

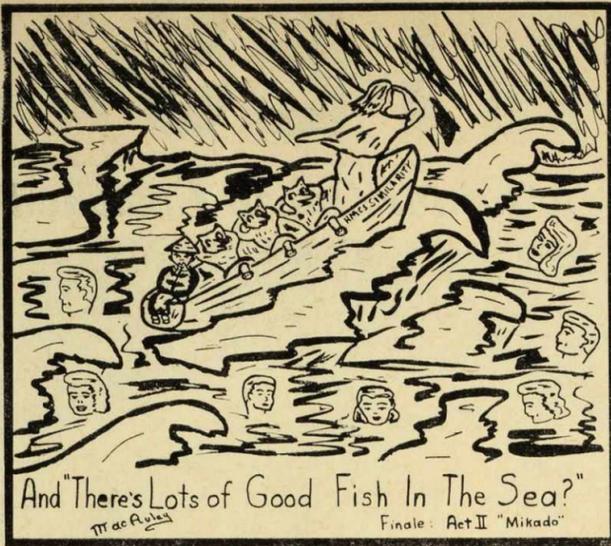
DAL GAZETTE

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Letters To The Editor

February 11, 1956.
Valley Stream, N. Y.

The Editor,
Dalhousie Gazette.

Dear Sir:
Many thanks for the January 11th issue of the *Dalhousie Gazette*. Even the screaming headline "Tigers Have Boston Tea Party" did not mar the thrill of reading through the issue! Even an occasional copy would be most welcome.

Janet Conrad's "Letter to the Editor" was most interesting. There is so much said, and so much not said, that I would like very much to receive a copy of your editorial on Greek Letter Societies to which she refers at the beginning of her letter.

Should my schedule afford ample time I would like very much to write you on this subject of Greek Letter Societies and the problems that are met with in everyday life.

Again thank you for the copy of the *Dalhousie Gazette*.

With kindest regards, I am,
Very truly yours,
Eli Ide, M.D.,
Dal. '40.

February 9, 1956.
Toronto, Ontario.

The Editor,
Dalhousie Gazette.

Dear Sir:
We have received a letter from the External Affairs Chairman at the University College of the West Indies, Jamaica, informing us of an International Photographic Exhibition to be held at the UCWI during the first week of March. He has requested photographs that would depict Canadian student life and activities, and I should appreciate if you would be good enough to forward to him direct any photographs of campus activities that are available and can be spared. I understand that all photographs will be duly acknowledged and returned. The person to whom they should be sent is:

Mr. P. J. Patterson,
Chairman,
External Affairs Commission,
University College of the
West Indies, Jamaica.

In view of the kindness and generous hospitality extended by the University College of the West Indies to the Canadian students who visited their University in last year's WUSC Study Tours, I earnestly hope that you will respond to this request promptly, and I should be grateful if you would let me know if you are sending any pictures.

With many thanks,
Yours sincerely,
Lewis Perinbam,
Executive Secretary,
WUSC.

ED. NOTE:
Interested students may forward their exhibits directly.

3 Berlin Street,
Halifax, Nova Scotia
February 13, 1956.

The Editor,
Dalhousie Gazette.

Dear Sir:
It is interesting to note that this discussion on prejudice and discrimination among sororities (and fraternities), which has been long smouldering in the furnaces of our "educated" societies, has been brought to light. Miss Conrad appears to have added water to the fire, in an attempt to put it out; but in so doing has been not only scorched, but burnt. Since no one else "dares" to support her loquacious assertions, I therefore direct this letter to her. Perhaps I should have used the word "desires" in the preceding sentence, for it really explains the situation.

In *The Greater Inquisitor*, by Dostoevski, he has Jesus reappear in the 16th Century Spain. The Inquisition takes Him into custody and in the ensuing examination of the Great Inquisition tries to show Jesus that it is im-

possible to allow Him to go about preaching the Word. It would bring the organization tumbling to the ground. "All has been given by Thee to the Pope," the Great Inquisitor remarks to the Son of Man, and all, therefore, is still in the Pope's hands, and there is no need for You to come now at all. Thou must not meddle for the time, at least . . . Thou didst Thyself lay the foundation for the destruction of Thy Kingdom, and no one is more to blame for it . . . I swear, man is weaker and baser by nature than Thou hast believed him. Can he, can he do what Thou didst? . . . We have corrected Thy work and have founded it upon miracle, mystery and authority . . . We have taken the sword of Caesar, and in taking it, of course, have rejected Thee and followed him. Oh, ages, are yet to come of the confusion of free thought, of their science and cannibalism . . . And all will be happy, all the millions of creatures except the hundred thousand who rule over them. For only we, we who guard the mystery, shall be happy . . . What I say to Thee will come to pass, and our dominion will be built. I repeat, tomorrow. Thou shalt see the obedient flock who at a sign from me will hasten to heap up hot cinders upon the pile which I shall burn Thee for coming to hinder us. For if anyone has deserved our fires, it is Thou. Tomorrow I shall burn Thee. Dixi."

Here, we have the primordial conflict, two worlds unalterably opposed. The educator is striving toward the one, the propagandist contentedly dwelling in the other.

Permit me to draw an analogy. Miss Conrad, I analogize you to Jesus; not because you are a devout Christian practicing your firm beliefs within your sorority, but because your stand adequately fits the scene. We, who dare and desire to lift up our pen and scratch our paper, are, The Great Inquisitor. The analogy now speaks for itself. We out-number you; quick, gather your sheep before they are led astray.

Miss Conrad, I congratulate you for your defense, (which appeared in the *Gazette* February 1, 1956) which you so rightly ruined, (and I do not mean the *Gazette*). We have taken you into custody, nay more, into close custody. We bid you to repent for fear that you bring your organization tumbling to the ground.

Miss Conrad appears, from her articles, to take great pride in belonging to a sorority. I can not blame her, if she rightfully practices "her" Christianity there; for where else could she display her palatability?

According to Funk and Wagnalls *New College Standard Dictionary*, of which I trust Miss Conrad can obtain a copy, a "fraternity" is defined as, "a condition or relation of brotherhood; brotherly affection; a literary and social organization of male students . . . usually . . . having secret rites"; and to "fraternize" means "to bring into brotherly relations; be comradely." A "sorority" is defined as "a sisterhood," and a "sisterhood" is further defined as "a body of sisters united by some bond of fellowship," and "fellowship" is defined as "the state of being a companion or fellow; association." Nowhere, yes nowhere, in these definitions is religion mentioned. The members of these organizations are united by a common bond of friendship, companion ships and fellowship. Surely this is a prime ideal common to all religions, Christianity, Judaism, Mohammedanism, or whatever your faith may be. Therefore, there is no need for, nor is there place for, religion in a sorority (or a fraternity). (If my dictionary is not an author-

National Debate All Set To Go

"International Rivalry still holds more Promises than Threats for the Future of Mankind" will be the National Debating Topic for this year. This resolution will be the topic of debate during the National Finals at Western University, tomorrow, Friday and Saturday. The winning team will receive the McDonald-Laurier Trophy, emblematic of debating excellence in Canada, and an airplane ticket to meet the best debaters in Europe.

NFCUS Sponsored

Ivan L. Cody, President of the NFCUS Debating Association, has announced that Doug Hammar of Western will be the Chairman of the National Finals and His Worship, Mayor Ray Dennis of London, will be Honorary Chairman. Sponsored by the NFCUS Debating Association, the National Finals will bring the winners from Canada's four debating leagues to the Great Hall, in Huron College at Western to determine the National Championship Team.

Last year, Len St. Hill and Wendall Fulton of Mount Allison University were declared the 1955 winners at McMaster University in

Hamilton. Mount Allison, a member of the Maritime Inter-University Debating League, debated against Loyola College, of the Inter-University Debating League, and Manitoba University, McGoun Cup winners of 1955.

"Plans for the debates at Western", said Cody, "are running smoothly. Committees for the reception and entertainment of the visiting debaters have been formed and the interpreters and judges will be selected shortly. The participants are expected to arrive tomorrow evening.

"Of much significance this year has been the adoption of uniform system of debating rules for Canada.

ity, please forgive my despairing remarks.)

Perhaps, Miss Conrad, you are now thinking that I do not know anything about fraternities and/or sororities, and am just pertinacious against them. If this is your present thought, I am one step ahead of you. You belong to one sorority, (the name of which I shall not mention, for obvious reasons), but I belong to two fraternities. When I first came to Dalhousie University, three years ago, I was made aware of the fact that I could not pledge to any Christian undergraduate fraternity. Sure, I could eat and drink there, but that was about all. Is this not discrimination? This appears to be the fate of all Jewish male students at Dalhousie University. Twenty-four years ago these students organized their own fraternity chapter, to help maintain their identity on Dalhousie Campus. Yet, there is nothing in this fraternity's ideals, rituals, creed or for that matter any written administration of the fraternity, that restricts it to Jewish students, nor mentions religion in any way, shape or form. Yet, it has been the policy to pledge only Jewish male students. Is this not discrimination? The second fraternity I am a member of is a medical fraternity. Only Medical Students, i.e., future medical doctors, and not Dental, Pharmacy, Commerce, Arts and Science students are pledged by this fraternity. Is this not discrimination? If it is not, then pray tell, what is it? These are only two of nine fraternities and sororities on Dalhousie Campus. Their discrimination is of a minor nature in comparison to others; and serves as an example to what other sororities and fraternities do, as Miss Conrad so inadequately tried to occult in her articles.

From this it appears that we all can take a lesson. Everyday we discriminate; if you write your lecture notes in ink you are discriminating against pencils; if you wear your red sweater instead of your white one, you are discriminating; if you use this tooth-paste and not that you are discriminating; if you like Sally and not Janet you are discriminating; in short, discrimination is our way of life. Yet, if we keep this discrimination to ourselves, applying it only to ourselves, then, and only then have we a proper application of it. For to discriminate against others, is to commit a dangerous and sinful act (as the Bible so emphatically and justifiably tells us); and it is liable to explode with tremendous kinetic energy. In order to avoid this we should practice,

not only in theory, but in actual fact, Kant's maxim, "Act only on that maxim through which you can at the same time will that it should become a universal law." I do not profess to be a Kantian, but I do declare that we, who make up the masses of society, could improve this chaotic world in which we live by adhering to such a maxim.

In recapitulating, my intentions were to show Miss Conrad that she was in error in writing what she did (i.e., in short that a religion and race prevents her/or a sorority from pledging non-Christians and non-Whites and that this is by no means discrimination), and that prejudice and discrimination do take an active part in fraternity affairs. In no way, in case I have, did I intend to slander Miss Conrad on her religion for which I have the utmost respect, or any sorority or fraternity for that matter. My intentions were clear-cut and without malice. I trust I have succeeded.

In closing, I would like to remind Miss Conrad of a quotation from *Which Way Paranasus?*—"You have just come from being a rather large frog in a very small puddle. You are now a very small frog in a rather large puddle . . . Do not try to fill it—or you will burst!"

"Do not try to fill the puddle; try to fill yourself instead. To explain my meaning, permit me to vary the figure a little. The university puddle is small, the water calm. A weak swimmer, if he has the eagerness or the brashness to try, can swim across it and around it if he battles hard enough, or has the right kind of water-wings, but that he wins races in the still waters of the university puddle is no evidence that he can swim beyond the breakers of the great ocean. Try to learn a stronger stroke, one fit to breast turbulent waters and heavy storms. Practice in the puddle, but never forget that it is only a puddle, a swimming-pool where you have time to learn your stroke and try your strength. The pool is lovely, the waters pleasant, the sport delightful. Dive deep, swim hard, but always remember that the narrow bounds of the pool are not the far-flung boundaries of the world. They form a little golden circle within a greater, a limitless circle. Swim in it, play in it; but both your swimming and your play will be futile if you do not look beyond the circle to the life of which it is a part."

Sincerely and fraternally yours,
Yale C. Kanter,
Medicine '60.

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