

THE DALHOUSIE GAZETTE

AMERICA'S OLDEST COLLEGE PAPER

Member Canadian University Press

Published twice a week by the Students' Council of Dalhousie University. Opinions expressed are not necessarily those of the Students' Council. For subscriptions write Business Manager, Dalhousie Gazette, Halifax, N. S.

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Vol. LXXXII TUESDAY, NOVEMBER 1, 1949 No. 9

THE COMMUNIST MARTYRDOM

In the past decade, the world has watched the national attitude of the United States of America change from splendid isolationism to one begetting furious international activity. We can only thank the law of self-preservation that the pendulum has not swung back.

But even though Americans have realized they cannot live unto themselves alone, they have not yet learned to move about the great wide world of conflicting ideas with an adult attitude. This immaturity is best illustrated by the great waves of "Red scares" which constantly appear in the news.

The loyalty oath proposed by the Board of Regents at the University of California is perhaps the most flagrant loss of perspective to date in the States, but reports of the antics of the U. S. Immigration authorities are no less disturbing. In September of this year, they detained Miss Ruth Comfort, a Canadian University student, on charges of delivering an inflammatory speech while aboard ship from Europe. And now, from Toronto comes word that two Canadian university students, scheduled to support the Communist viewpoint in a debate, will do so only under aliases, lest their past misdeeds prohibit their entry into the States at some time in the future.

These unofficial reflections and opinions of the American attitude are not without foundation from more weighty sources. The decision of the United States Supreme Court to imprison eleven Communist leaders could offer no firmer foundation. And should anyone ask an employee of the United States government—no matter how small a cog in the wheel he may be—about the tests he must face, the inquirer would be told of loyalty, and antecedents tests whose number and minuteness far exceed any attempts to determine ability.

Such crusades against Communism and its evils are useless. No amount of name calling, blacklisting, and punishment will sway those who consider themselves martyrs . . . or, if they do not consider themselves as such, are made martyrs anyway by childish forms of persecution. And even should these forms of persecution eliminate the leaders at any given time, new recruits for Communism will always be available so long as an aura of martyrdom exists.

Remedies for the situation are not so easily come by as are points which illustrate its inadequacy. But if congressional committees were to spend less time pursuing imagined enemies, gaining publicity for the next election, and generally following their practice of swaying the public by emotional appeal, they might have time to reflect that a more adult approach to this problem through education would be of far greater consequence than all the present hair-raising tactics.

VETERANS EXCLUDED

The decision of the Rhodes Scholarship Committee to make restrictions applicable to all students this year will undoubtedly come as a surprise to some student veterans.

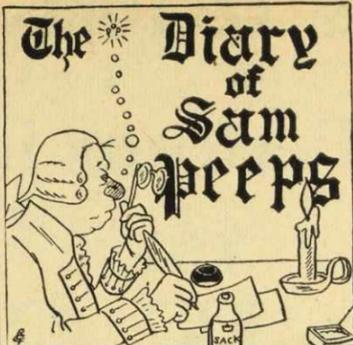
The fact that scholarships such as those sponsored by the Beaver Club Trust are now available to veterans was probably partially responsible for the new ruling. The committee has apparently decided to return to normality and to allow the younger students to take over once more a field from which they have been well-nigh excluded since the end of the war.

One unfortunate result may be the lowered quality of applicants for the award. It is understandable that the younger students may have less of the leadership qualities and experience demonstrated by many student veterans.

In any event, this change in regulations seems quite in keeping with the trend of the times. Many student veterans have complained of a gradual stiffening in the interpretation of regulations by the Department of Veterans Affairs. The favored position which the veteran has in many instances enjoyed since his discharge is gradually receding into the middle distance with the memory of the war itself.

However, a few years of military service hardly merit a lifetime of special concessions. The Canadian veteran can have few complaints to make concerning his post-discharge treatment. The Canadian Government's Veterans' Rehabilitation Act has been one of the best in the world.

—The Sheaf, Saskatchewan.



The Diary of Sam Peeps
Sunday, October 30. (Lord's Day)—To late church with my wife, where I was gratified to see many of the scholars from Studlee, contrary to my expectations. I did think most of them to be out in the country, but am much pleased that they wished to attend church instead.

Then to Studlee in a hansom cab, where I did watch the passing crowd for a time. But I did not remain for very long a time, as the roadway there is too bumpy, and I was in fear lest the cab come down around my head. Am resolved to write another letter to *The Spectator* (early edition) hoping that the Studlee Council will repair the potholes.

Later home to my wife, to spend the rest of the day with her, and did listen to a lecture on my faithlessness. Early to bed, hoping to escape further words with her, but I did not.

Monday, October 31.—Awakened during the night by much shouting and screams of female voices and sounds as of breaking glass.

Up early, to inquire of my member of Parliament the source of the noise during the night. But he would not tell me, saying the whole was very mysterious and secret, and not even *The Spectator* would be allowed to explain.

Not satisfied with this, to the college on the hill to speak with the scholars, who seem to know everything. There I did fall into the company of Miss Canthe See, one of the inmates of Marmalade Hovel, who did tell me everything. It seems that during the night a group of ruffians, who call themselves "Windowknockers", did surround Marmalade Hovel and sing songs to the beauty of the inmates, being full of sack.

She did tell me, too, that these "Windowknockers" did throw a bottle of sack through the window into her room, frightening her greatly. But not wanting a disorderly room, she did place the bottle on her sill. There Miss Cutit did see it, and did ask Miss Canthe See not to bring sack into her room, and would not hear how it got there. But I do believe Miss See, because the bottle was half full, and would not otherwise have been.

Later to the great hall of the scholars, to witness a joust, in which one Coy McLord does excell. But I will not attend again, without a cushion, as I am not comfortable on seats so hard as those.

Tuesday, November 1 — To the playing field of the King, to witness a joust called the new game, but all I did see was one Mess Rounds, who did appear to have a fit. And near him were players of both the old game and the new game, all with red faces, ashamed that one of their number should appear in such a state.

Disgusted, to the Lady Hamilton, where I did attempt to forget what I had seen. I did forget Mess Rounds, but became even more disgusted on reading *The Spectator* (early edition) in which some writer did call this city an idiot offspring. The knave did it in such a fashion that it seemed a mistake, but it was not, I think.

Turning homeward, did fall into the company of one Loose Blockhead, who did tell me of happenings at the college owned by Lord Fevershook, and the one to which the "Appleknockers" go. At both institutions, they have done away with mid-term tests for the scholars, and the scholars are not pleased. But I did think that most strange, and did return home to ponder on bringing the idea to Dullhousie. I am resolved it should be, and even more so. And so to bed.



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