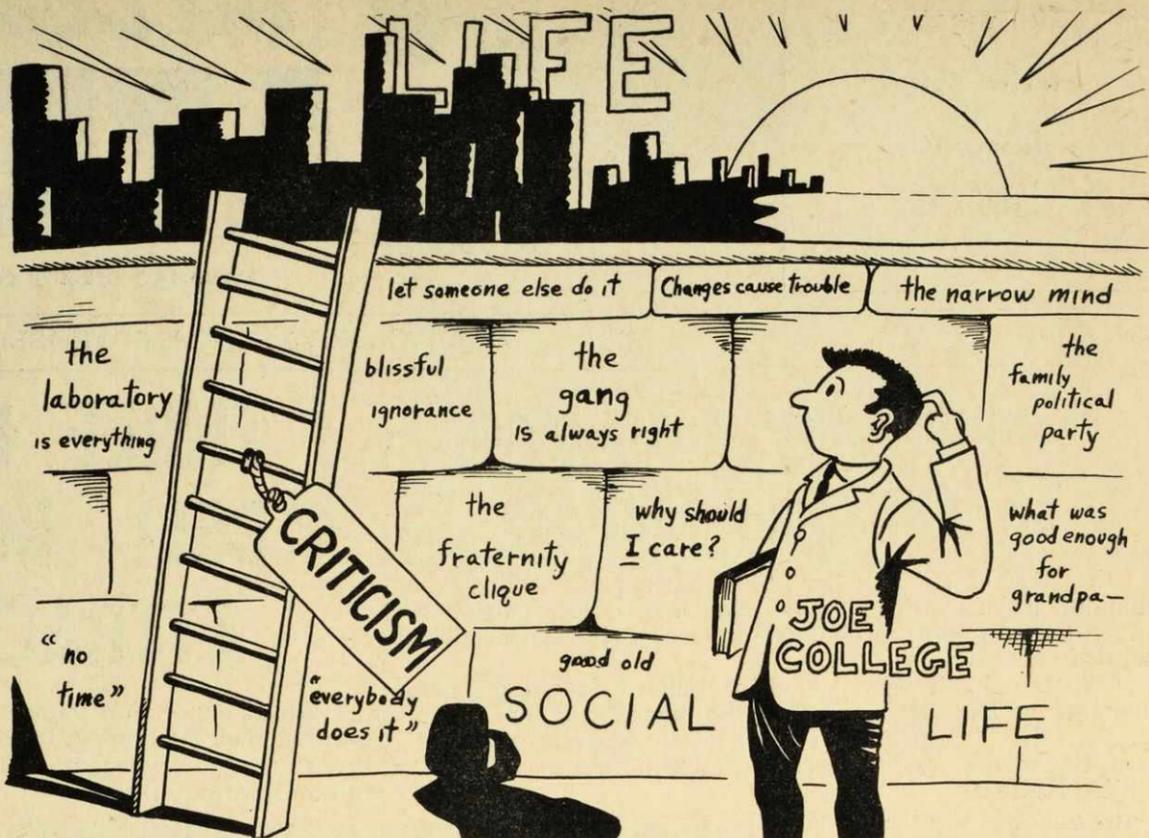


The Dalhousie GAZETTE

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Isn't It Time We Climbed That Ladder?

A Job Well Done

It was with regret that we learned a few weeks ago of the resignation of Dr. Archibald as Dean of Arts and Science. We feel that the loss to the administration, faculty and student body has been great.

Dr. Archibald began his long association with Dalhousie as a student in 1929. After receiving both a B.A. and an M.A., he went to the University of Virginia where he was awarded a Ph.D. in theoretical physics in 1937. After a year of post-doctorate work at Yale he worked with the National Research Council before accepting a post as professor of physics at Dalhousie in 1942.

Since then he has served the university in many capacities. He was the first holder of the A. C. Failes chair in physics. In 1955 he was appointed Dean of Arts and Science, and in 1957-58 he took on the added job of being head of the physics department.

But Dr. Archibald's association with Dalhousie has not been confined to serving the administration. In his years as Dean he has been always willing to listen to student problems and to do his best to help solve them. Only this year he was eager to help the Student Council in its attempt to get a mid-term break. It was primarily at his insistence that Dalhousie adopted its current scholarship plan, whereby every student getting an average of more than 70% automatically gets a scholarship.

Under his leadership the job of Dean became a useful rather than an honorary one. For example, he personally looked into the hiring of each professor in his faculty, a job which had hitherto been done by the department heads and the president. In general it may be said that he made his position a real and useful one to every member of the faculty.

Now that he has returned to his former position as professor of physics, we extend, on behalf of the entire student body, a sincere thank-you for all he has done in the past five years, and may he continue to teach and inspire other students for many years to come.

The National Mania

It's not very often that the Gazette's Sunday afternoon layout operations are interrupted by screams. Emotional outbursts in this office are usually confined to the realm of exasperated whimpers.

But last Sunday we were lifted off our respective seats by a mob-like yell that rocked the men's residence from top to bottom.

It seems that some chap on TV had caught a leathery, lemon-shaped object out of the air and had merrily run down a long field with it clutched under his arm for all the world like a young mother clasping a burping infant. There were some other chaps on the field, too, all dressed in space-suits, and they all ran after him, but in different directions so that they bumped and pushed at each other and nobody went anywhere. Except the chap with the big lemon under his arm.

The yell came from another group of chaps who were sitting in front of the TV. They appeared to belong to some religious sect, for they treated the television set like a high priest, contorting their bodies and their vocal organs in time to the movements of the people on the field. And when the fellow with the big lemon in his arms went past a couple of white fence posts, they all jumped and screamed and panted and raged as if he were either a diety performing a miracle, or Elvis Presley, which amounts to the same thing.

Now the Gazette is always interested in new religions, especially the pagan and emotional kind. So we tapped one of the participating contortionists on the shoulder and asked him what god he was worshipping.

It was a mistake. He wheeled about, glared at us from glistening, protruding, white eyeballs, shook all over as if he were at the height of some fanatical mania, and howled in our faces.

We stepped back, trembling with shock, and he swung again to the TV. The hall grew silent. The chaps on television bent over in a circle, apparently humbling themselves in prayer. Then they broke, and our congregation tensed. There was a whistle, a pause, the lemon appeared again, and everyone threw each other down. The Residence shook as another roar burst out, only to die as the priests returned to their circle.

Mystified, but realizing we had not the faith and piety to partake of the manic-depressive religious ceremony we had just witnessed, we returned to our desks.

The atmosphere of the office grew quiet and sober.

We knew we were alone.

Margenau Among the Critics

The Angry Young Priests

By ROGER DOYLE

Dr. Margenau's lectures at Convocation last month have provoked spirited controversy. Mr. Doyle, a senior honours student in Biology, hopes to clarify some of the major issues that result from the interlocking nature of Science, Philosophy, and Religion and re-state the necessity of the study of non-measurable quantities in all branches of science.



Not even by apoligizing for its title was Dr. Margenau able to avoid sweeping criticisms of his lecture "Science, Philosophy and Religion." One such comment was that his presentation was childish and that his topic had been argued right into the ground by about 1923. But his second, much more specialized lecture on quantum mechanics was given the honour of being criticized piecemeal.

It was apparent from their tone that the critics of the first lecture were not merely censorious, they were offended; so ambitious a subject seems in one way or another to have injured their private intellectual property. The explanation lies in the fact that each of the three great systematizations, science, philosophy and religion has a priesthood associated with it. Anyone who touches ground claimed by any of these mysteries inevitably joins battle with the priests, that is with scientists, philosophers and theologians. No one lightly assumes the responsibility of warfare, even when his antagonists are of the embryonic or novitiate variety. However these religious wars have been going on more or less destructively since the Pythagoreans' wars in which the combatants retire from, but never lose possession of, the field.

During the past 100 years or so, as Dr. Margenau pointed out, a revolutionary trend has emerged from new territorial relationships being established between the great areas of human thought. This is the trend towards induction in science, or towards professional introspection among scientists. One aspect of this, the invasion of symbolic logic by mathematics, seems to have taken place comparatively quietly. Rather more boisterous has been the parallel and very productive annexation of physical theory by the theory of knowledge. The implications of this had by no means been thought out in 1923, although its utility was more or less grudgingly recognized.

But it is very rarely mentioned by people who generalize about science that the powerful new techniques developed by this delving into the foundations of the reasoning process may be totally different in the various branches of science. Biology and psychology differ from other sciences in that on certain questions they lack a reference

LETTER
...interpretations...

Sir,
Following the printing of an article entitled "Foreign Students Must Co-operate" which I wrote and which appeared in the Gazette two issues ago, it has been brought to my attention that a phrase I used in the article has been misinterpreted. I would like to make it clear that the reference to FROS in this article was an illustration in the general theme, and not an attack on one particular group of foreign students. Also the use of the word "degenerated" was, in retrospect, a poor one, lending itself to ambiguous interpretation. In this context "degenerated" was, in retrospect, the idea that FROS had changed from a Canadian organization run for the benefit of foreign students, into a West Indian dominated society. It was not meant to be a derogatory attack on the West Indian students on campus.
Ian MacKenzie,
Students' Council Reporter,
Dalhousie Gazette.