

- LETTER -

Dear Sir,

I have read Mr. Doucette's article on the War in South Viet Nam and I must say that I strongly disagree with him. I hope that his ideas are not shared by the people in the western world, or else there is not much hope for freedom and democracy in this world!

Mr. Doucette pointed out in his article that the U.S. is inflicting the cruelest punishment conceivable...on the South Vietnamese People (who) are subjected to the pain and terror of modern warfare. What he does not realize is that the U.S. is helping the South Viet Name people to fight off infiltration from the north and terrorism and lawlessness in their own land. What he does not realize is the fact that the Viet Cong are using force and terrorism through assassination of Village officials, kidnapping of young villagers, and robbing and murdering any dissenters in the village to control the people. In fighting the viet Cong, the South Vietnamese people did suffer all sorts of hardships, but if they are still willing to fight the Viet Cong after all these years of suffering, isn't it right for someone to help them?

Mr. Doucette also stated that communism is a good change for the Asians. He stated that many competent observers believe that for the people of China. The change was for the better. What his "many competent observers" apparently did not look into is really startling! The Chinese had suffered a lot through the Communistic advancement programmes like "The Great Leap Forward". To me a well known fact, the food in China was rationed ever since the 1950's, according to the ranks and positions held by the people. (This is in direct mockery to the Communistic claims that there is no class distinction in their society.) Everyone was given books of coupons which were used along with money to buy rice, meat, vegetables, oil, and all the other daily necessities and commodities. Without these coupons, one could not buy anything unless from the black market. Even going to eat in the restaurants required the coupons for the food ordered besides money. In the city, the food for an ordinary worker was about forty lbs of rice and three ounces of oil monthly. The oil was for cooking and therefore was not enough. Meat was apportioned at about ten ounces per person every ten days and fish at about one lb per person each week. Cloth was rationed at about three yards per person per year and the purchase of a towel and handkerchieves as well as cloth shoes counted towards one's cloth allotment. In the countryside, the situation was worse; farmers and villagers received about half of what the cityfolks were getting. The farmers worked in "Communes" and all products from the field belonged to the state. This is strongly against the human right to private property, a traditional belief of the people. There is also absolutely no freedom of speech. Those who dared to speak out or alleged to have spoken out against Communism and/or the state mysteriously disappeared or turn up later in labor camps in the northeast to "voluntarily consider and reassess" one's views and ideas. Some just disappeared.

As for Mr. Doucette's idea that "Washington is not interested in (progressive land reform programmes, war on poverty, and end to profiteering and corruption, a better distribution of wealth) such remedies". He should open his eyes and ears to the news outside his little world and then he would find out that it was just about two weeks before the appearances of his article that the South Viet Nam government and the U.S. government had jointly signed the Declaration of Honalulu. "The United States," said the declaration, "will give its full support to measures of social and economical revolution based upon the principles of building upward from the hopes of all the people in South Viet Nam. One of the projects of rebuilding the nation is the USAID programme in which a band of young Americans are presently risking their lives to bring aid and know-how to the countryside.

Mr. Dean Rusk, the Secretary of State of the U.S., stated quite clearly that "...The rest of the world is our living room. We've got to try to join with others to build a decent world system or we'll have no chance to get on with the daily needs of our people... We have a universal stake in... the ability of small nations to live alone and not be molested simply because they live near a great power. Otherwise... this becomes once again the law of the jungle where the denizens of the jungle have weapons that just must not be used if man is to survive."

What Mr. Doucette did not know is that the war in South Viet Nam is not as simple and unimportant as he thought to be. South Viet Nam, along with Laos, Thailand, Burma, and Malaysia make up what is actually the "Rice-bowl" of South East and West Asia. India is already not able to produce enough food for herself and the other countries are now struggling to keep up in food production with the ever-increasing population. If South Viet Nam and later the Indochina peninsula is to fall into the hands of the Communists, they would be able to control the whole of Asia through this blood vein!

Mr. Doucette repeatedly stressed in his article that, no matter what is the outcome of the war in South Viet Nam, and for that matter even if the whole of Asia falls into the hands of the Communists, THE LIVES OF 99% OF THE PEOPLE IN CANADA AND U.S. WILL NOT BE AFFECTED! In other words, he does not care about the welfare of the less fortunate people in this world! In other words, when he sees a man who cannot swim fall into a river, he would not jump into the river and try to save that unfortunate person, even though he is a very good swimmer himself! I thank God that there are still some people left in this world who would risk their lives for some other unfortunate persons simply because of ideals and human rights, and not because of personal profit.

And this, my dear Sir, is my reply, the reply of a free Asian, to Mr. Doucette.

Sincerely Yours,  
Nicholas Wong

THE HALFMAN GETS MARRIED

MAN, WOMAN, AND BOOKS  
IN ONE PACKAGE

Reprint from the McGill Daily

In the past, and sometimes even today, people have had the annoying tendency to consider the student as an incomplete human being who is at a transitory stage in his life where he must still be guided. In a word, people outside the university often consider the student as a half-man. Then this half-man gets married. Not always, to be sure "but to an increasing extent.

Two Quebec journals — Le Quartier Latin and Le Carabin — recently published enquiries into the problems of student couples.

The enquiry of Le Quartier Latin is the most profound and my the same token the most interesting. The investigators first of all made a study of marriage among youth in general on the American continent. The majority of young women who will get married will be 18 years old this year. Their husbands will be 21 or 22.

This phenomenon of rejuvenation begun during the second world war. In the 1940s-1950s the number of married students in American universities doubled. Moreover, sociologists have established that the increase of marriages is clearly greater among the more educated milieu than among those who have less training.

This increase at the end of the war was related to the return of men in uniform to their homes. At the present time, the marriage curve is again rising — after having come to a halt — while the ages of husband and wife are dropping continually. On the other hand, in this type of highly industrialized society, studies last longer and longer, that is to say people are now devoting a good many years of their lives to study.

It is therefore normal that in such a situation student marriage should increase. This is what is happening at present when 25 per cent of the students terminating their studies are married.

A number of problems face students desiring to get married. Is the marriage acceptable to the family? Will the couple find the necessary funds to get started? And how will the marriage influence the economic and social activities of the married student?

The opposition of the parents is not centered on the choice of a mate, but it is generally caused by fears arising over the material problems facing the future couple, especially if the parents are unable to help their children financially. On the whole, however, this opposition is finally overcome and the family tries to help out as much as possible.

Among most couples only the husband studies and the wife works to support the household. Most young women, however, do not intend to work more than a few years in order to be able to raise their children. Only a few hope to take up their studies again when their husbands have terminated theirs.

The husband works part time in winter and full time in summer. Part-time work is generally very badly paid but the husband tries to do such work in order not to feel entirely supported throughout the entire year.

Sometimes the student, in order to avoid this feeling or to improve his living conditions, stops his studies and only appears at exams.

Another solution (but we hope it is one of despair!) consists of entering the army which pays the costs of studies, offers a salary of \$350 per month and requires that the student works three years for it after finishing his studies.

In case both husband and wife are students, an often complicated system is worked out by which each works in turn so as to contribute to the family budget.

The average annual budget of a student couple at the University of Montreal varies from 3,000 to 6,000 dollars. These variations among couples are due to the lesser or greater amounts of money invested in clothing, leisure, cars, etc.

The enquirers asked if financial difficulties were not a cause of failure of marriages and if a couple with a low income did not have less chance of a successful marriage. Opinions were divided in this respect.

Certain couples thought that this could play an important role in quarrel and divorces, creating a state of perpetual tension between the husband and wife. They added, moreover, that the government must be asked to stop considering the married student as dependent on his parents, financially, in order to obtain scholarships.

Does marriage help or hinder studies? According to the results of the inquiry by Le Quartier Latin it seems that on the whole marriage is propitious for studies. The first reason, and a rather humorous one, is that students do not like to wash dishes. When their wives ask them to do so they discover by chance that they have a lesson to review, a test to prepare for, etc., which obviously is not lost time.



"I think Dad wants you to go now, Ted."

**BLACK STOCKINGS**

a few words with Brigitte Bardot

REPORTER: What in your opinion makes the proper, the best situation for a woman to seduce a man?

BARDOT: What is my opinion? What?

REPORTER: How can a woman seduce a man easiest?

BARDOT: With black stockings.

REPORTER: Is that all she needs?

BARDOT: Do you want to try?

REPORTER: Black stockings! They used to say with music, wine — is that passé?

BARDOT: Black stockings.

REPORTER: Okay. How should a woman dress for a man outside of black stockings?

BARDOT: Black stockings.

REPORTER: Nothing else?

BARDOT: Nothing else. Of course. But to go to the restaurant, something else, yes....

REPORTER: How could a woman, awife, protect her husband from you?

BARDOT: With black stockings.

Interview by Douglas Kirkland on the set of Viva Maria.)

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