

The University and . . .

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ial intolerance in this "Christian" (God help Christendom!) city. Just because there are a few students on this campus who have the guts to know and stand by moral principles, you think they should be censured.

"As a Negro myself, I appreciated that issue of the paper. I was glad that there were some students who did recognize a wrong and who were going to do everything they could to make it right.

"Maybe some day you'll find out that while you were living in your Ivory Tower, you were doing things to yourself. While you were refusing to take a stand on moral issues like racial intolerance, you were bit by bit emasculating your very self of any moral sense whatsoever. You'll find out that you've become nothing but a hollow shell.

"No. Wait a minute. I know what you'll discover you are. Remember Peer Gynt? Ibsen? Peer's philosophy was "To thy self be-Enough!" And Peer, one day, absently pulling a wild onion apart, saw that he himself was like the onion. Layers and layers of skin, but no core.

"You've got your layer of studying and making pretty good marks, and your layer of family and friends. Your layer of dances and your layer of basketball games, and even your layer of coming to meetings like this one tonight and spouting your half-baked ideas. Layer after layer, but what have you got when you've pulled them all off? Any clear thinking? Any truth? Any compassion? any moral responsibility? Not a bit. No core."

And then he turned and walked off.

How do you like that? I didn't know what to say to that long spiel.

Well, I let it pass off my mind and didn't give it another thought. I went home with a bunch of the boys. We got talking about the Christmas dance. We'll have a top-notch orchestra, one that doesn't play too fast, even if we do have to pay out more money for it. A good dance will finish off the term with a bang.

But the next day a funny thing happened. When the mail came, I found a little package with my name on it. Inside there was nothing but . . . an onion! An onion! What was that guy up to now?

Just for the fun of it, I began peeling of the layers of skin. I peeled and peeled. And do you know, it was true. The onion didn't have any core at all.

ISS Report . . .

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neither intellectual nor spiritual roots. Now the occupation forces are all preaching their particular gospel in four more or less distinct parishes, and news-releases are often little more than propaganda. This condition is aggravated by lack of newsprint and contact with the outside world. As a result Germany is a hot - bed of rumor. The students were not only incredibly ignorant of events and conditions in other parts of the world, but were intensely preoccupied with their own personal and nation problems. This pre-occupation was made the more unhealthy since in their present status they are not permitted to solve their own problems. It is indeed a vicious circle.

From the first day, I was impressed with how much a part of their ordinary thinking were the idealism and system building of their philosophers. In talk about any topic, a thing tended to be black or white. If it could not find a place in a beautiful pattern, it was promptly ignored or the theory discarded. This habit, in my theorizing, accounted for their preoccupation with "isms".

In western Germany communism is quite unpopular among the students because a fear of Russia, and a natural disdain of the upper classes for a leveling philosophy. Everybody however was concerned with existentialism, Sartre's plays were second in popularity only to that especially German translation of Shakespeare. Some felt that Heidegger's and Sartre's writing were an expression of their present existence. The swift disintegration of the social, spiritual, political and economic world had thrown them back on themselves. Perhaps in the history of German thought, this individualistic attitude toward life as set forth by Heidegger and Jaspers may represent a reaction against the absolute idealism of Hegel, a reaction that would swing the pendulum toward a more realistic approach to social and personal problems. However, the "existentialists" with whom I spoke emphasized the hopelessness and loneliness of the teaching, rather concept of individual moral responsibility.

As to the individual acceptance of responsibility for the war and the government crimes, it was not only difficult to talk about, but difficult to decide to what extent can they be expected to be responsible for their ruined cities and wretched living conditions. To arrive at any decision necessitates a study of those complex forces, Hegel's social

ethics, the romantic movement, the economic conditions after the first war, and German political history, all of which are quite outside the scope of this article. Nevertheless, it was surprising to hear students speak on the state in the same spirit as a French-Canadian student speaks of the church. This peculiar combination of romantic idealism, extreme sensitivity and an almost aesthetic appreciation of discipline discovered in individual personalities certainly elucidates the larger problem.

The course of Studies

The course was titled "Trends in Modern Thought". Lectures touched on such varying topics as the latest developments in astro-physics, Keynesian economics, the philosophy of A. N. Whitehead, the novels of Thomas Mann, James Joyce and E. M. Forester, modern music, the English socialist movement, and the Marxist theory of power. In addition guest lecturers spoke on subjects of their choice. The outstanding guest lecturer was Lord Lindsay, Master of Balliol College Oxford. He gave two lectures, one on the Good and the Clever and another on Democracy and the ruling class in which he illustrated the "tosh" of democracy. But stripped of its illusions by such a man the essence of democracy was indeed potent.

Two lectures were given each morning, and the afternoon was given over to seminars in which a particular course of study was followed. Mr. MacKenzie, a graduate student at the London school of Economics broke down all reservations during the first week with a series of seminars on current foreign policy and a study of western union. Certain students prepared papers on their particular governments foreign policy and their stand on Western Union and a personal criticism of their governments policy. These in turn were subjected to the criticism of the group. During this

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