

"BY THEIR FRUITS YE SHALL KNOW THEM"

An answer to F. L., by Ross MacDonald

"F.L." who attempted to prove the insanity of Christ, under the heading "Thou Shalt Have None Other God," in the Jan. 22nd issue of the Gazette, has laid his own mental processes open to question, in the first place by referring to numerous characters who are not only historical, but are also among the most notoriously depraved mythological figments of the ancient Greek imagination. "F.L." doubtless considers himself to be scientific. Yet how "scientific" is a man who tries to prove his case by appealing indiscriminately to mythology along with history? How would any student fare at the hands of his professor in, say, Engineering or Medicine, if he brought in the vain imaginings of mythology?

In the list in column 1, beginning with "Moses, Karma, Ion . . ." of the eleven whom "F.L." classes with Jesus, six are from Greek mythology. Only two of the supposedly eleven "persons" are historical, namely Moses and Sargon I. "Karma" is not a person but is supposed to represent a principle, namely that of retribution. Also Siegfried and Lohengrin are not historical but creatures of musical fantasy. "F.L." refers several times to "fantasies," "fantasy and reality," and "fantasies of the mind," "compensatory fantasy," etc., in attempting to apply such to Christ. But what has "F.L." himself done but resort constantly to fantasy in bringing up so many mythological characters of antiquity in trying to prove his theory?

"F.L." not only classes Jesus Christ with these notorious characters of Greek mythology, but he also brings in Father Divine and Hitler to bolster his case. Although these are actual persons, they are/were like their mythological counterparts — notorious characters in the extreme. No further comments on Hitler are needed. Father Divine has become fat and flourishing by religious racketeering.

"F.L." classes Christ with such characters, whether mythological or historical. Only one person whom "F.L." mentions can be stated to be "decent," to say the least—that is Moses. Now, as for Christ's "character" we refer "F.L." to the Sermon on the Mount in the New Testament, which is the noblest statement of spiritual and moral law and conduct known to mankind. The life of Christ as judged by his actions, is fully in accord with this Sermon which he delivered. Furthermore, even the worst enemies of Christ, throughout the centuries, have been forced to admit that no other Person who has ever lived has ever approached the moral loftiness of the character of Christ.

For "F.L." to attempt to class Christ with the moral reprobates of mythology and history is to contradict reason, not to mention morality.

Thus far as to character. Now in the second place, "F.L." may be seen to be radically in error on the basis of influence. Discarding any further reference to the mythological characters, the actual historical characters which "F.L." mentions—Moses excepted—lived their little day and henceforth exerted no further influence upon the life and destiny of mankind. With Hitler's death went the whole grandiose scheme he concocted. His influence, like that of Sargon I will cease to exist as soon as the more immediate effects of his tyranny have

been counteracted by other forces which are now in full play. But as for the influence exerted upon mankind by Jesus Christ—it has been incalculable. If he were not the Divine Son of God, the influence which his name and works represent would have decreased after his death, with the passage of time, like the influence of all other mere men.

Whole nations, as well as individuals have been radically changed where the "truth as it is in Jesus" has been taken seriously and at least attempted to be practiced. One notable example is Scotland. Before John Knox brought Christ's Gospel to that land Scotland was an ignorant, degraded and superstitious as any nation in the world. As a direct result of the light of Christ coming to Scotland the nation was transformed and within two hundred years had risen to a place of spiritual and intellectual leadership that has never been surpassed. Even today in Dalhousie, a surge of pride goes through many who have Scottish blood in their veins. Why? Though they know it not—it is an account of what Christ did for Scotland as the Son of God, and God in the flesh.

On the contrary wherever a nation which once has had a good measure of Christian truth and light has turned away from it, that nation has declined. Germany is a case in point. After Luther, Germany rose to a place of spiritual and intellectual influence comparable to that of Scotland. However Germany turned away from Christ and declined, until it reached its lowest ebb — under Hitler, whom "F.L." tries to tell us is in the class of Christ!

"F.L." ends his article by saying, "It is a problem worth thinking about." Our answer to "F.L." is that what we have set forth, above, is also worth thinking about.

The Sequel

by KENNETH KALUTICH

This is the sequel to *Going on a Date* which appeared in the November Gazette. This article deals with the traits that a man looks for in the girl he dates. The following views are the general opinions of the Dalhousie male students interviewed.

MALES INTERVIEWED LIKE GIRLS WHO:

- Are good dancers.
- Do not expect the man to spend a fortune with them.
- Are able to converse intelligently.
- Refrain from telephoning a person all the time.
- Dress neatly, attractively, although not necessarily expensively.
- Are friendly to everyone, regardless if they have money, looks or influence.
- Are interested and take part in athletics.
- Do not talk about other dates when they are out with you.
- Have a good sense of humor and are able to take a joke.
- Do not act disinterested while on a date.
- Are not "glory-hunters"—playing up to athletes, then dropping them after the season is over for that sport.
- Never swear.
- Dress appropriately for the occasion but not too lavishly.
- Are not "touch-me-nots."
- Are particular whom they date.
- Do not require a boy to have a car.
- Do not think they are too good for everyone.
- Have a lot of friends and are popular.
- Date you for what you are, not what you have, or might have.
- Do not make passes at other men when they are out with you.
- Are religious and attend church.
- Will date you even though you don't dance.
- Do not refuse to dance except under difficult circumstances.
- Take good care of their face, figure, hair and clothes.
- Never argue over insignificant incidents.
- Know when to talk; what to talk about, and when to remain silent.
- Will do a bit of petting and necking now and then, but not

- extensively.
- Have no desire to be on the go all the time.
- Have a pleasing personality.
- Have high ideals—lead honest lives.
- Never show any personal correspondence to other people.
- Think of other things besides and dances and parties.
- Join sorities or are active in at least one organization.
- Are companionable.
- Are not afraid to go places.
- Have good manners and are courteous.
- Will not insist on a date when you do not want one.
- Can agree on a place to go.
- Never cry in your presence.
- Are neither too independent nor clinging vines.
- Do not expect to be waited upon all the time.
- Do not have an exaggerated opinion of their own importance.
- Do not chase you just to have you on their list of conquests.
- Show pep and enthusiasm in their dates.
- Make you feel you are the ONE when they are with you.
- Never become intoxicated while drinking.
- Are not always complaining about something.
- Are candid.
- Do not talk through their noses.
- Are not always reserved and serious.
- Are good housewives.
- Do not cling like a limp rag while dancing.
- MEN TAKE A INTENSE DISLIKE TO GIRLS WHO:
- Wear too much make-up.
- Think they know it all.
- Keep a boy waiting.
- Sit and talk and talk and talk about nothing.
- Are always fussing with their make-up in public.
- Tell off-color jokes in mixed company.
- Break dates at the last minute without adequate reason.

Graduation — Then — Matrimony

JOE COLLEGE: "WILL YOU MARRY ME?"

COLLEGE COOKIE: "YES DEAR, NAME THE DAY."

We have here a legally binding contract consisting of an offer, acceptance and consideration. From the moment these words are exchanged, two red-skins bit the dust. These words seem very innocent, but their exchange can make "APES" out of two people for life.

SOON—WEDDING BELLS RING, RING
HONEYMOON EVERYTHING . . .

The echo has scarcely left the steeple when more words are exchanged:

JOE COLLEGE: "IT'S TOUGH YOU WORKING SO HARD DEAR, BUT WE'LL SHOW THEM WHAT YOU CAN DO."

COLLEGE COOKIE: "THE JOB BORES ME, BUT I SURE WILL FEEL BETTER WHEN OUR PARENTS CAN AFFORD SOMETHING OTHER THAN THESE FOUR WALLS."

These two unfortunates are married for life.

If only the one party is attending College, he has attempted to combine two vocations, Matrimony and Education, his wife Matrimony and THE JOB.

Two vessels of life have left their port of shelter to face the callous perplexities of the universe without rudders. There is the real type of wise guy who may marry the girl from town who lacks the advanced education which he is obtaining.

After graduation however, he might very well be handicapped by a pretty face and trim figure that continually drops the social ball which he is expected to carry.

These types lack the ability to express themselves on the price of eggs when surrounded with their husband's friends. While on that topic it follows that the baby will arrive shortly. She stops working. He works harder. While cheques were coming in, money was thrown around as if it had lost its value.

SUDDENLY—one cheque.

Creditors remind the happy couple each morning by the envelope with the storm window, that they do not even own the shirts on their backs.

The only advancement they have made, is from the four-walled room to the small apartment which they cannot afford. A poor beginning in this case produced a POST - GRADUATION HEADACHE. To marry before graduation is to put the cart before the horse. It is similar to racing two colts that are not yet ready for the Derby. When you jump the gun in a

horse race, there is only disqualification. Unfortunately, there is no such clear cut rule in the Human Race.

Getting married is no act of bravery. The social page each evening reveals such pie-eyed lovers who make the leap. These people at least enter into the binding Sanctity of Matrimony with an air of optimism.

The undergraduate thinks Matrimony is the solution to his problem, but realizes very soon that it is the big problem itself.

The post-War years altered every walk of life. College marriages increased ten-fold. As of late, this number has been steadily on the decrease. Let us see it hit an all time low. Don't be a fool and marry before you can afford it. Very few parents can foot the bill for their children to marry during College life.

A shoe-string marriage is the stupid way to start the race. When making this big decision, have a soft heart, but a hard brain. Be good citizens and sacrifice the doubtful benefits of pre-graduation Matrimony and make Canada a better place to live in.

—Garry K. Braund.

The Last Call

(Cito, cito)

Quick! Quick! for numbered are the sands of life,
And swift; for like the lightning
I come, and like the wind I go away.
Let the gloom disperse, let the wind wander,
Let the lasting sun break forth to melt the clouds.
Come, sit beside me on the sand, and take
My hands, young man.
The air of Heaven, 'tis soft,
But the grave is cold.
Cito! Cito!

Your bones shall spread the sand, till time
Bleaches them or in Spring they wash away.
Return! Go back over the deep blue sea,
For Heaven only knows what lies
Beyond the night.

Wherever I look—there is nothing but sea and sky,
A sky full of clouds and a sea of billows.
Alas! For now in blood and battle lies my youth,
And full of blood and battle lies my age,
And I shall never end this life of blood.
Cito! Cito!

God forgave a man, and for tomorrow
I must wait.
Go champion, go when you are ready!
Callous your fear and run!
Close your eyes,
Breathe deeply into the night.
Heaven's air is better than the cold dead grave.
Cito! Cito! Cito!
Cito.

—JOHN McCURDY.

The Gondoliers

The opening performance of *The Gondoliers* on December 7th, 1889, was the most brilliant of all the Gilbert and Sullivan nights. It was, with *The Mikado*, the greatest success of their joint careers, and on the whole, it remains their most delightful work. For some time previous to the writing of *The Gondoliers* it had almost seemed that the successful collaboration between Gilbert and Sullivan was coming to an end.

Sullivan felt that he was subordinating himself and was wasting his talents under the necessity of accommodating himself to Gilbert's lyrics (he spoke openly of "this slavery"); in particular, prompted by Queen Victoria and urged by his friends, he was eager to show what an English composer could do in the larger field of grand opera. He eventually wrote one, *Ivanhoe*, but it was a comparative failure. The rift between the composer and librettist widened, but after an exchange of fiery epistles in which each partner relieved his pent-up feelings regarding the other, they were brought together at the house of a friend, had a lengthy discussion, and, in Sullivan's words, "Shook hands and buried the hatchet." Soon after,

Gilbert sent Sullivan the sketch of *The Gondoliers*, which the latter thought "funny and very pretty," and they went to work on the opera.

Other difficulties had to be surmounted. There was trouble with the leading artists at the Savoy theatre, who were demanding higher salaries commensurate with their raise in fame, and Gilbert, irritated by what he considered to be their pretentious airs, expressed his intention of having no "star" parts in the new piece. Thus it is that *The Gondoliers* has an unusually large cast, with the honors divided evenly between the gondoliers and their wives; the Duke, his Duchess and his daughter, Luiz; and the lugubrious Grand Inquisitor.

Accept dates repeatedly and then ask some other boy to a function, such as a dance.
Snick and laugh all the time at nothing.
Say "I don't care" when asked where they would like to go.
Try to impress you that you are lucky to have dates with them because of their popularity.
Leave lipstick smears on your collar or coat.
Pretend you're superman (it becomes tiresome after a certain point).
"Stall around" hoping for another date.
Think they own a fellow after one or two dates.
Leave a man stranded on the dance floor or some other place while they continually wander

off with other girls.
MEN ARE KEEN ABOUT GIRLS WHO:
Accept last minute dates.
Play hard to get—won't allow you to kiss them on the first date.
Will go on a date, although the girl knows some other girl has been previously asked.
Never ask personal questions.
SUMMARY:
The ideal girl dresses attractively, but never conspicuously or extravagantly, and uses little make-up. She is friendly, understanding person who talks easily and well, but never loudly, is a good dancer and likes athletics. She is a fairly good looking, quiet in manner and when on a date shows consideration for her man as well as for his pocket book.

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