



FROM INDIA AT QUEEN'S. — Vice-Chancellor Corry of Queen's University accepts from His Excellency R. R. Saxana, Indian High Commissioner to Canada, a gold and silver casket which has been given to World University Service by the Maharajah of Mysore. Left to right: Vice-Chancellor Corry, Ralph Mosher, National Secretary of W.U.S., Duncan Phillips, chairman of W.U.S. at Queen's, His Excellency R. R. Saxana.

ANXIOUS INQUIRER

We are very distressed. We are most anxious. We really are in a bad way. Did you ask why? Well, even if you didn't, we're going to tell you. Did you notice that Jean Vincent's column of CUP Clipings was absent from the last Gazette and from this one? That is the reason for our predicament,

for which the long vacation just over and this week gone by, we still haven't heard for sure. Any-one who can give us this important information is urged to do so as soon as possible, to ease our troubled minds and bring our consumption of aspirin down to normal. What worries us is this: does anybody know for sure whether Acadia University is still there?

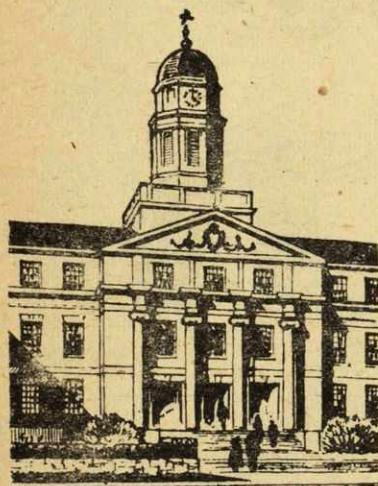
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The Quizzer

By GLEEFUL GUS

What did you want for Christmas, and why?

A pass in my exams, so I could live at home.—Ken Bell.

Some new clothes, so I wouldn't have to borrow Sive's.—Barbara Chepeswick.

Some mail from Montreal; I wanted a man for New Year's.—Mary Chipman.

A flight to the tropics; it's reasonable, isn't it?—John Gilliatt.

Another Question.—Johann Kopena.

You'd better ask somebody with a mind. This with giggles! —Anne Thompson.

Betty Lombard; if you knew her you'd want her too.—Alan Kelso.

A chauffeur, because I get in too many accidents when I drive. —Barbara Longley.

A teddy bear.—Dr. G. P. Grant.

A Buick convertible, so I could get to classes on time. —Heather Hope.

Some money, because I was broke at the time.—Barb Davison.

Something to keep me awake in class, so I can become steeped in the knowledge of the professors.—Don Hall.

A bracelet to put around someone's neck. (A few minutes later she came back and said to change it to "to string someone up with". Wha' happen?)—Barb Walker.

A pair of pyjamas with the cuffs and ankles close-knitted so they wouldn't creep up. And I got them.—Roger Cyr.

Snow, so it would feel like Christmas.—Mamie Edwards.

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"I HATE YOU"

A SURVEY OF PREJUDICE AND ITS CAUSES

(From McGill Daily)

by John Phelan

What is racial prejudice? More important, WHY is it? Why, in a World desperately needing understanding and mutual cooperation, does strife continue on an interpersonal as well as international basis? A scrutiny of the social phenomenon inaccurately termed "racial prejudice" reveals some interesting answers to these questions.

At the outset, the fact must be emphasized that so-called "racial prejudice" has little to do with race. To a scientist, there are no clearly defined races. There are rather ethnic groups, neither exclusive nor categorical. They offer rough norms for grouping similar human beings, and nothing more. The most obvious are physical appearance and traditional customs. There is no scientific evidence for inherited superiority or inferiority of one ethnic group with respect to another.

But though no prejudice has the support of science, prejudice exists on both "racial" and cultural planes. Its origin can be traced to three factors, singly or in combination: ignorance, fear and frustration. These three failings are notably human. Prejudice, too, though varying from place to place is a widespread human trait.

"WOPS"

When the potato famine drove the Spillanes from Cork to New York, they were "shanty Irish" to their Anglo-Saxon neighbours. As their fortunes improved, they scorned the newly-arrived Spallanzanis as "wops". Today immigrant Puerto Ricans are the objects of the distrust and insults of both. And so it goes: greasers, squareheads, polacks, krauts. The name changes, but the situation remains the same; a separable minority subject to the derision and persecution of the self-styled "superior" majority.

What is there in man's nature which makes him find security or pleasure in asserting his superiority over those who differ from him in appearance, language or custom? We said the answer was ignorance, fear and frustration. But how do these operate to produce prejudice?

CASUAL REMARKS

Social studies demonstrate that prejudice is acquired, not inherited. You've got to be taught to hate and fear, as the lyricist of "South Pacific" pointed out. A

child hearing its parents talk or joke about the love of the Jew for money, the proclivity of the Negro for crime, the inscrutable treachery of the Oriental, unconsciously adopts these stereotypes. Casual remarks in conversation—"so and so (he's Jewish, you know)" or "she's a very nice colored girl"—add further bricks to the mental barrier separating the person from Jews, Negroes or what have you, as individuals.

What explanation can be offered for prejudice in economically stable areas which lack historical or cultural antagonisms? Why prejudice against a person with dark skin exists in Alabama we can understand. Why regions with a long tradition of anti-Jewish feeling such as Germany can be barbarously anti-Semitic is explainable. These things historians can explain and educators can work to overcome. But why should a country like Canada maintain these prejudices which are not a part of her history or culture?

HOW CAN IT?

How can prejudice exist among college students, professional men and even well-educated citizens? Part of the answer is residual ignorance from the childhood environment previously mentioned. Another important factor is the personality weakness of a certain type of individual in these cultures. Psychiatrists explain this type of prejudice as a mechanism designed to protect an insecure or maladjusted personality. Such people set up a rigid frame work of social behaviour in which the value of their own ego and their sense of belonging to a group depends on active rejection of inferior" minority groups. Thus the purpose of restrictive clauses in constitutions of social or fraternal organizations and restrictive covenants in residential areas.

The last two types of prejudice that stem from semi-conscious stereotypes and that resulting from personal instability, can only be eradicated by education on the part of parents, teachers, and, in some cases, psychiatrists and social workers. Canada is indeed blessed in having relatively little racial and religious prejudice. Yet such as exists is certainly sufficient to merit the attention and efforts of all who wish to work toward a stable society in the future.



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