

Why Not Change Our Sex Morals?

What We Believe Is Not What We Do

One of the most interesting features of the North American Culture is the attitude and code of sex morals and mores of our Society. We differ from just about all the known world in our attitudes and codes whereas the actual practice of affairs in North America is not too much different from that of the rest of the world.

Now obviously a difference in moral beliefs and actual practice will have a disastrous effect on the mental and neurotic state of a culture and yet the Anglo American culture, which is on the brink of disaster, occasioned by a breakdown of the marriage system and an increasing mental health problem, continues to foster a system of sex morals which is not improving the actual standards of conduct but is creating a destructive influence in the very basis of any civilization, namely successful marriage and good mental health.

For the sake of a solution to the problem it is worth while to examine the origin of Anglo-American sex morals. It stems largely from Old Testament Philosophy which became early Christianity. In many details the words of the Hebrew Talmud are nearly identical with Anglo-American sex codes. The early Hebrew code in turn relied heavily on the older codes of the Babylonian, Assyrian and Egyptian.

Now quite obviously those ancient codes were related directly to the then existing social and economic states rather than directly to any absolute values for it is most evident that sexual morals are, in fact, directly bound up with economic considerations and with nothing else. One of the most important rights at the time being that of private property, which included sole male rights to one female who was considered merely a chattel or property along with the cattle rather than as an individual.

Today, however, Anglo-American civilization is drastically different from the early ways, not only economically but socially. Therefore it may be assumed that we are trying to apply an archaic system to a 20th century culture. It compares with using an abacus

Therefore it would be much better if the Anglo-American culture legalized a system of sexual morals which would be more in line with actual practice; and most particularly religion, if it is to have any worthwhile use to society, must adopt a new outlook in its teaching and attitude toward sex mores.

For those who claim it is a backward step to make sex morals comply with actuality rather than make sex actuality live up to morals it is valid to point out here historical precedents where morals have been codified in keeping with reality. Moses when he descended from Sinai with the Ten Commandments was merely presenting in stone what was already at the time an existing reality. Likewise the teachings of Christ were in line with a lot of contemporary board to solve integral calculus. philosophy; had either man at-

tempted to present his wisdom when the masses were not already headed in that direction he would have failed miserably.

Therefore it is not only possible to change our sexual moral code, but it is a rational step in the solving of the great Anglo-American problem of salvaging the institution of marriage and the condition of mental health.

It is interesting to note that in Dr. Kinsey's report he gives us this appraisal of the college student's approach to the conflicting situation in behaviour and morals.

"While most of the younger generation of high school and college bred males and females more or less accept petting as usual and proper in premarital behaviour, some of those who have doubts about the morality of their activities ease their conscience by avoiding the term petting for anything except the more extreme forms of contact."

Dr. Kinsey has in addition, as everyone knows, also proven statistically that our North American sexual practice is considerably at variance with what our sex code reads, and it would appear a most necessary step forward in civilization to face reality and accept it for what it is.

For the North American culture to hold up sexual attitudes of unreal dimensions while behaving in another manner is sheer hypocrisy and sham.

When an individual goes about long enough professing and believing one thing and yet doing the contrary, he invariably ends up in a mental institution. For a whole culture to do that is to court social disaster.

And for the benefit of those readers who claim a revision of our sexual morals is impossible it would pay them to explode their ignorance of the matter by studying the case of Denmark, one of the world's most stable and progressive nations, and learn how Denmark has faced reality in the same problem. Namely by seeing the situation on sex matters, as Dr. Kinsey had outlined for North America, and then legalizing the sexual moral code to meet the facts as they are.

If we too faced the situation honestly, it might help to save our Anglo-American culture from what is becoming a major problem of survival.

Dalhousie Artists Exhibit

The Art Committee plans to present a special exhibition of pictures by Dalhousie artists sometime in February. The show will be held in the Art Gallery of the Arts and Administration Building, and it is hoped that it will include pictures by students as well as pictures by the faculty members and their wives.

The Gazette is bringing this to the attention of the students who are interested in painting so that they may have time to complete work already underway or to send home for pictures they have already done.

There will be no restrictions as to subjects or medium. Students are invited to submit oils, water colors, etchings or drawing. Sculpture, too, will be welcome.

"Well then, Who Did Yell Fire?"

Inspector George Blow of Winnipeg City Police has told University of Manitoba Student Union officials there likely will be no prosecution of the four university freshmen who ran into the Capitol Theatre, Sept. 25, night of the freshmen parade, and allegedly yelled "Fire."

"We are not completely satisfied that any of the four boys actually yelled, 'Fire!'" said Inspector Blow.

He said that were conflicting opinions on the part of witnesses as to whether the students called the alarm or not, and that in his opinion, someone in the audience mistook the boys' Science yell for a shout of fire.

Three of the four pupils who gained access to the theatre have confessed to the escapade, according to Inspector Blow.

He added that the three, all 17-year-olds, must, "be pretty fair types of individuals to come forward when a prosecution was perhaps staring them in the face."

Dr. A. H. S. Gillson, president of the University has been asked to warn the boys that such an episode should not be repeated.

How to get ahead in the Navy

Considerable concern was shown last week over a writer who expressed opinions regarding the value of Military and Naval service for university students. Rather than dispute the issue here we thought it perhaps a better plan to give some advice to those who are taking advantage of the welfare state and yet would still like to get ahead in the service of their choice.

Since the author of this article was himself used by Naval Service for a short while he is now drawing on a wealth of experience under the heading "How to get ahead in the UNTD".

The first and most important thing to keep in mind is that it is not true that a man only joins the UNTD because he is either abnormal, economically broke or likes the social life. Some men join because they want to go to the Riviera or Hawaii.

2. If you should ever be sent to England for training, for no matter how short a period, it is advisable to pick up a slight English accent (but don't overdo it) and to use English expressions like 'petrol' for gas and 'flat out' for 'full speed'.

3. Do wear your Naval Blazer to all types of social functions, no matter what dress is called for, such as at funerals, informal week-ends, beer parties, etc. Complete instructions in wearing the wrong clothing to the wrong function will be found in Potter's "Lifemanship".

Senior officers in the recruiting office are especially pleased to see naval blazers being worn everywhere.

4. When out for a weekend of yachting at the local Yacht Club, never stand around doing nothing. Pick up a piece of rope and tie mysterious knots in it whenever there are enough people looking.

5. If you get to be a watch-keeper and have to make rounds, be sure to carry an obsolete lantern, preferably one engraved with the initials Horatio Nelson.

6. Think as little as possible. If you want to know anything it will be found in Q.R.C.N.

Some Research On Human Anatomy

TWO MAJOR DESSECTIONS

by "J. B."

I came to this university with the highest hopes of one day weaving a scapel ever so deftly and of becoming one of the trained mechanics to be constantly cleaning the wheels in the human body so as to keep it serviceable. I still maintain these ambitions but having been here over a month I am now better able to understand what lies in store for me. I say this because I have just witnessed what I believe to be the two greatest dissections ever performed.

Yesterday morning, the class to which I belong were all invited to go to the anatomy laboratory in the Forrest Building and witness two major dissections: one of the brain and another of the heart, under the direction of a post-mortem examiner who is famous in his field. We also learned that each of the heads of the various medical departments would be there to blend their knowledge for our benefit.

Greatly enthused over the idea, as any premedical student would be, we arrived at the designated hour and I believe each of us secretly wondered if we too would one day be skillful enough and learned to do the same operations as we were about to witness. Seating ourselves in the huge amphitheatre after deftly seeking out advantageous viewpoints so as not to miss a single slice of the razor-edged blades, we awaited breathlessly as the white-clad gentlemen came before us.

They opened the young man's head which looked superficially like any other man's head; but upon application of a polarizing microscope to it an odd discovery was made in that what we looked upon as brains, really were not such but rather a heap of strange materials packed together in the several cavities of the skull. The pineal gland to which many suppose to be the seat of the soul, smelt very strong of essence and orange-flower water and was surrounded by a thousand little faces or mirrors, not visible with the naked eye; resulting that the soul must have had a tremendous amount of pride.

The large cavity between the frontal bone was noticed to be filled with ribbons, lace and embroidery. Another cavity was stuffed with minute love letters, pricked dances and other trumpery of the same nature. Several cells other than these were stored with commodities of the same kind, and it would be tedious to give an exact inventory.

However, there was a large cavity on each side of the head that I must mention. It was filled with fictions, flatteries, lies, vows, promises, and the like on one side; the other with oaths and well known blasphemies. A duct issued out from each of these and joined together at the root of the tongue, passing commonly forward to the tip. Little canals running to the ear to the brain were also noticed. One led to little songs and musical instrument. Others ended in air bladders filled with wind. The widest entered the largest cavity of the skull and was filled with a spongy substance which the anatomists called galmatius, but is known as nonsense. A canal also led from here to the tongue.

The skins of the forehead were extremely tough and without blood; hence we concluded that this man was entirely deprived of the faculty of blushing.

There was nothing too uncommon in the eye saving only that the musculi amatorii were practically worn out; whereas the elevator muscles, which turns the eye towards heaven, did not appear to have been used.

We were informed that the person to whom this head belonged was a man of thirty-five years of age who had led a fast life, and was cut in the flower of his age by a blow of a shovel, having been surprised by an eminent citizen as he was tending some civilities to his wife.

We then witnessed the most difficult dissection ever, that of a woman's heart. We first observed the pericardium, or outward case of the heart. With the aid of the professors in histology, we discerned in it millions of little scars, which seemed to have been occasioned by the points of innumerable darts that had glanced upon the outward surface. They could discover no opening whatsoever by which any of them had pierced the inward substance.

We all know the pericardium contains a fluid. Upon careful examination we were told this fluid had all the qualities which are made use of in a thermometer, to show the change of weather. Enclosed in a small weather glass it showed the qualities of those persons who entered the room where it stood. It rose at the approach of an embroidered hat, or a pair of fringed gloves; and it fell when a clumsy pair of shoes, or an unfashionable coat entered the room.

The dissectors having cleared away the pericardium, we found the heart to be very cold and slippery, and must have had very irregular and unequal motions.

Upon careful examination of the vessels leading to and from the heart, we could find no communication that it had with the tongue. We could not but notice that the nerves affected by love, hatred and other passions came directly from the muscles of the eye, with no connection to the brain. The heart was also found to be hollow and empty.

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