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hedonist philosophy of Hugh Hefner, (an insult to Hobbes, Bentham, etc.), makes women obsolete after they turn twenty eight. Hefner claims that 73% of college males in North America read Playboy. One can draw one's own conclusions. Furthermore, people who have sought much needed love and security within the sexual revolution have often emerged guilt-ridden and depressed. As in many revolutions, the casualties seem to outweigh the benefits.

The sexual revolution is a product of the relativism which pervades modern society. Samuel Johnson has said that when a relativist comes to dinner, be sure to count your spoons! This same principle applies to the sexual revolution. When he says "I love you", does he mean "I love you", or "I want to go to bed"? Does this dilemma produce sexual freedom? It seems safe to conclude that it does not.

Returning now to the second question, is the Christian ethic of sex only within the confines of marriage still a moral absolute? The Bible, (unlike some relics of the Victorian age within the Christian church who present sex as dirty and vulgar), presents sex as a beautiful expression of a deep commitment between partners; "Marriage is honourable and the bed undefiled". The Bible is frank and open in discussing sex (for those who doubt this—take a look at the Song of Solomon). However, the Bible is very clear—no sex before marriage.

Adopting this Christian policy enables social relations between men and women to be mature and natural—a peace prevails not a tenseness. Steven Board has written, "In the biblical scheme of things sexual intercourse is a statement, a kind of declaration, about a couple: It states the fact of a permanent, exclusive, unqualified commitment between them".

If sexual activity in the physical realm can only follow real commitment, the only question which is left to be discussed is whether or not a public ceremony is necessary? Walter Trobisch, a psychologist,

has said that a public ceremony is essential to protect the interests of all involved. It protects the woman from the insecurity of a fickle partner, it protects society from relating to the woman as if she were single, it protects the potential offspring from the problems of illegitimacy, and it protects the husband from competition. It seems reasonable to conclude that the Christian sexual ethic can be held with integrity as a moral absolute.

The age-old paradox of Christ's teaching has surfaced; he who saves his life will lose it, the quest for freedom entails bondage, and the bondage of Christain ethics entails freedom. Jesus said, "the truth shall make you free."

Sincerely,
R. Mark Harris

Throw SMU rowdys out

To the Gazette:

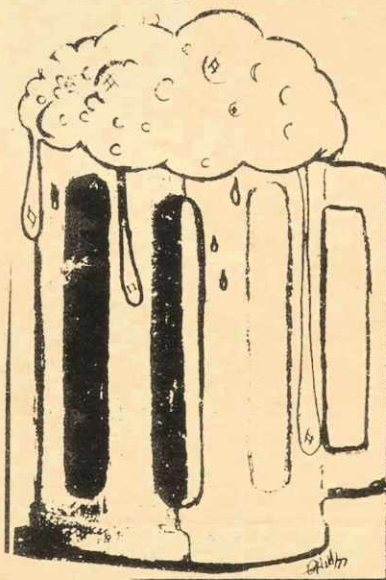
Last Thursday night, March 23, the Dalhousie Student Union in cooperation with Alpha Gamma Delta Sorority held what would be termed financially "a successful disco." However, after incidents on three successive weekends between Dal SUB staff members and inebriated students from St. Mary's University, it is this author's opinion that a new policy should be implemented with regards to guest policy, and specifically with regard to St. Mary's University guests.

It is unfortunate that a small minority (about 15 male students with attitudes less than conducive to having a good time) should spoil it for the majority who enjoy dancing and drinking in a sociable atmosphere. It should be pointed out that these occurrences are not infrequent; they have been happening since the beginning of the '77-78 school year, and the Dal SUB staff, particularly myself, are incensed over these constant tauntings, lack of sufficient identification, and threats of violence. The fact that we, as a united body, have decided to fight back when the occasion warrants it, is a step, I feel, to correct the situation. The

other basic realization is that calling in the Halifax Police Department no longer becomes a shallow threat but a definite and viable alternative to the destruction and torment wrought by these inane students.

I would like to propose the following change to the Dal Student Union with regards to guests from St. Mary's:

(1) All St. Mary's students should be barred from Dalhousie Student Union functions **unless** they are signed in by a Dalhousie student. The St. Mary's I.D. number should appear beside the student's name and only one guest should be allowed per Dalhousie student. The St. Mary's student will be responsible for his actions in the building, and the Dalhousie student who signs him in will be equally responsible. This may help prevent some of the damage and verbal abuse experienced by Dalhousie SUB staff members.



(2) If a St. Mary's student becomes involved in an altercation or causes damage to the SUB building proper, he shall be held by the staff and charged subject to the local, provincial or federal laws. This would definitely inhibit those who have any ideas of violence or damage and would spare the SUB staff from any unwarranted trouble.

(3) If a St. Mary's student is involved in an altercation or damage to the building, his name and student number should be sent to the Dean of Students at St. Mary's with a description of the incident, which should be cause enough for suspension or expulsion.

The alternatives to the present policy are understandably harsh, and well they should be. It is only a matter of time before a student at Dal is subject to a physical beating by one or more St. Mary's students which is unwarranted and initiated by an individual who is out "looking for a good time." Those kinds of good times we can do without,

specifically since the SUB staff is not paid sufficiently to absorb these physical encroachments.

The activities sponsored by the Dal Student Union are for the enjoyment of the students and the advancement of the students' social life. I'm sure other students will agree with me when I say that physical beatings do not fall in this category. Let us see more "good time" functions at the Dal SUB, without individuals who believe that "might is right".

Kenneth E. Wakulich
(on behalf of the Dal SUB staff)

Big lie used?

To the Gazette:

Last week you carried an alleged letter to the editor, under a phoney name, headlined **Victory**. This "letter", attacking the Dalhousie Student Movement for its opposition to the Gazette's campaign for incorporation, and appearing directly opposite your own pro-incorporation editorial, is an insult to every student in this university.

For those who have yet to read this gem of creative writing, I will paraphrase: DSM is to blame for the Gazette's defeat in the recent referendum and is therefore aligned with the forces of evil; furthermore, DSM is no good because, the author asserts, they are stupid.

(One may wonder, if they are so stupid, what is he/she worried about.) The nameless writer then cinches the case against DSM by ending his "signature" with the dreaded letters—RCMP.

Unfortunately, rather than saying as much in straightforward language, the Gazette's unnamed "defender" chose to unleash a frantic stream of abuse and insinuation, veiled in the kind of humour which usually decorated washroom walls. He has bravely taken gutter politics out of the sewer and submitted it for display in the pages of the Gazette—but what is amazing is that the Gazette seems to think it fits.

I strongly protest the participation of the Gazette in this low form of slander. The pseudonym under which the item was signed is absolutely transparent, especially to the editors of the Gazette, and in itself constitutes a character assault which I believe warrants legal investigation by the offended party. No respectable publication will accept letters under such a pseudonym—your own policy statement says that unsigned letters will **not** be accepted, but that anonymity may be protected **if necessary**. If necessary, it might be appropriate to accept a letter **unsigned**, but

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