

### F. E. MacDiarmid Addresses SCM

On Sunday evening at the last meeting of the term, F. E. MacDiarmid, member of the Teachers' College faculty, addressed the SCM on the subject of "Education and Its Modern Trends".

He stressed the fact that Canada is still in the stages of youth in the field of education, and hence perfection in Canadian schools cannot be expected. "Neither is it to be desired", said Mr. MacDiarmid, "since perfection once attained leaves nothing to strive for in life."

Briefly outlining the history of New Brunswick's education system, Mr. MacDiarmid said that the first schools did not come with the first settlers, most of whom were fur traders, but rather with the Loyalists who within a year of their arrival established the first schools in New Brunswick. He also mentioned that the Common School Act, which with many amendments and additions forms the basis of our present educational system, was passed in 1871.

Mr. MacDiarmid went on to discuss some of the influences on education today, noting particularly the great impact which the study of science has had, and the manner in which it has shaken the religious beliefs of many, and has led them to believe that science can make and undo everything in the world. He then remarked on the trends of our education today, referring directly to the definite trend toward the consolidation of schools, and the bringing into a centre children from outlying districts.

He said that one of the main aims of education should be to create world citizens who could form a public opinion that will propel our civilization safely through the perils of the future.

### East Presses . . .

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are confronted with today is only a renewal of the destructive pressure which has always menaced us. But the danger to us from the renewed pressure of an over fecund east, in the form of massing armies to the east of the Iron Curtain is only made serious by the existence of capacious and sinister leftist sympathy in our midst which will first prepare a people for destruction by rendering it so distinated and rotten that it is no longer capable of forming a responsible and effective community. (If we are led to believe that this attitude, unchristian or unhumanitarian, we fall into the error of looking only at the most immediate, and the most insignificant part of the consequences.)

Those who are in the habit of thinking of the principles of the French Revolution as symbolic progress and humanitarianism will find as example of the actual "progressiveness" of capacious leftist hypotheses in the subsequent fate of the unfortunate nation which "emancipated" itself in that event and whose actual inner condition has only been rendered less obvious for a long time by the glitter of political capital inherited from pre-revolution and Napoleonic times. And those in the habit of thinking of Marie Antoinette in term of dissipation, licentiousness, cruelty and bestiality will gain some idea of the nature of the forces which so branded her from the fact that there is not a single substantiated aspersion against her private morals and that the records show her character to have been, to the bitter end, one of unflinching strength and regal purity.

So certain is the faith of any nation which bows to such forces that not only was the present plight of France amply prophesied at the time, but Edmund Burke minutely prophesied the advent and subsequent career of a man (Napoleon Bonaparte) who was then unknown to himself and to the world. (See Edmund Burke's essays on the French Revolution) There is no war, in a righteous cause which involves such utter contempt of morality and such uncontrolled rapine, murder and destruction by criminals and mobs as was behind the French Revolution. And nothing could be more significant of the quality of modernist trends than the contempt in which righteousness is held today by those who consider themselves to be of the modern "Enlightenment". Those too evident manifestation in recent years on the same sway of immoral influences and uncontrolled destruction or criminal irresponsibility, is only denied by witnesses, who are like Peter, thrice denying Christ ere cock crow, lest they themselves become victims of the same fearful passions they have seen vented on others.

It is contended by the modern enlightenment that since mechanical and industrial change has "revolutionized" the technological aspects of civilized society, so not only all political institutions, but moral codes and even mathematical concepts, conceived in more ancient societies and associated with a candle light and ax-plough (or "horse and buggy") technology should be changed since they are now crude and outdated. The old type of (political, religious, military) leader of our society has been displaced, and many types of men we classify under the title "scientist" have all been put not only above the former but above the laws of God. Men, whom older societies might have classed among the mechanics and tinkers, and whose function in relation to the life of the society is neither more nor less important than the roll of advanced scout or intelligence classifier in the organization of an army, have been given the unquestioned right to leadership in our society and to the allegiance and devotion we once reserved for great leaders, for Kings and even for God. As if human nature itself had undergone a fundamental overhauling and had been modernized in a way analogous to the changes in the technological field.

As a matter of fact it is understood by every competent anthropologist and biologist there has effectively been no evolutionary change in human species during the relatively insignificant time which has elapsed since the dawn of history. The same racial types with the same inherent characteristics are discernible in the earliest historical periods and at the present time. The innate intelligence of the Sumerians who built ancient Babylon (and invented Cuneiform writing, etc.) was no less than, if not of the same origin as and identical with, that of the nations which have built the greatest modern states and empires. It is well established that Achaeans and Dorians who built the great Hellenic civilization of Greece descended from the north bringing with them the use of iron; quite probably these people came via one of the well known trade routes such as the Dwina-Dnepr, still in use by Norse traders at the dawn of the modern era. Achaeans and Dorians were probably of identical origin with many people living in northern Europe today and it is not probable that they were of inferior mental stature.

For us contemporaneously to ridicule as "quaint" or "primitive" all of the greatest institutions of the ancients is not only very rude in taste, but is a reflection of the profound ignorance which is characteristic of the modern "enlightenment". In fact, the ignorance which spreads to entire schools of literature, history, the drama (Hollywood, etc.) through the medium of which millions of people gain their only contact with, and their attitude toward, the most venerable institutions of men. Most of these institutions which have come down to us from the ancients have flourished not merely under the conditions of a single period of history, since they are not reflections of such particular circumstances, rather they reflect accumulated experience of human nature. They have recurred in one after the other of the greatest civilizations in history and have endured for by far the greatest part of the lifetime of each. The period of duration in the lives of such societies of systems which were non-aristocratic or non-monarchical in form (eg. the period

sightedness, may be induced to believe that disarible effects result following from the Periclean era in Greece) represents but a brief and senile trend in their whole life span.

The church, church schools, kingdoms, especially the sub-kingly pyramid of sub divided power, empires, through the most prosperous cultures in history have been associated with empires commensurate with chaperons, family pedigrees, marriage codes, discipline and loyalty and even elementary morality, are among the "feudal" institutions of our ancestors or of the ancients, which have fallen into disrepute as mere badges of servility to barbarous tyranny supported by an avaricious "exploiting" class in order to "enslave" the "exploited" class.

Today we are told that there are no such things as right and wrong; that all such things are simply "relative" and that institutions, such as the church, which preach the contrary are antiquated and hypocritical. We are being "emancipated" from all "dogmatic" ideas adhered to by "blind faith". Thus we are being deprived of that unhesitating faith (or "prejudice") in the rightness of our course which alone can stand us in good stead against every hostile attack. Without this or the assurance of a unified moral support, men with the highest ideals and with the greatest intellectual and moral capacity appears as helpless as simple children beside enemies, even common scoffers and miscreants, whose supreme assurance makes them appear to be the most able and "brilliant" of assailants. It is inevitable into the hands of the latter types in a society that authority will pass with the disappearance of a strong, confident, and unified authority to oppose it. (It is the purpose of assurance and of unity that is the reason for religious ceremony, for parades and pageants, for flag-waving, etc.)

The above process is not only what happened in the 18th century France and in early 20th century Russia, but it is what is being actively and not ineffectively promoted by conspirators today in all Western countries. It is often said of men occupying high positions that if they

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