

DAL

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GAZETTE
OF
YEAR

THE DALHOUSIE GAZETTE

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GAZETTE
OF
YEAR

America's Oldest College Paper

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HALIFAX, N. S., FRIDAY, MARCH 31, 1950

No. 40

We Quit



. The Exodus

Low Miller Winner of Beaver Club Scholarship to study at Edinburgh

Low Miller, fourth year Arts Student, arrived back from Toronto last Sunday night as winner of a Beaver Club Scholarship which offers him two years at Edinburgh University in Scotland. Low went to Toronto last week where were assembled students from many Canadian Universities who were trying out for this scholarship.

Low Miller spent six years with the Canadian Army during the war going overseas on loan to the Fifth Battalion of the Black Watch. He was discharged in 1945.

Coming to Dalhousie in 1946 he became active in extra-curricular activities. He has been football

manager, Editor of the Gazette, chairman of the ISS committee and has recently become Life President of this year's graduating class.

Low, a native of Saint John, is now residing in Halifax with his wife, the former Miss Victoria Rogers.

COUNCIL ANNOUNCES NEW APPOINTMENTS

Dr. Louise Thompson Appointed to Staff

The University has announced the appointment of Dr. Louise Thompson, a graduate of UNB and Edinburgh, to the Department of Psychology at Dalhousie. She will become a professor of Clinical Psychology, in the faculty of Graduate Studies.

Dr. Thompson received her B.A. at the University of New Brunswick. From there she went to the University of Edinburgh where she received her Bachelor of Education. Later she received Ph.D. from Yale.

She will arrive in Halifax early in September.

MacIntosh and Harris to Be Co-Editors Of Gazette; Dave Snow to Edit Pharos

At last Monday's meeting of the Council of Students appointments for the non-Council positions for the 1950 to 1951 term were made. Two Law students, Charles MacIntosh and Alfred Harris were chosen to co-edit the Gazette. They had formerly served as News Editor and Business Manager respectively. Eric Richter, an Arts and Science student, was appointed to the position of Publicity Director.

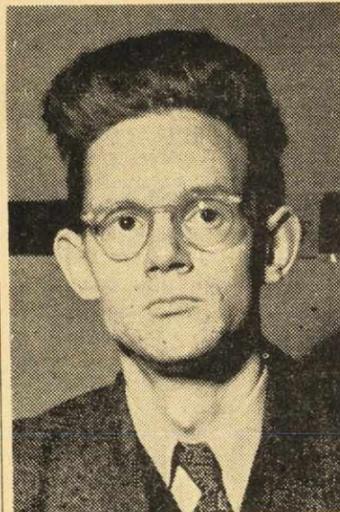
D.A.A.C. Equipment

All D.A.A.C. equipment must be turned into Mr. O'Brien immediately. There is a large amount of gear, especially hockey equipment, outstanding, and the players will be responsible for any not turned in before April 7, 1950.

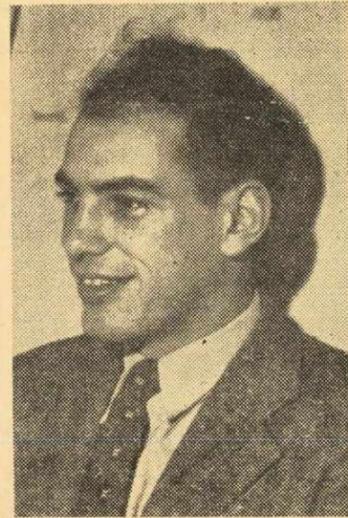
The other campus positions were filled as follows:

- Pharos Editor—David Snow
- Personal Services Director—Orville Troy
- Gazette Business Manager—James MacDonald
- Pharos Business Manager—Alan Garcelon
- Student Directory Publisher—Alan Garcelon

Next Year's Gazette Editors



Charles W. MacIntosh



Alfred L. Harris

AN INVITATION

is extended to all students interested in professional social work as a possible vocation to attend A Symposium on Mental Hygiene and Social Work at King's College, April 11th at 4.15 p.m.

Miss Montgomery, Assistant Director of the Maritime School of Social Work and other trained social workers will be available at the close of the meeting to confer with students desiring information concerning social work training requirements.

NOTICE

Applications are now being received by the D.A.A.C. for managerial positions for the fall term. The posts of Canadian Football (2), English Rugby (2), and Tennis are open.

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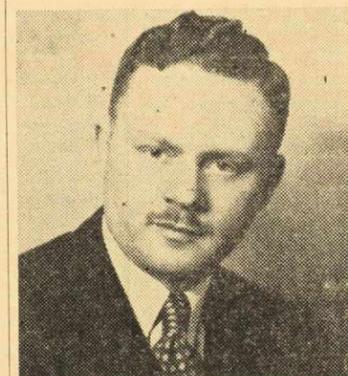
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Our Increased Mobility . . . by Professor J. F. Graham

Transportation and communication systems are the means by which man masters space. The first term is taken here to include the arrangements and technical instruments by means of which things and people are moved from one geographical location to another over rail, land, and water, and through the air; and the second, those by means of which people as individuals and groups communicate with one another.

The existence of a complex society depends upon effective media of transportation and communication among its members and the forms of a society will be powerfully influenced by the particular techniques available. If this is so, we should expect modern societies to have been considerably affected by the great strides in these fields over the past fifty years. Most important and impressive have been the developments and widespread uses of the automobile, aeroplane, telephone, radio, motion pictures and television. A full discussion here of these developments and their ramifications is out of the question. A superficial treatment confined to a few arbitrarily chosen aspects must suffice.

Space constitutes a barrier to the movement of goods from where they are in abundant supply to where they are scarce. The lower that barrier (that is, the lower the cost of transportation) the more freely can these movements take place. Such movements are also facilitated by efficient communication which passes information concerning the goods from one place to another.

As in the nineteenth century the railroad and ship continue to be the work horses of transportation. But during the twentieth century both have undergone important improvements in speed, capacity, comfort and efficiency of power utilization. In addition, the use of refrigeration now permits a much wider distribution of fresh agricultural products. The opening of the Panama Canal in 1917 shortened many trade routes. Railroad lines were extended in all parts of the world.

The automobile and aeroplane, which are true children of the twentieth century, introduced much needed flexibility and speed to the movement of goods, people and information. They have added to man's mobility constituting part of the present challenge to the solidarity of the home and family as fundamental social units. They have also enabled man to make more effective use of his time.

We should have expected the vast extension of the range of communication to have brought peoples of different cultures to a deeper understanding of one another with a resulting diminution of international conflict and mutual enrichment of cultures. But breadth has not brought depth. It seems that if literature and the arts are to be spread widely on a national and international level they must be spread very thinly and superficially with the unfortunate result of communicating false impressions rather than fostering understanding and providing insight.

Radio, where it has been developed by commercial interests as it has been in the United States, is a good example of this. Since the aim of advertisers is to reach as large an audience as possible, commercial programmes, with a few happy exceptions, are narrowly restricted to those types which demand only the most rudimentary intelligence. All things that require some intimacy of understanding are therefore ruled out. Laughter, for example, has become a conditioned response to given situations, with the complete elimination of any appeal to the sensitiveness of the listener. In so far as the above judgment is justified it leads to the conclusion that intellectual minorities must be catered to if a medium of communication is to be productive in the sense of enriching and stimulating interest in literature and the arts and in social affairs. The B.B.C. and the C.B.C. have been successful in applying this principle, although even the C.B.C. must sell much of its best time, and with it part of its "soul", to advertisers.

Referring back to the question of international conflict, we can say that rather than breaking down militant nationalism the extension of lines of communication has had the opposite effect. Nations have tended to cling more tenaciously and more self-consciously to their nationalistic values, than before. This is due to those values being threatened by the greater ease of communication in conjunction with the greater degree of central political control which it makes possible.

Education: Real and Ideal . . . by Jim Proudfoot and Eldon Warren

In the past 50 years there has been grave danger that idealistic attitudes to education of some of the members of the university might lead to disaster. One of the most disturbing features of campus life this past season has been the recurrence of the idea that university examinations and degrees should be abolished. But let no one suppose that is the opinion of all the students or even of a majority. There is sound reasoning sustaining the position of Canadian Universities.

The services rendered by the university in granting degrees are enjoyed not only by the student but by his future employer as well, who can rely on the product of universities of high standing. It would be most unfortunate if the criterion of social prestige was entirely monetary. At present the acquisition of a degree greatly facilitates achieving social position regardless of financial standing. Even for the fortunate leisured class, the academic degree is an additional mark of distinction and implies the rightful place of learning in the community. It would be unfortunate to break with colorful tradition in this age which stands in so much need of a sense of style. The student enjoys fellowship with the scholars of the past; the cap, the gown, the scrolls are the visible symbols of this union. The iconoclast, wishing to destroy these ties, might well destroy with them the finer part of our heritage. It is utopian to suppose that youth does not need a certain amount of coercion to ensure that proper scholastic standards are maintained. Competitive examinations provide the necessary coercion in a most democratic form. The students, recognizing their own slothfulness commend this function of the university.

While the university is to be commended for its emphasis on academic prestige, there seems to be little conscious effort to institute degrees that will win the respect of the non-academic world. Science graduates invariably find that their training has not fitted them to take technical position immediately. The period of apprenticeship which follows certainly does not enhance the prestige of the university in eyes of the employer. The student can best serve the interests of his community and contribute to the prestige of his university by paying more attention to the commercial applications of science and less to the abstract subjects.

In the Arts faculties also, the university could do more for the individual to advance him socially. Today, when the doors of the university are open to all classes, the responsibility of the educators has increased. No longer are university students drawn exclusively from a stratum of society that already possesses style. If the attendance at social functions is indicative of the efficiency with which the university is carrying out its new duties, some new radical departures will have to be made to meet the situation. The University should set a minimum of social accomplishments for its graduates which should compare favourably with the standards set by the fraternities. This might easily be achieved by a credit course in the social graces,—with laboratory exercises. Dalhousie has maintained many fine traditions; however, even in this she is not entirely blameless. Unlike Kings, where they encourage the wearing of academic costume, our students and faculty are apparently ashamed of their academic status. It is evident that a breach with the past has already been attempted.

Skeptics might insinuate that these functions of the university are incidental and not at all desirable. That is, that industry is quite competent to screen its own personnel, and that our competitive industrial system allows no one to hide behind a parchment. It might be asserted by the unsympathetic, that the enhancement of one's social prestige and the maintenance of tradition is crass materialism, and that a far nobler idea of that truth is the goal of the student, the primary function of the university to assist him in this aim.

None of this healthy skepticism, however, questions the necessity for examinations. All concerned agree that degrees should be maintained if for no other reason than to make the student body. It can hardly be maintained that an examination in the spring will make the students study all the year round. The University owes a duty to the students not only in April but in the other six months as well. The Christmas exams can hardly be thought of as having any justification, as a failure does not necessitate repetition. It appears that there are but two alternatives open. A set of examinations each month with all the validity of the final exams should be substituted for the present ineffective system. The only other

mechanism available to the university to insure that it fulfills its function is to reinstate corporal punishment.

The Domestic Revolution . . .

(Continued from page one)

argued that an increase in the divorce rate represents a rising rather than a falling standard of public morals.

Finally, few there will be to deny that year 1950 heralds the advent of higher standards of mating. Of course, like friendship and religion, family relationships are spiritual in nature and their quality cannot be insured by legislation. Family integrity, like morality can never be coerced. Nevertheless education and the law are reducing the hazards of family life as never before. Many constructive aids have come to the assistance of the home. Physical and mental qualifications for marriage, education for parenthood, child psychology and mental hygiene—all these represent great gains.

There is an old saying that the more things change the more they remain the same. Only as institutions change can they live. That the family is changing is a sign of health and not disease. It must continue to come into closer accord with the currents of life as it lived today. It must adapt to machine production. It must adapt to urban civilization. Above all it must adapt to new philosophies. Unhappiness is one of the major maladies of modern life. There is no greater antidote than the family system can provide. But it must be reconstructed into an institution supremely satisfying to the needs of man.

We have seen that great as have been the changes of the last fifty years they have not all been liabilities. Indeed there is reason to believe that the Domestic Revolution has some distance still to run and that it may bring even greater gains in the future than in the past. Surely it is not visionary to conclude that

"the best is yet to come".

It may well be that, as Spencer believed, there is inherent in evolution a strain toward better things and that the laws of social change, like the laws of Nature herself are, in the long run, wise, beneficent and kindly in their operation and design.



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Philosophical Implications of Physics . . . by Professor W. J. Archibald

The task of the Philosopher is to describe the nature of Reality—a most ambitious undertaking. He takes the data which experience brings to him and examines it as objectively as is possible in the hope of discerning principles and laws of wide validity. The question he most frequently asks begins with the words "What is the ultimate nature of—" and may end with many different words of which some are the following: space, time, matter, substance, causality, mind, spirit, virtue, beauty, morality, etc. During the past fifty years the physical sciences have presented philosophy with much new data, and these recent discoveries have led to a re-examination of the first five problems mentioned above.

Forty or fifty years ago a famous experiment was performed by two physicists named Michelson and Morley which definitely established the fact that the measured velocity of light is independent of that state of motion of the person who measures it. The implication of this experiment are extremely impressive. They were worked out by Einstein whose predictions have stood the test of experiment. The relevance of his work to philosophical thinking cannot be over emphasized for he has introduced wholly new conceptions of the nature of space and time. Common sense, three dimensional, Euclidian space proves to be inadequate to describe the observed properties of the universe on a cosmic scale and the alternatives proposed

by the theory of Relativity are undoubtedly more satisfactory. And what exciting alternatives! Time had a beginning, and space is finite but unbounded. It is easy seeking to test these predictions and the relevance of their to appreciate the enthusiasm with which astronomers are findings to philosophical speculation.

Another fruitful current of thought was started by Planck, enriched by Einstein and Bohr, and brought to a state of completion by Schrodinger, Heisenberg and Dirac. In its completed form it is called Quantum Mechanics and it had to be invented because of the inability of Newtonian mechanics to give answers in accord with experiment when dealing with radiation and the behaviour of atoms. The important implication of Quantum Mechanics for philosophy may be stated as follows: Complete knowledge of the behaviour of any physical system (even a simple one) is unattainable, and this vagueness is not an accident of the theory but is an inherent property of reality. From now on we must be satisfied with probabilities and get used to the idea that the mind never can "know all". This aspect of the theory raises the question of the meaning of causality—an important problem of philosophy. The Quantum Theory, with its well established uncertainty principle, seems to have put the materialistic theorists on the defensive. Even if the law of causality has to be abandoned it is interesting to note that the Physicist will

not bemoan its loss since the Quantum Mechanics enables him to predict everything his instruments can measure.

The newer mechanics has an importance in still another connection. It enables the physicist to describe the atom and its behaviour, but the description is wholly mathematical. The mathematical interpretation is straightforward and unambiguous but of such a nature that it is next to impossible to form a mental picture of that matter on a fine scale is like. Space is for the most part empty and the entities the scientist has to deal with are fields of force and probability amplitudes. Even mass is only one aspect of a more fundamental reality which has other aspects even more impressive—e.g. the atomic bomb. This picture is still unfolding but already profound changes have taken place in the philosopher's conception of matter or substance.

The three areas briefly outlined above are perhaps the most important ones in which the physical sciences have influenced philosophy. It is doubtful if philosophers will ever get much help from the natural sciences in their investigations of the ultimate nature of mind, spirit, virtue, beauty or morality except perhaps indirectly by emulating the method employed for discovering truth. The successes of the method of science in ferreting out nature's secrets have been so spectacular that no serious investigator of any problem can neglect to employ the method.

The Laymen and the Scientist . . . by Professor F. R. Hayes

The title was provided by the Editors. I have never personally used the contemptuous term "layman", or its smug opposite, "scientist". The greatly increased use of these words during the half-century, however, furnishes a clue to changing attitudes. So great is the lustre of the word "science", that it can create whole branches of learning such as library science, domestic science, etc. Natural science has become the religion of materialism with its priests (or scientists) and worshippers (or laymen). The official priestly activity is known as research, which, whatever its nature and by whomever it may be practised, is always to be considered by the layman as virtuous.

Research has two main aims, of equal social value. Biologists are expected by laymen to seek means to extend the span of human life, and their highest accolade is to be credited in the Reader's Digest with the discovery of a "wonder drug." The duty of physicists is to develop improved methods to shorten human life, and for them the pinnacle of eminence comes with arrest as a Russian spy. All research is expected to be practical, and public support is not in general granted to projects which are more than

one step away from a practical result. When attempt to solve practical problems fail, the product is known as pure science. A properly instructed layman believes, that by alchemy not vouchsafed to him, a sufficiently large mass of pure science changes spontaneously into a noble nugget of applied science. For this reason, no direct action is taken by society to prohibit the practice of pure science which, like scholarship, is regarded as an old-fashioned but harmless pursuit, doubtless of use in the past, but supplanted in these modern times by specialized institutes and teams of technicians.

The layman believes in the production of special kinds of scientific practitioners, analogous to doctors and dentists. The half-century has seen engineering become well established, although its graduates do not yet enjoy the same immunity from competition as their medical brethren. Agriculture is superficially flourishing, but suffers from the failure of its good graduates to return to the farm, perhaps because they have no legal protection at all from untrained competitors. Border line experiments in fisheries, food technology and so forth, are

going on all the time. There is some difficulty in matching the title of a new course with an integrated body of knowledge, while the proposed courses make a horizontal cut across several of them. The layman believes that it is better for a student to leave college with several stumps of knowledge than with one long branch.

What of the next half-century? We may hope that science will cease to be a vocational cult and become, as it was in the days of Bacon and Goethe, a fit subject for contemplation by any thoughtful man. We may hope that, as scholars in the past were provided through hard training in classics with the key to the world's literature, they may be provided in the future, through hard training in observation and measurement, with the key to all science. We may hope for some abatement of the pressure on universities to increase vocational training. Finally we may hope for a clearer realization that research is the same thing as scholarship, and that bad or trivial research is as easy to recognize as bad scholarship, and smells no sweeter.

The Philosopher and the Scientist . . . by Professor J. A. Doull

I am asked to describe how far differently science is now regarded by philosophy than at the beginning of the century.

It was characteristic of the philosophy of the 19th century to reason as follows. (1) Science gives us a true picture of the world. (2) Science has with great success assumed the world to be composed of material particles whose motions are mechanically determined. Therefore philosophy must look on the world similarly. Nor can philosophy add to the picture any knowledge it has of its own; for it has agreed to allow the title of knowledge to nothing but what is yielded by the methods of science. Philosophy may certainly regard the world of science as appearance only, but it can offer no knowledge of another world it may find reason to assume; it is limited to shewing how that appearance is imposed on us by the structure of human reason. Or it may be content with a smaller task: it may merely undertake to systematize the conclusions of the several sciences. The former Idealists, the others Positivists. Either way, the great problems of the earlier philosophy (Hellenic and Medieval)—God and human personality—were seen to exceed our knowledge. Either one does not speak of these things, or what one says rests not on knowledge but some 'feeling' or 'intuition'.

During this century science has itself very greatly changed. Some principal assumptions of the old science—matter, mechanism, determinism—themselves became problems. Thus the particular form of science which the philosophy of the 19th century assumed became superseded. But its other assumption, that science gives a true picture of the world, was also exploded. The new theories

did not pretend to do that. They were allowed to be not the only possible theories, but the most convenient: the best adapted to our powers of knowledge and the most effective in guiding to the experimental solution of difficulties.

The philosophic systems which had grown up with the old science decayed, in part because of the scientific developments just described, but also from internal difficulties. But to understand some chief tendencies in contemporary philosophy one must have in mind a more general change. The characteristic illusion of modern culture—the belief in progress through science and technique—largely lost its power in much of Western Europe. In proportion as this belief decayed attention returned to the great questions which in older times had a place in philosophy. Certainly a revived interest could not supply knowledge where none was to be had. But with the decline of the recent systems, the reasons for which they had departed from Platonism and Aristotelianism no longer appeared satisfactory to everyone.

One may say very roughly that contemporary philosophy has followed three courses. (1) It has held to the assumption that there is no knowledge but scientific, and directed its efforts to shewing that all statements save scientific propositions and the rules for combining them are meaningless. Science is a very insufficient guide, but the only guide we have. This is Logical Positivism. (2) There is no knowledge, in the ordinary use of the word, but scientific. But we have an acquaintance with the structure of individual human existence. To this we cannot give expression in the concepts of traditional philoso-

phy. Philosophy has been astray from its proper course since the time of Plato, in that it sought for the real in the universal, not in the individual existent. By such philosophy (Existentialism) scientific knowledge is not very favourably regarded. It is useful but superficial, and forever being misapplied by superficial minds to fundamental questions. Existentialism still leans very much on the 19th century assumption that metaphysical knowledge is impossible. (3) It has returned to the ancient belief that a rational knowledge of God and man and of the due order of human life is in some measure possible. The most influential representatives of this tendency are the Thomists. From this standpoint philosophy does not depend on science for its principles or for its method. But it takes full account of scientific method and scientific conclusions, where these are relevant. It values science, but deprecates the philosophic misuse of it (scientism).

It should be observed that either the last mentioned direction is substantially correct or the civilization we prate about so much was founded on erroneous assumptions, which are at last being fully exposed. The modern world which believes, or believed, in science, education, and democracy has been completely discredited—so far as it pretends to be sufficient, and independent of its Christian and Hellenic origins. In many countries its assumptions still dominate popular thought, but only in backward countries like Canada and Russia does it continue to possess the universities and educated opinion. The only question that still requires serious debate is whether Christianity and Hellenism are to be thought no less unreasonable.

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THE HALF CENTURY

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Dalhousie in 1900 . . . by Dr. A. E. Kerr

I understand that this will be the last issue of the Gazette for the current session. It will mark the end of one important student activity in the year that concludes the first half of the century. At the request of the Editor I have agreed to write a few paragraphs conjuring up a vision of Dalhousie as it was fifty years ago.

It occurred to me that one important source of material for information about the past would be the Gazette itself; so I secured a bound volume of it from the Library and tried by its help to transport myself back across the years and see Dalhousie through the eyes of the students who were here at that time.

The question of the year apparently was, "shall we or shall we not wear gowns?" According to an editorial in the January issue 1900, the wearing of gowns had been compulsory when Dalhousie stood on the Grand Parade. It was abolished at the request of the students, but in the session of '96-'97 a different view began to prevail on the campus and the students by a large majority asked that the old practice be revived. The Senate, in response to their petition decided that "undergraduates and general students attending more than one class, are entitled to wear caps and gowns." A citizen of the City is alleged to have said that Dalhousie without gowns would be a

mere High School and not a university at all; and some of those who deplored the innovation felt that Dalhousie along among all the major universities of Canada had broken with the great tradition in academic dress. One champion of the change retorted that it was Dalhousie's privilege to initiate new departures; and an unromantic soul even suggested that the money that the students would spend on gowns could be more wisely used in buying stilt with which the young searchers after knowledge might get into the college building dryshod!

The students at the turn of the century were genuinely interested in serious discussions, and they apparently had a well-developed taste for literary topics. Some of the titles were *The Legal Aspects of the Merchant of Venice*, *the History of Astronomy*, *Some Rambling Thoughts on Metaphysics*, *the Concentration of Wealth*, *Some Legends of Glooscap*, *the Beginnings of Literature*, *Rudyard Kipling—a Biographical Sketch*, *the French Shore Question in Newfoundland*, and *William Shakespeare—Barrister at Law?* Many of these articles would do credit to the best journals today.

No one can read the college paper of the year 1900 without being impressed by the devotion that the students had for their Alma Mater and their interest in everything

that pertained to her welfare. They called attention to new additions made to the Museum, new books received by the Library, and new achievements of graduates that added luster to Dalhousie's name. An outsider might have wondered what they saw in their little College to awaken such pride. Not more than ten former pupils of the Halifax Academy were included in the year's graduating class in Arts. The most outstanding social event of the season would not bring together more than 200 students. But there was no lack of faith in or affection for Dalhousie. The main editorial of the February issue for 1900 contained the observation that "Dalhousie is as dear to a Dalhousie graduate as Oxford is to and Oxford graduate."

A distinguished Dalhousian wrote from Cornell at that time that one of his colleagues had recently said to him that Dalhousie could no longer be described as a "little College". It was indeed a little College in comparison with the Dalhousie that we know today. But no one could ask more for Dalhousie in the present or in the future than that its life should always reflect the spirit that prevailed on the campus in the day of small things, and that is still in evidence in the life of the University at its best.

The Balance of Power . . . by Dr. G. E. Wilson

The first half of the Twentieth Century! Fifty years! 1900 - 1950. How short the time has been and yet what a transformation it has seen in the affairs of men!

If in 1900 Lord Acton could have seen a picture of the world of 1950, the only reason he would not have thought the version incredible was that as an historian he had viewed so many other incredible half-centuries.

Five hundred years from now, one hundred years from now, how will men view these fateful fifty years? What judgment will they pass on their worth and their significance? It is a question that may well make us pause.

Marvellous scientific achievement, social upheaval, and more destructive and more widespread than anything the world has ever seen before! Will that be the record? Shall men say that it was the end of an age or shall they say that it was the beginning of a new era in the history of the world?

If we look at the picture simply from the point of view of power the most astonishing thing that has happened

has been the eclipse of Western Europe. In 1900 there was no doubt as to where was the power center of the world. At the time of the death of Queen Victoria there seemed to be no reason to think that the long ascendancy of Europe was coming to an end. In culture and in civilization, in wealth and in power, she led the world. London and Paris, Berlin and Vienna, Rome and St. Petersburg were all in their way imperial cities.

Japan was still a curious and interesting upstart, which had recently astonished the world by her victory over China, but has afterwards been firmly put in her place when she presumed too much, and sought to impose too onerous terms on her defeated rival. No European power had yet deigned to enter into a partnership with the Land of the Rising Sun.

Across the Atlantic was that strange phenomenon the United States of America. It was a land that Europe could not ignore although the old world still liked to take a condescending attitude to a country of flamboyant de-

mocracy where there was so little culture and so much vulgarity, and money was the measure of all things. Even here however there was a portentous sign of change. For years Americans had taken a holier-than-thou attitude towards the wickedness of the imperialistic wars in which European powers engaged. In 1898 the United States had defeated Spain and showed that she too might be preparing to enter the game.

In 1950 all is changed. From the point of view of power Western Europe is almost a vacuum, drained of wealth, shattered in might, her whole social system rocking, Western Europe is only a ghost of the wealthy and powerful and arrogant society that stepped so confidently and so proudly into the new century some fifty years ago.

There are only two great power centers left in the world—Washington and Moscow. Can they compose their differences or is another war necessary to determine where is to be the new Rome? That is the great question in power politics as we enter the second half of the Twentieth Century.

The Domestic Revolution . . . by Dr. S. H. Prince

It is a fact which even yet few people realize that during the last fifty years a Domestic Revolution has been taking place quite as significant in its way as the Industrial Revolution in the previous century. One by one the traditional functions which in earlier days were the core of familial life have disappeared from the home. The mechanics of housekeeping have undergone a complete change. In many cases the modern home has become a machine shop with mechanicalized apparatus for cooking, washing and ironing. In others, these industrial processes have been handed over to the bake-shop, the lunch-counter and the commercial laundry. Its educational functions have been largely transferred to the nursery, the kindergarten and the school, and its religious functions to the Church and the Sunday School. Diversion and recreation are no longer confined within the family circle. Even the rearing of children in child-caring agencies has become a large scale enterprise. Thus the family has shed many of its earlier responsibilities. It is no longer the all-in-all it used to be. There are those who renounce the family and all its works although perhaps few would go so far as the lady who said in making her declaration of independence: "I was born in a hospital ward, reared in a boarding school, courted in an automobile, and married in a church. I get my meals at a cafeteria, spend my mornings at golf and my afternoons at bridge. When I am sick I go to the hospital. When I die I shall be buried from an undertaker's parlor. All I need is a garage and a bedroom". It must be acknowledged that with the advent of furnished rooms, prepared meals, steam laundries and the tailor-shop, the disadvantages of non-family living have largely disappeared.

It is an axiom of Sociology that the life of an institu-

tion remains secure only so long as it has vital and irreplaceable functions to perform. Shorn of many of its values does the family still retain any significant services essential to the survival of the species? The answer clearly is in the affirmative. One such service is the genetic function. Non-family species can survive only at a terrific toll of life. Vital statistics show that the death-rate of non-family children is greater than that of children born in the normal home. It in the struggle for existence as Darwin has shown, the preservation of the species is the first law of Nature it may be expected that the human population will continue in the main to be brought into the world through the family cradle.

A second law of Nature, as Kropotkin has pointed out, is cooperation and mutual aid. There can be little question that these qualities are pre-eminently home-made products. The family system is the organization best adapted to the incubation of these virtues. Indeed apart from the primary group it is doubtful if they would be produced at all.

Thus because of its basic place in social evolution it would seem highly probable that the family will live as long as society endures. It may change its form as it has changed its form time and again in days gone by. The social form which benefits one environment may not always suit another. The durability of the family may change. It may cease to be a life-long entity, as in many cases it has already ceased to be. The size of the family may change. We have seen it large in the earlier centuries, smaller in the Middle Ages, large again in the 19th Century and again today on the decline. Marital practices may change. Birth control and contraception (a renaissance

of infanticide) may become accepted elements in the folkways. Artificial insemination may bring back the maternal family of pre-literate times. But the family will endure. It is like the flag that braved a thousand years the battle and the breeze.

It must be said in all justice that in the last fifty years many new and true values have impinged upon the family to its everlasting good. Who would wish to return to the family folkways of half a century ago! Certainly one advance has been the extension of democracy to the home. Victorian domesticity, as exhibited in the Barrets of Wampole Street, is rightly repellent to us today.

One notes, too, the higher standard of living which the family of today enjoys over that of fifty years ago. Even if as a result of it, a smaller number of children come to birth a larger number come to maturity. Fifty years ago one baby in three died before it was a year old; today, only one in ten. We are filling two cradles for one coffin, effecting the same population quota with the saving of untold suffering and pain. Interest in the education and welfare of children has increased in inverse proportion to their decline as an economic unit.

Nor is it retrogression which has brought about a single standard of sexual ethics with the reduction of infant mortality the surplus woman problem began to disappear. No movement has had a greater influence upon the family than the so-called Woman's Movement of the last fifty years. Economic independence and multiplied opportunities of self-support have brought an end to sex slavery, and the infidelities which once had to be acquiesced in or condoned. Inasmuch as two-thirds of divorces are granted on the petition of the wife it may even be

(Continued on Page Two)

The Leftward Trend . . . by Professor J. H. Aitchison

There should be no need to demonstrate at great length the fact that there has been a pronounced leftward trend throughout the world during the past fifty years. It is most readily seen in the fortunes of those parties and movements to which the label "Left" is attached. The Bolshevik revolution of 1917, the establishment of communist regimes in the satellite countries of eastern Europe since the close of the second World War, the victory

office and power. In Canada, the C.C.F. forms the government in one province and the official opposition in three others. In democracies everywhere trade unions possess a power and influence which would have horrified the Right at the beginning of the century and which horrifies some elements of the Right even today. Whatever the second half of the century holds, the fascist periods of Italy and Germany, the existence of fascist regimes in a

the Left is a determination to use the power of the state to lessen the insecurities and the inequalities in real income which it conceives to be the inescapable consequences of uncontrolled capitalism. The different degrees of Leftism are best distinguished by the distance along that road it is considered desirable to go and by the price at which the journey is considered to be worthwhile. The New Deal and the Fair Deal policies of the Democratic Party in the United States go some distance along the road and hence