

Eight Eleven'

Kay MacCallum

after (and around) on weekends, things happen: doorbells go, couples dance a jig in the lights flicker and flare go out and even cakes that is—get up and conclusion has been at the house is haunt-all, every old home-tits ghost.

of ghosts, how about Hammerfestonians litted in and asked per-cuddle the kittens? fee, eating "bishcuits", ming bleary-eyedly to advice.

nitely on the sleepy side at the birds go into ac-ferring, of course, to tinguales of the Air", who very aptly, and loudly, a piece made popular by nza.

cupants of the big front the phone played hos-two hours while var-nans, shaking like leaves, clips in the slot (who put ny in the phone box?) enough confidence to run Sadie Hawkins Race.

l hours the big hero on is none other than the Louis "I Get Ideas" Arm-The fans at the Armour-e joined unanimously by s on Saturday night, and at they've seen the man his music even through the ue atmosphere of concrete attered glass, they have a for table conversation for to come.

n jeans and shirts to flary they go when it comes to ea on a Sunday afternoon. makes us think of matters intellectual, so grab your book and grammar, and keep study period so your ous neighbour can pass this

Fraternities and Democracy

The following editorial was printed in The Varsity, student newspaper of the University of Toronto recently. Subsequently a story was put on the wires of Canadian Press and mention of the editorial and the discussion following its appearance evolved into a news item which appeared in most major Canadian Newspapers.

The first fraternity was established in the United States in the early 1840's. In the 100-odd years since, the fraternity idea has grown into a powerful, wealthy, and highly controversial system. Nearly everyone has an attitude towards fraternities. A majority of students have not, do not, and will not belong to them and are more or less against the system. Some of these are highly vocal. Many don't care too much one way or another. There are even those who feel the fraternities are relatively harmless. Members, of course, are in most cases enthusiastic supporters of the Greek letter societies.

Here at Toronto, fraternities play a lesser role in undergraduate life than they do in most American, and some Canadian universities. There are forty-one fraternities here, eleven of them for women, thirty-one for men. Their membership probably doesn't exceed 1,500 persons; about 12 per cent of the student body. They are not officially recognized by the University, but are tolerated. Between them they own a modest fortune in St. George St. real estate. By and large they lead their own life, and are seldom in the news.

For the men's fraternities this is a hectic period. New members are being "rushed," with a continual round of parties, dinners, and all the various come-ons that undergraduate minds can devise. New membership is important to the rushing program depends the financial stability for the year, the type of chapter that will result, the fraternity's prestige among other fraternities. The competition for good material is cut-throat.

Those who are considering joining a fraternity might do well to take the plunge to look behind the highly artificial pasture presented during the rushing season. For the fraternities, in spite of all their high-sounding principles and strong protestations of being nothing more than a system devoted to providing "social contacts for a group of congenial students in different faculties and different years" (The Students' Handbook) have built up some traditions peculiarly their own in these hundred years of growth.

They are not traditions that sit well in a mature mind operating in a democratic society.

The fraternity system is built on one main idea: exclusiveness. Out of this has grown a multitude of unhappy consequences.

High on the list is discrimination. And we are not concerned here only with racial or religious discrimination, which is not universal in fraternities although it remains prevalent. It is more subtle than that. Primarily economic, the fraternity discrimination perpetuates the idea of exclusiveness within the relatively narrow con-

lines of a definite social strata. You have to be able to afford it. To this it has added other, more obvious, kinds of discrimination, such as religious and racial.

Also growing out of the idea of exclusiveness is the idea of pre-eminence. It is this feeling, carefully nurtured by the fraternity system, which inevitably puts the major part of a University, like Toronto, on the defensive. After all, some say, they go after the cream of the crop, so naturally they get good people.

Cream can go very sour.

Beyond this lies the wider, still less obvious field of the standardized mind. The fraternity, whether it would admit it or not, seeks and often demands a set of ideas and values which ordinarily leave small scope for the individual. Such an influence is of the creeping, crawly kind: people banded together in tight little groups such as a fraternity tend to try to be one of the boys.

And what about this business of "social contacts"? Certainly companionship and friendship are important parts of university life. But those who claim that fraternity friendships, growing as they do out of a narrow and limited group, with roughly the same background and same ideas, are either more firm or more valuable, are not telling the whole truth. Physically, it is easier to make friends in a fraternity. But the limitation is a little too large to make the fraternity a profitable field for strong, lasting and vital friendships.

Those who are afraid that they will be left out in the cold, that they will not "belong", need have little fear. A good eighty-per cent of this university is somehow managing to struggle along and make their friends without the artificial stimulus of the fraternity system.

Against such a background there is another consideration that becomes important when talking about the University of Toronto. This is a provincial institution. It is designed to serve its community, as a community. It has gone beyond that, to the point where President Sidney Smith has claimed for it the status of a "national university."

Is it proper that such an institution should harbour within itself, by the subtle artifice of turning its head, the kind of group whose whole basis is a motivating force directed not at the community but at the small, so-called privileged group who "belong"? We do not think so.

The high ideals that are written in some fraternity charters are not borne out by the fraternity record, nor by their present activities. They have no place in a democratic university, because they are essentially a negation of the very principles of freedom, of tolerance, and devotion to service to which the university is committed.

Undergraduates who avoid such a system as that established by the fraternities may have to work harder to make their "social contacts." Those who have done it both ways find they like hard work.

CUP—Varsity

Business Administration Course Established

Fredericton, Oct. 26, 1951—The new chair of business administration, established this year, at the University of New Brunswick is receiving considerable financial support from businesses within the province, the university announced today.

The Saint John Dry Dock Co., Ltd., Mr. Ashley Colter, president of the Diamond Construction Company, of Fredericton, the Sumner Co., Ltd., of Moncton and Enamel and Heating Products, Ltd., of Sackville, all have made substantial contributions to assist with the administration of the new course during its first year.

In making this announcement late today, B. F. Macaulay, university business manager, recalled that the business administration course had been established through the generosity of Fred Magee, Port Elgin businessman,

who has given the university \$2500 per year for ten years for the purpose. Mr. Magee is a member of the U.N.B. Senate.

The Saint John Dry Dock Co., Ltd., through C. N. Wilson, Saint John, has contributed \$500 to be spent in connection with the course during its first year. Mr. Colter has also given \$500 to be used in the same way. R. P. Dickson, Moncton, president of the Sumner Company, has sent a cheque for \$250 as his company's contribution for 1951. N. A. Hessler, Sackville, has contributed an additional \$200 on behalf of Enamel and Heating Products, Ltd.

Although specialized courses in accounting and other aspects of business administration will not be offered before next year, the freshman year of the new course is currently in operation and a number of students are now enrolled, working toward the Bachelor of commerce degree which will be given.

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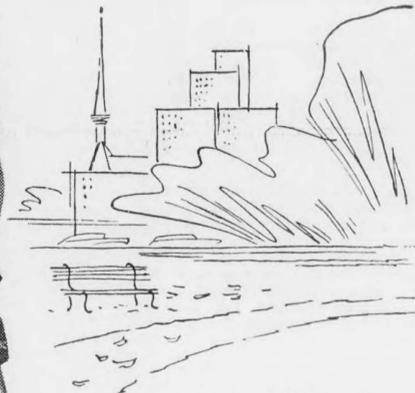
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