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it has no point ...

It being the third week of March, the snow being pretty well off the ground and the distractions off the mind, the period of the end being far advanced from the beginning toward the end, this is the last time this year the Gazette will be in being. Taking heart from the fact that any critics we might have nurtured will therefore have no more opportunity to spew their comments upon our pages, we propose to answer charges levelled against us in private that we have abused this editorial space by writing on such peripheral matters as male clothes, a national flag, and leg-stretching steps.

Only issues occupying a central place in the life of the campus merit editorial attention, our private critics have said. Such subjects as we have chosen to write about belong, they have told us, strictly in a personal, bylined column.

We deny forthwith that editorial topics should be "central" in that sense. The place to discuss live campus issues, engaging the attention and interest of the whole student body, is not the editorial column, which very few people ever read. If you write something which you want widely read or which you feel is of such consequence that it should come to the attention of many, then do not put it on the editorial page, for that is almost a way of concealing it. We have no illusions on this point. We have nothing of importance to say, and we say it on the editorial page. Far from the editorial page being the reflection of the character of a paper, it is the place where a paper can with impunity and with impertinence be least true to itself and least interesting to the generality of its readers. A yellow journal can print biblical exegeses on its editorial page, without its reputation being changed in the slightest.

colunchill

* * * *

but it should have

The other written matter in this column, in which our colleague attempts an editorial on what an editorial should be about, is pure balderdash. The editorial page is the very heart and centre of a paper, the solid basis upon which any claim to journalistic distinction must rest. We shall leave it to others to make this claim for the Gazette. (Do we hear voices?) Our intention here is to discuss this matter in the abstract, and not to drag the character of the Gazette into the harsh glare of controversy.

It is most definitely the function of the editorial column to treat of issues which touch upon the vital concerns of as large a body of readers as the circulation department can enfold. This we assert despite the august stature of Colunchill as a journalist. It may be true, what this estimable writer says of himself, that "we have nothing of importance to say, and we say it on the editorial page." If that be the case, and it surely is, then it is much to be regretted that he has been inflicted upon Gazette readers at a time when the forward march of events was swift and steady, and a sober and serious pen was needed to analyze and assess.

Rather than handle subjects about which everyone was concerned, rather than venture opinions which could assist in the moulding of firm and important convictions, Gazette editorials of late have, for the most part, dealt with a collection of trivia beyond the scope of even the most disordered imagination. The culprit, Colunchill, tries to justify this by presenting his philosophy of editorial writing, but it amounts merely to an excuse for lack of an editorial policy.

seanil

letters to the editor

tiger's ear

Dear Sir:

During a violent bid for control of the tiger market in Halifax made at the final Dal-Tech playoff hockey game one ear was accidentally removed from the Dal Tiger. Those of us who planned the abduction had no intention of destruction and were glad this was the most serious harm suffered by the Dal Tiger.

We have managed by an intensive effort to track down the missing ear and have enclosed it herein, suitably inscribed. Would you please see that it is returned to the Tiger in time for Munro Day?

Graciously yours,
The Mechanical Engineers
of Nova Scotia Tech.

The suitable inscription on the returned ear reads: "Certified acoustically correct by the mechanical engineers of Nova Scotia Tech '58." The students responsible for the Tiger and its anatomical extrusions may pick up the ear at the Gazette Office.
ED.

blue law

Dear Sir:

... I read through this interesting issue and must congratulate you on your journalism—you do a really excellent job especially since you must have so little time with all your studies.

I am introducing myself by attaching a publisher's blurb about a book of mine. I do this by way of introduction to a comment I would like to make on your editorial on the Sunday "blue law."

First of all I think you have overlooked the fact that you wouldn't have a "Sunday" or free day to rest from work at all if it were not for Christianity. The ancient world had no such day. It was the Christian religion's regard for God's commandments that has been the means of giving a day of rest to the workers all over the world. Now if you abolish regard for the Sabbath, you will in the end abolish the free time you are now legislating to use as you please. You won't have any Sabbath. You won't have any free time. Search all the records of the ancient world and you will not find any day of rest recognized among the nations except in the nation of Israel, the people chosen to guard God's revelation until the Saviour of the world was born and this truth went out into every nation. Study all the countries of the east ruled by non-Christian governments and you will find no observance of Sunday other than such established through the influence of Christian missions.

Now then what is the significance of the observance of Sunday. It is not a mere recognition of a statute; it is in itself a revelation of God who made the world in six days and rested the seventh from his work of creation (Genesis 2). He demanded his creatures honor this fact and recognize him as their Creator and they as his creatures are responsible to give an account one day to their Creator. He made his creatures in such a fashion that they need this day of rest; without it they are not at their best. Churchill even proved in the first great war that machines that were run without stopping for one day in seven deteriorated rapidly. Man was made for worship and for work. The seventh day symbolizes not only rest of body but the rest the soul needs by having One on whom he can depend. One who is Sovereign, ruler, omnipotent and omniscient, whose care enables man to have rest from care. As Augustine said "God has made us for Himself, our hearts are restless until they rest in thee."

Since the fall of man, when man decided to legislate for himself in independence of God, he has got into all kinds of labor, the labor of

worry. Trying to live independently of God he has taken over the job which is God's alone, that of planning for his life, and he does not know enough to do so. And God invites man who strayed from him to return and rest in his power and his eternal plan (Hebrews 4:3). Furthermore, the Sabbath has a new significance since man fell into sin and it was necessary that a Saviour come to atone for his sin. This Saviour died on what we now call Good Friday and arose on "the first day of the week" our Sunday. And since his redemptive work we have transferred our rest day to the first day of the week which is the day of his resurrection. And when we gather to worship in the church we gather to commemorate His resurrection. Why is His resurrection so important. Because it was the sign that God had accepted His substitutionary work for us. He fulfilled the law for us and He was punished for our sins; all who accept Him and His work for them have their sins cancelled and are assured of the favor of God and His blessing, which no doubt, even at your age, you have found man in need of every day. And Christ's redemptive work makes it possible for us to at rest concerning our standing before God. And this rest for conscience and mind—for God offers

to answer the prayers and needs of all who call upon Him in the name of the risen Christ—is now celebrated every Sunday. Those who reject this Christ will have to suffer for their own sins through all eternity.

If we have the meaning of life clearly etched in our mind through reading the Scriptures we shall see these things in a little different perspective. Life is a preparation for the life to come. God's commandments are musts. They spell health to the soul and body; they are the basis of sane living. Any attempt to disregard them shall result in maladjustment of the creature to his Creator then all life is out of kilter and we must reckon with God.

God has given us all things richly to enjoy. He maintains us in our being every moment. We owe Him thanks for all things—for the law of logic that He has created, for His revelation of his power and might in history, for His wonders discovered by science. Is one day too much to worship and serve this God, to observe his revelation in nature, to give Him thanks for the heavens that declare His glory (Psalm 19), to thank Him for the Saviour. Think over Sunday in this light.

Yours sincerely,
Viola Cameron.

a letter from the editor

Dear Gazette Reader:

This letter will have to serve as a goodbye and farewell from both myself personally and the entire Gazette staff. At the same time, I want to say a few words about 1957-58.

This past year has been interesting and exciting in many ways, one which will undoubtedly prove to be bright in comparison to other college years (if one were given to retrospection) and one which I shall never forget. Certainly, the bright spot of student activities was the outgoing Council of Students. Its discussions, reports and actions covered an exceptionally wide field and included topics which may well constitute the groundwork of student activities and projects for many years to come. To name some of the most important: origin of a student handbook for new members of the Dal community; provision of sufficient funds and support for the first production of a modern, Broadway musical on this campus; origin of the Christmas dinner for foreign students; institution of a student union building fund and basic proposals which may lead to eventual construction; liquidation of the student debt on the Memorial Rink almost ten years after its having been undertaken.

We have just completed what was probably the best Munro Day in many years; you will shortly see what probably will be the best yearbook (Pharos) in a long time. Add-

ed to this is my personal conviction—obviously biased—that this year's Gazette was on a par, if not higher, with any I have seen since arriving at King's in 1952.

Looking at the year from a different point of view, other very important occurrence can be remembered. First and foremost there was the announcement of the gift of the Sir James Dunn Science Building and the later arrival of Lady Dunn and C. D. Howe. Now, at the end of the year, a new men's residence seems imminent, though it is not yet certain.

There were also the non-political speeches of Lester Pearson and Sidney Smith. Both drew comparatively huge crowds and seemed to have started a new trend on the campus, indicating, perhaps, the birth of a new spirit reflected later in the attendance of Finian's Rainbow and the Munro Day festivities.

The facets of campus life seen this year could involve thousands of words of enumeration and description; but my space is limited. Therefore, with an expression of thanks to my co-workers on the Gazette and those of you who supported the paper with kudos or couplets, I take leave of the typewriter to try to do some studying—for a change.

Good luck in the coming examinations.

Sincerely,
Hilroy Nathanson

"what time is it mr. wolf?"

