council.

Will Sociology be the only department with an active course union again this year??

The Plea

My God my God  
Why have you forsaken  
Me,  
Do right, do good; Is that  
the crying Plea.....  
New freedom  
Terrors of fear  
Revolts of humanity  
It must be Man's  
Drive  
To stay alive;  
But how long; how fast  
Where does he belong  
He can last.

He cries forth, "Oh Love"  
But that is distorted now,  
So there it lies in  
The mud  
Man is afraid, destitute  
And dying,  
Maybe thats why the  
Millions are  
Crying!

by Valerie Hanifeor

Letters . . . A Rebuttal

The Art of Avoiding A Void

(A reflexion about Carl Dexter's view on the art of self-sacrifice, in The Picaro, 30.9.70, page 2)

His literary style is so spicy that one might be inclined to swallow Mr. Dexter's cooking without more ado. Starving even more after taking it, I discovered that it was more likely salty water given to a thirsty man. Once more (after Voltaire, Nietzsche, Hemingway, Camus, Sagan, Sartre, Simone de Bauvoir and a few hundred others), we have the morally enslaved self-righteous do-gooder opposed to the modestly honest self-realizing freethinker.

In this century of modern psychology, it always comes as a surprise to me to see someone opposing self-giving to self-receiving as an "either/or" attitude for living. Indeed, to live is to receive as much as to give. The one includes the other.

Make the experience yourself: what are the things you want most? (Now, stop for a minute and think about it). Why do you want those things more than anything else? Is it not in fact to be open to all of life's possibilities, to receive life fully? But is it not also to give life to others as fully as possible, to have friends, husband or wife, children. . . ?

You are not convinced yet? Try again. Who are the people you love most? Are they not those who have most enriched your own life? And are they not those to whom you are conscious of having given the most happiness? Or are they not those with whom you most share life, mutual giving and receiving, thus becoming more equal, more one?

We do not live isolated from one another, but in common and this is one of the most inescapable elements of our experience. Man cannot exist without his fellows. Without them he could not speak or think or love. You could not even have survived your birth (or have been conceived, for that matter). We need each other: physically and, even more so, emotionally.

Society is a tissue of personal relationships expressed through mutual confidence and love. Within

this love all people are included and without it society degenerates and man disintegrates (literally). Life in common is one of the great answers to the quest for meaning and happiness. Love and solidarity mean fulfilment. Such is our existence...along with others, "getting it all together".

To be an altruist or a do-gooder is not to be "a tool of the code of ethics presently in vogue," but it is simply TO BE. By the way, there is no need of a special revelation or religion to know that. Buddha, Confucius, Socrates, Plato, Aristotle and a few hundred more non-Christian thinkers arrived at the same conclusion. To be is to participate, said Hegel, and we can see this is borne out by the findings of scientific knowledge (see: Rogers, Carl R., The Interpersonal Relationship: The Core of Guidance, in Harvard Education Review, vol. 32, No.4, fall 1962, p. 416-429).

"... Existance is a compound, not simply a mixture, of passivity and activity. It manifests itself in the form of a dialectical tension between the situation and the free being, which are not to be thought of as two entities placed side by side, but rather as two significant phases which clarify and constitute one another, in virtue of an opposition that is at the same time the bond that unites them.

(A Dondeyne, Contemporary European Thought and Christian Faith, 1958, p. 88).

To be free is to be according to one's own conscious internal motivation; for a human being, to be free is to act consciously as a human being, as an inter-related personality. Therefore the more united you are with others, the more responsible you are, and the more free you become.

That is not "my" philosophy. God and humanity made it; and it made me. But the last thing one knows is what to put first..."as Pascal once remarked.

J. Goulet

Elections

- con'd Pg. 1

Science Representative	
Candidate	No. of Votes
Vicki Masland	16
Steven Ord	8
Spoiled Ballots	0
Total	24
Elected - Vicki Masland	
(Percentage of Science Students who voted - 25%)	
Nursing Representatives	
Carolyn Moore	18
Sandra Le Fort	6
Spoiled Ballots	0
Total	24
Elected - Carolyn Moore	
(Percentage of Nursing Students who voted - 44.4%)	
Home Economics Representative	
Louise Boudreau	19
Linda Jacobs	13
Spoiled Ballots	26
Total	58
Elected - Louise Boudreau	
(Percentage of Home Ec. Students who voted - 31.2%)	
Education Representative	
Edward Donovaro	Yes - 20
	No 2
Spoiled Ballots	0
Total	22
Elected - Edward Donavaro	
(Percentage of Education Students who voted 25.8%)	
Day Hop Representative	
Fran White	Yes - 80
	No - 7
Spoiled Ballots	0
Total	87
Elected - Fran White	
Congratulations to all the elected members!	



## Some Facts on...

## CANNABIS

ADDICTION RESEARCH  
FOUNDATION  
OF ONTARIO

dose, and the setting. The most common effects are a feeling that tiredness has vanished, a sense of exhilaration, feelings of perceptiveness and self-confidence, talkativeness, outbursts of laughter. With heavier doses, there is generally some perceptual distortion and even hallucinations (the latter with high doses). Appetite is often stimulated, and there may be rapid beating of the heart and reddening of the eyes.

Inexperienced users generally report fewer and less intense effects. However, such users sometimes have panic reactions, particularly if they are apprehensive.

In the process of "coming down" from a high, a user may feel lethargic and sleepy. He may suffer from slight nervous irritability or a feeling of sluggishness the next day.

\* *Duration of Action:*

This also depends on the user, the dose, and the setting. One marihuana cigarette, for instance, may affect the user for one to several hours.

\* *Hazards:*

Many users of marihuana also use other drugs, particularly stimulants and hallucinogens, in doses or ways that could result in serious physical or psychiatric damage. In a 1968 study of 350 Toronto marihuana smokers who volunteered for the project or were referred by the courts, three out of four had had some experience with these other drugs.

Another danger is that users may retreat into chronic Cannabis use in order to avoid having to cope with everyday problems.

WHAT IS NOT  
KNOWN ABOUT  
CANNABIS?

\* Some researchers believe that long-term use of Cannabis may result in psychic dependence, chronic lethargy and (when smoked) lung damage. It is not certain, however, what proportion of any large group of users will suffer such consequences. It is also not clear whether the damage seen

in some countries is due to the use of Cannabis or to the type of life with which it is associated.

\* Although it is known that many marihuana users also use other drugs, there is no reliable information about the proportion of all marihuana users who do so. It is also not certain which drug is most often used first.

\* Cannabis users state that different batches of marihuana and hashish produce varying degrees of intoxication and different kinds of effects. To what extent is this psychologically caused, to what extent chemically? Assuming chemical differences are involved, are these, in any individual batch, mainly the result of growing climate, methods of preparation, or storage conditions, or of contamination by other drugs?

\* Does use of Cannabis interfere with short-term memory? If so, is this because it lessens ability to concentrate when receiving new stimuli from outside? If there is this type of interference, what effect would it have on the learning process?

\* What effect does Cannabis have on driving? Although there has been one widely publicized study purporting to show that a marihuana-intoxicated driver is much less of a highway hazard than a driver intoxicated with alcohol, this study did not eliminate the possibility of bias among subjects. Also, it is clear that quantities of marihuana and alcohol used were not equivalent. There is a need for more research on marihuana and driving.

WHO USES  
CANNABIS? WHY?

\* In Canada and the United States, Cannabis appears to be in more common use among young people (especially those who are members of drug-oriented groups) than among people over 30. There are persistent reports of Cannabis use among business and professional people in older age groups; however, there are no

statistics on this. Most reports and surveys about Cannabis use fail to distinguish occasional from regular users.

\* Marihuana is often used in groups - especially by beginning smokers. It appears that becoming a member of such a group is a prime motivation for many.

\* In a 1968 A.R.F. study of 6,447 students in Metropolitan Toronto intermediate grades and high schools, 6.7 per cent reported using marihuana at least once in the preceding six months.

\* In other parts of the world, Cannabis has been widely used among some segments of the population as a social drug.

CANNABIS  
AND THE LAW

\* Except under authorization of the Minister of National Health and Welfare, possession of marihuana or hashish is an offence under the federal Narcotic Control Act. Cultivation of the marihuana plant is also such an offence.

(Possession covers much more than having a drug in one's possession. It also means (1) knowingly having it in the custody of another person, (2) keeping it in any place, and (3) being part of a group in which one is aware of and consents to the possession of a drug by another person.)

\* Importing, exporting and trafficking in marihuana or hashish are also forbidden. (Trafficking includes selling, giving, sending, transporting, and distributing.) Possession for the purposes of trafficking is also an offence.

Making a genuine offer to traffic is an offence, as is trafficking in any substance represented to be marihuana or hashish.

\* Unlawful possession or cultivation can result in a prison sentence of up to seven years.

\* Under new legislation which came into effect recently, persons accused of possession of drugs covered by the Narcotic Control Act may be prosecuted in one of two ways: by way of indictment or by way of summary procedure. On summary conviction, maximum sentences are somewhat less severe than on conviction by way of indictment, the only procedure formerly allowed. (Where a person is accused of possession for the purpose of trafficking, however, prosecutors must in all cases proceed by way of indictment.)

\* Importing or exporting marihuana or hashish calls for a minimum sentence of seven years. The maximum is life imprisonment.

\* Trafficking in marihuana or hashish, or possession for the purpose of trafficking, can result in sentences of up to life imprisonment.

\* Even if sentence is suspended, a convicted person will carry a criminal record.

\* Note: All of this legislation is currently being reviewed by The Commission of Inquiry into the Non-medical Use of Drugs.

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of Ontario

Education Division: 344 Bloor  
Street West, Toronto 179

A drug referendum will be held at Mount Saint Vincent on November 6. The referendum will read, "Are you or are you not in favour of the legalization of cannabis?" Vote yes or no. The referendum is nation-wide and will involve all campuses interested in participating. The results will be forwarded to the National Department of Health and Welfare in hopes of spurring action to the LeDain Report.

Is Cannabis a Middle-Class Myth or  
a Dangerous Drug? Think About it.

Vote November 6.

WHAT IS KNOWN  
ABOUT  
CANNABIS?

Marihuana and hashish are obtained from the plant Cannabis, whose name comes from the Greek word kannabis, meaning hemp.

\* *Appearance:*

Marihuana is composed of the flowering tops and upper leaves of the female hemp plant. Hashish is obtained from the resinous material exuded by these tops and leaves.

Marihuana ranges in color from greyish green to greenish brown and in texture from a coarse substance that looks like oregano to a fine substance that looks like coarse pepper. Seeds and pieces of stem may be found.

Hashish is sold in solid-looking cakes or blocks. Its color ranges from light brown through medium brown to nearly black. Its texture varies from crumbly to hard.

The smoke of marihuana or hashish smells a little like burning leaves or rope.

\* *Active Ingredients:*

The active ingredients are a group of substances called cannabinoids. The characteristic action apparently is due mainly to a group of these called tetrahydrocannabinols (THCs), of which Delta 1 seems the most active. Pure THCs of a naturally occurring type have only recently been synthesized. Hashish contains a higher proportion of cannabinoids than marihuana, and this is presumably why it is more potent than marihuana.

\* *Methods of Using:*

Marihuana is usually smoked in hand-rolled cigarettes. These are thinner than ordinary cigarettes and have twisted or folded ends. Marihuana can also be smoked in a pipe or brewed into a tea.

Hashish is generally smoked in a pipe or placed on the burning tip of a tobacco cigarette and the smoke inhaled through a tube.

Both marihuana and hashish can be consumed in cooked foods.

\* *Short-term Effects:*

These depend on the user, the



# The Theatre

by Mary Morris

## A WALK IN THE SPRING RAIN

Although described in the billing as a love story, *A Walk in the Spring Rain* was to me a rescue story, in which Bergman and Quinn by their individual and combined acting ability rescue this undistinguished motion picture from a rapid assignment to the Late-Late show.

The plot is clearly reminiscent of Lady Chatterley's Lover, with modern embellishments which have the effect of lowering the level of credibility. There is such a similarity of plot that the late D.H. Lawrence must be spinning in his grave like a whirling dervish. The changes are few. In the role of wronged husband, for scion of old British family substitute university don. For his preoccupation, delete the struggling family business and substitute the task of university professors known as "publish or die". For amorous gamekeeper, substitute amorous hired-man, American style. For libido-driven Lady Chatterley, substitute libido-driven professor's wife. Retained without significant change is the incredible unawareness of the cuckolded husband of what is "going on". The story line is unaltered, and the respective endings are equally inconclusive.

I have said that the movie was rescued by Anthony Quinn and Ingrid Bergman from an inglorious end. It is of course a matter of opinion whether they do actually succeed in getting this shaky vehicle off the pad. In my opinion, they did. However, one cannot but wonder what heights of excellence might

have been attained by these two people had they been co-starred in something more worthy of their talent.

Perhaps the most significant of the modern embellishments I have mentioned was a small vignette on Women's Liberation. Bergman's daughter visits her mother and pleads with her to return and look after her grandson while she, the child's mother, "fulfills herself" by going to law school. The confrontation between mother and daughter is complex. On the one hand, our sense of the Protestant Ethic and Momism turns against Ingrid Bergman and scorns her for not attending to her maternal duties - but on closer inspection, we find that it is precisely this duty that her daughter is seeking to shirk, and that Ingrid is herself merely seeking pleasure fulfilment in her relationship with Quinn. So the question that arises is one of morals. Does one accept the responsibilities and duties of the situation that one has helped to create, or is there some magic formula which enables one to forever look for greener pastures? A difficult question, and one which depends on the sensibilities of the individual.

## Students Union Awards Twenty Scholarships

In a unique effort to stimulate interest in continuing education among women, the Student Union of Mount Saint Vincent University announced the award of twenty scholarships to part-time students in the continuing education program.

"Because the Mount is primarily dedicated to the education of women, the under-graduate students felt they would like to help housewives and others who have been away from college but wish to continue their education as part-time students," said Mary Martin, President of the Student Union.

The students have made \$1,000 available, to be apportioned in twenty scholarships of \$50 which can be used towards books or transportation, Miss Martin said.

"We realize the amount offered is small, but this is the first year of the program," Mary Martin said. "As it gathers momentum we hope to increase the amount, although the money will never be given as a single scholarship."

Eighteen scholarships have been allocated for the 1970/71 academic year and two are being held in reserve for other candidates.

## Centennial Song

By ROBIN MATHEWS

Canada, my beauty,  
everybody's love,  
white flower of the diamond-studded North,  
let me tell you that  
a tired prostitute beyond her prime,  
dejected, hungry,  
full of malice and uncertain fear  
would throw her charms away less openly,  
would exercise more choice  
than you have ever done,  
would try to be  
(within the perils of the trade)  
a self-respecting whore;  
And what is more  
even in her wildest state  
of drunken self-delusion,  
howling at a corner  
where the newsies thrive,  
she wouldn't let you see her  
stopping people -  
friends and neighbours,  
even relatives,  
shouting with paranoid insistence  
upon decency and moral strength,  
that she is living better now than ever,  
friends with everyone, and that  
despite all rumour, not a shred  
of proof has ever been produced  
to show that she  
(as gossips say)  
is being regularly screwed.



## NATIONAL IDENTITY

The Canadian Centenary Council  
Meeting in Le Reine Elizabeth  
To seek those symbols  
Which will explain ourselves to ourselves  
Evoke unlimited responses  
And prove that something called Canada  
Really exists in the hearts of all  
Handed out to every delegate  
At the start of proceedings  
A portfolio of documents  
On the cover of which appeared  
In gold letters

not  
A Mari Usque Ad Mare  
not  
Dieu Et Mon Droit  
not  
Je Me Souviens  
not  
E Pluribus Unum  
but

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# CANADA



# Religious Stuff

By DANIEL MEUNIER  
MSVU CHAPLAIN

When I mentioned to a student over coffee that I would like to publish an article in the Picaro once in a while, her spontaneous reaction was: "Please, Father, none of that religious stuff." Hu. . .m, now exactly where does that leave me? I might take up a sports column covering football or baseball but I guess I'd soon be called a "Biased Montrealer"; how about a society review commenting on the latest fashions or determining who's who? . . .Stupid chaplain. Well I could go on for a time on the advantages of owning a Volkswagon but they say this soon develops into an aggressive complex and one starts taking it out on people. . .so I guess that is also out.

Are we necessarily back to religious stuff? Is God so cramped or so identified with religious stuff that this remains the only alternative? This, of course, was not all implied by the above mentioned student. I guess most of us feel very strongly that this is not so. But could we be as articulate in determining what replaces religious stuff or where God fits in now that we've done away with practices or expressions laden with more venerable tradition than simple, actual meaning?

One such attempt at rethinking our faith could be worded as follows:

"Faith is the non-substantial dimension of man, which does not permit him to stop, to be crystallized in time or stiffened in the past. Faith is fundamentally dynamic, functional with regard to what one hopes for. It is the response to the call or the question of being a man."

Or how about this:

"Faith is like a cavity in the human being, which never permits him to be filled, or saturated; ( . . . ) that represents the major religious blasphemy, cutting man off from any relationship with the Infinite."

If this is so, we can accept what follows:

"Faith is not essentially a doctrine or a morality; it manifests itself rather as a fundamental act which opens a possibility for perfection, permitting us to become what as yet we are not."

If we really understand all that is implied in the preceding quotations, we realize that a shift of perspective or emphasis is demanded of all of us. "Religious stuff" is not necessarily discarded or simply forgotten, it is relocated where it actually belongs, as a consequential expression of something more fundamental. This important something must

exist, must be a determining factor, a life giving source if any religious dimension of man is to be taken seriously.

And yet, this important something must not be searched for outside of man as a substitute or band-aid type complement. It is rather an invitation to take a look inside and really see if self is sufficient for self, if what I am or desire to become gradually can find the needed explanation or energy or resources in self alone. We are confronted by a decision, more -- a fundamental option, which necessarily brings out our conception of man. An option for the "basic need of others" is what Panikkar calls faith; not an explanation, not a determined series of do's and don'ts, but a basic need, a driving force that turns-you-on-to-others, a "fundamental act permitting us to become what as yet we are not."

Faith expresses itself as that all important "openess" shared by all men, a reality that brings them together on an exchange basis motivated by a deep conviction that one can only become oneself by discovering one's own possibilities as lived and mirrored in others; one's true rich individuality only comes out when provoked or called into living exercise by others. Being a person of faith is not merely confessing one living God but sincerely acknowledging that the self is not God, and therefore placing oneself willingly in an attitude of receptivity and openness, finding expression in a true search for God.

This is part of all of us, this is really the stuff of all our actions, be it conscious or not. Man in all of his actions, either on the receiving or serving end of things, is slowly growing into himself. This growing process, pulling ourselves into being, while never permitting an insularity, self-sufficient, OK-I've-had-it-attitude, while constituting the reality of our existence, is also a growing-into-God event shaping-up. This being open to others is actually being open to God and the experience of his presence is rarely to be found outside this humble acceptance of our daily reality. This in no way excludes or condemns a mystic contemplation of God, but when we boil things down to the essential, is not this great encounter of God to be found in experiencing the above existential faith to its full meaning and full expression and discovering indeed that this growing-up process leads into communion of Love and life with God?

I hope that I have not forgotten the kind remark and fallen prey to "religious stuff"; either way, what precedes is of too great an importance for me to fit into any category, because it bears, I believe, the stamp of life.

## Hymne

## a l'Automne

Editor's Note: This is the first of what we hope will be a regular French contribution. We are interested in your reaction.

### Hymne a l'Automne

Oh! Chere campagne d'hier,  
Ta terre est maintenant tout trempée  
Looiseau si beau de juin, s'est envolé,  
La porte se close sur un jardin fane,  
Une belle saison vient de partie,  
Les nuits voracieuses sont ouvertes  
Les grands labours dorment sous la gelee  
Le vieux bouleaux meurt par orgeuil,  
Et, dit adieu au salut de la terre.

Et dans mon coeur, je compose  
L'hymne a l'automne. . .

Les soleils trop confus,  
Pour mon esprit ont beaucoup de regrets. . .  
Ma fenetre est un champs de givre,  
Mon violon une chanson de repentir.  
Il me semble que chaque arbre divorce  
D'avec ses feuilles et ses ecorces.  
Et quand je reverrai nom ami  
Etrange voyageur, quelle triste histoire. . .  
Photos d'autrefois. . .

Et dans mon coeur, je compose  
L'hymne a l'automne. . .

Sous la neige, je vais hiverner,  
J'entend le vent pleurer dans ma cheminee,  
Pour ceux qui n'ont jamais connu leur Favori. . .  
Pleurs coulant dans leurs grands yeux.  
De la colline d'anciennes annees,  
Plusieurs rêves perdus tombent.  
Je laisse mes pensees errer,  
Et les feuilles d'amour s'eparpiller avec les vents,  
Mais il est tard, courrons vers l'horizon

Et dans mon coeur, je compose  
L'hymne a l'automne. . .  
Pour ceux qui ne reviendront pas  
Et ceux que le temps bercera a jamais.

R. Gagnon.

# If you love me, don't leave me.



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I do my thing, and you do your thing.  
I am not in this world to live up to  
your expectations.  
And you are not in this world to  
live up to mine.  
You are you and I am I,  
And if by chance we find each other,  
Then its beautiful.

- F.S. Perls

