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STUDENTS AND COMMUNISM.

In an editorial on January 3 the Saint John Telegraph-Journal strongly criticized the NFCUS for joining the International Union of Students because of its reddish color. Our opinion of such an editorial can best be expressed by excerpts from three letters by college students to the editor of the Telegraph, quoted here:

"The only 'undertaking' of communism that should develop in this country is the understanding that it is alien to democracy, that it is the reverse of freedom, and that it has no place in the Canadian way of life." That statement, Mr. Editor, quoted from your editorial, is unworthy of anyone who holds a position of influence over public opinion, in a country that boasts freedom of thought as well as freedom of the press. "As I understand democracy, Mr. Editor, it is based on the belief that the people of a country have the right and, moreover, the ability, to choose what is best for themselves in the way of government. To attempt to keep the people in ignorance of any way of life, on the ground that they do not know what is best for themselves, or on any other pretext, is the essence of Fascism."

"It cannot be too strongly emphasized that there was no attempt by the NFCUS to ignore the Communist leanings of IUS. On the contrary, the situation was faced up to in a manner that might well be a lesson to the ostrich-minded many in this country (who) feel that certain of our universities are hotbeds of Communism." "What hope would there be for the United Nations if the Western nations withdrew because Communist Russia would not renounce her political beliefs, and play the game according to our rules? This provincial isolationism is sadly and dangerously out of place today."

"If we can take the case of the Russian ship visiting Saint John last week as an example, it would seem that contact between the Russians and our democratic people is to be avoided. If you feel that Communism is to be blocked, sir, what then would appear the logical approach?"

COTC

Monday, January 19, 1948, last date on which applications can be received for the C. O. T. C. Call at Orderly Room, C. O. T. C.—Hut 7, Alexander College.

R. J. LOVE, Major, Officer Commanding.

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Letters To The Editor

U. N. B. Friday December 5/47

Editor, Brunswickan: Sir—Last year, the Constabulary. This year, the tonsorial profession. Next year?

It is indeed admirable that we—the students of the University of New Brunswick—are so keenly aware of the rights of man in a country like Canada; for as Mr. Orlov (whose letter prompted this reply) put it, "if the Universities cannot control it, then all hope is lost." For the connotation of the word "it," I refer you to the original letter ("EXTRA BRUNSWICKAN," December 5, Letters to the Editor). Personally, I am very pleased to see this matter of needless race discrimination exposed; and where possible ferretted out. And the University can certainly help in this enterprise, since its members are able to see things from the "outside."

But let us not hop on the nearest band-wagon, just because that band-wagon happens to be headed up Queen Street loaded with dynamite. How many of the 500 students who signed the protest petition practice complete racial tolerance? Let us not cloud the distinction between actual tolerance, and academic tolerance. It is very easy to call the Jap your blood brother... until you have to sleep with him. Are there none of the furious 500 who do not have the words "coon," "nigger," "zip" in their vocabulary? Hypocrisy, ladies and gentlemen, is one of the things we are out to unearth and wipe out.

I am not suggesting we should shut our eyes to the incident which precipitated this unfortunate situation. We have taken a step, which should bring the whole ugly condition into the light where it can be examined. Whether it will be examined by those who should examine it, is another thing! What we have done is to damage the businesses of four barbers, whose livelihood depends on the whims of public opinion.

Let us ask ourselves why this strange discrimination exists in our community. As a citizen of Fredericton, I have asked that question again and again. Certainly the Negro community in this community has never been a troublesome minority; in most cases their contribution has been as telling as any other cultural group in this cultural desert. Most of them are industrious (certainly we may still call an admirable quality, Mr. Editor), and ask nothing but the opportunity to live out their days in search of those two nebulous prizes "security" and "happiness," a search which occupies most of the white members of the community most of the time.

In our culture, certainly as heterogeneous as any in the world, how much can we really call ours? I think the answer is, very little. We are young; we expend a great deal of energy extracting a livelihood from our rigorous environment. Consequently, we have found it much easier to borrow cultural patterns and agencies from the nearest "fountain" of culture, the United States. But along with the Bubble Gum, Soap Operas, Boston Blackie Movies, Superman Comics and hysterical music, we have imported some of the less desirable aspects of American thought. One such infiltration has occurred in the case of the American attitude towards the American Negro. We have become "nigger-haters" without even being aware of the process. It has become as solidly ingrained in our thought, as has the feeling of guilt that we

do not celebrate the fourth of July. We have allowed ourselves to be infused with a prejudice which has no justification in our history.

If I sound like one of the academically tolerant individuals, whom I suspect made up a good portion of the furious 500, believe me, I am not. I can understand hate; it is psychologically a good thing. I have hates, some of which sustained me through a war we had not long ago. I do not hate Negroes, but I understand the psychology of the southern white who does. Likewise, I understand the southern Negro for hating the white. I do not dislike French-Canadians, but I appreciate the fact that many Canadians have a very healthy dislike for them. We do not eradicate an evil simply by closing our eyes to it.

"The only tolerance worthy of the name is that of intolerance." I am not pleading a case for intolerance, only for a clear understanding of what we are doing.

To get back to Mr. Orlov's letter, I do feel he was carrying his indignation to adolescent lengths in telling us not to let "any run-of-the-mill morons," who probably have never been outside Fredericton, ruin these potentially good men by old-fashioned prejudice." I know some of the barbers in the boycotted shops personally, and believe me, they are intelligent men—victims, not perpetrators of a social evil—but not men who would defile the rules of common courtesy by calling someone a "run-of-the-mill moron" in the columns of the press.

But it has ever been thus. The innocent must suffer with the guilty. I maintain the guilty are not suffering. And what are we going to do, now that the die has been cast? Are we going to sit back on our snug haunches like the pompous Pharisee or are we going to do something about intolerance which exists here? We will not do so by launching protests alone; we will do it by boycotting places of business where it is practiced (unless we want to go unshorn, unshined, unshaved and unshoed). Since we know whence the menace, let us stamp it out.

By all means Gentlemen, this means war! But not war against the City of Fredericton alone. Let him who is without sin cast the first stone.

WENDELL W. WATERS.

Editor,

The Brunswickan, U. N. B.

Dear Sir—Concerning the Editor's Note which was appended to my letter in the Dec. 5th Brunswickan, what I said regarding your opposition to any important article which really reflected true Enlightenment remains to be disposed; what you printed was merely a letter, not a definite article as referred to.

Incidentally, re this same issue, who is this that reproaches so concernedly, "un-Christian" ideas? Perhaps if a few people actually did wake up and count the number of those whose "own interests" are really being served by these noble and drastic actions, there would be some enlightenment as to where the hypocrisy actually lies. Once again it appears that, through their zeal to "protect" helpless students against the "brutality" of blood-thirsty citizens, campus societies and agitators, under the cloak of college "unity" and "your own interests" (as well as of routing "un-Christian" prejudice) are actually fomenting—if somewhat unsuccessfully—a state of dis-unity (or should we use a more impressive title, 'revolution' perhaps) in the community at large.

Sincerely, D. B. McLEAN.

Editor's Note: "What did he say?"

13 Ritchie St., Saint John, N. B., Dec. 15, 1947.

Editor,

The Brunswickan, Fredericton, N. B.

Dear Sir—Would you kindly grant me some space in your paper to make a few comments on the cases of racial discrimination recently reported in the City of Fredericton.

I would like here to highly compliment the students of UNB for the fine stand they have taken and to assure them they have the full support of our labour movement, in this and other provinces.

Racial discrimination emanating from the ruling class is merely a blind behind which attempts are made to destroy the principals of democracy. Realizing the ambitions and desires of the ruling class and knowing the methods they are prepared to use to obtain these ambitions and desires, racial discrimination from that source is understandable. That sections of, or individuals in, the exploited class should themselves accept and put into practice this demoralizing doctrine of racial superiority, is less understandable.

Psychology has a term, "Inferiority Complex," applied to individuals or groups, who, possibly subconsciously, realize their inferior position, and rather than admit this inferior position, they seek for other groups or individuals, whom they consider in an inferior position when compared to their own, on whom they can vent their repressions, thereby proving to themselves and to society at large that they are not the lowest status of society. Discontented with their position they give their vanity a shot in (Continued on Page 3).

SUMMER EMPLOYMENT.

All freshmen sophomores, and juniors who have not yet made plans for summer jobs are invited to register at the Advisory Bureau with Mr. E. C. Bishop, employment officer, basement Arts Building.

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BARBER QUESTION

(Continued from Page 1)

the SRC's quick actions agreed the University conclusions before any thorough investigation had been conducted," argued "Woody."

For the most part, Tom and Mary on the street thought enough about race to give concrete answers though none admitted the favour of a color line, all that dozens of Fredericton's ed citizens prefer a certain of racial discrimination both social and business world thoughtful fellow remarks have "use your common about this," and another "Some Negroes are of friends."

In general "The People" particularly interested in problems, and the stir was aroused has been Barbers refused to become They are not becoming dearning a livelihood, just dozen or so students have their chairs. True, four being boycotted by U. N. dents, but as the Ideal s Negro STUDENTS are then all Negroes will be.

LETTER TO EDITOR

(Continued from Page 1)

the arm by discriminating others whom they claim ferior merely on account race, creed or colour.

On the other hand they have allowed themselves, ing the insidious propagand superiority, to become the tools of those who preach trine in order to destroy all

Once the working class group or as individuals, tr their actual position in our and understand that their as well as the freedom black, yellow or brown b at stake then they will ref misled by a doctrine which proved to be a scientific f which would eventually everything that is fine and our society.

I call on every worker, groups or as individuals, ericton and in the Provin whole, to give every sup sible to the students of U. this case, and to oppose means possible to the lim ability, any and every case discrimination, anywhere a time.

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