

Varsity Voices

Phantom

To The Editor:
BOO!!
 (Just wanted to get the last word.)
 The Phantom Phikeia
 —A Phantom still,
 a Phikeia forever—

Censorship

To The Editor:
 I would like to compliment Mr. Beissel on his recent stand against censorship. Anyone who can complacently plant himself on both sides of the proverbial fence by advocating two moral principles diametrically opposed to one another as he has done in the last six months deserves our respect—and pity.

PRINCIPLE I—Immorality in Government
 As was witnessed in the last civic election, the average citizen is frequently incapable of deciding a moral issue for himself. Consequently, we must make new laws, or enforce our present laws, to shield the masses from exploitation by immoral politicians. Our laws must maintain a standard of morality to protect the people—even from themselves if necessary.

PRINCIPLE II—Censorship
 The average citizen is a rational, thinking individual, capable of deciding for himself whether a film is moral or immoral. Therefore, we must disencumber ourselves of these antiquated, stereotyped laws of censorship which ignore the innate intelligence of the individual and bind us to a rigid system of pseudo-morality.

This is more than a mere discrepancy, it is an outright dichotomy of values. If John Doe is not capable of choosing between morality and immorality in a democratic election, then he is not capable of discriminating between morality and immorality in films.

But if, as Mr. Beissel has postulated, he has enough sense to choose his own films rationally, he also has enough sense to choose his elected representatives rationally. If Mr. Beissel himself cannot differentiate between morality and immorality, he had best not impose his garbled value system upon the people of Edmonton.

David G. Rea
 Ed. 3

Rare Books

To The Editor:
 What is a rare book room? I attempted an entrance to the one campus the other day, but I confess I am still greatly puzzled and confused as to its functions and sanctions. To begin at the beginning, here is my little odyssey.

I arrived at the door of the rare book room at two o'clock one fine afternoon. I found a sign on it requesting the visitor to knock hard, which I did, and was eventually admitted into the stronghold. Once in, I was asked and prevailed upon to sit down. Everything, indeed, had the air of extreme civility until the moment when, aware of my exact position, I felt the natural, or so I thought at least, urge to look around. Proceeding to do so, however, I was checked and told in a kind, yet stern manner, that such behaviour was not to be countenanced in that sanctum sanctorum; that the high law ordained all approach to books, even the apparently innocent optic one, as sacrilegious; and that I was to remain screwed down to my chair until the particular object of my request was charitably brought and deposited before me.

Now, unfortunately, I do not know much about rare books. I only know that books are written to be read and that rarities are meant to be seen. When I go into a museum, for an example, I am expected to look around me and see; indeed, I would never take the pains to visit one unless I felt the urge to see what was in there and to my memory I have

never yet been to one where I was not allowed to do so.

Would you please kindly explain to me what was wrong with my wish to look around, on account of which I was found to be "impossible?"

Sincerely yours,
 Katy Logotheti

"Freedom?"

To The Editor:
 On this grand and glorious campus where freedom is our pass-word (a point in question lately), I feel privileged indeed to communicate my uncensored thoughts, (religious zeal if you wish) to the readers of The Gateway. This freedom alone is my qualification to write, which is the same freedom used by Mr. Engineer when writing about Hogwash. We usually assume that our freedom of speech, thought, press etc. is our God given right, and surely this must be so; for under the communist thumb where God is not allowed to exist, even "religious mania" is channeled into worship of the party. Actually, this is not entirely true but it serves to illustrate a point.

The point being that man has the choice by God's consent to accept or reject him. This may sound odd but if I could prove the existence of God, then nobody would have a choice, and if you could disprove him again there would be no issue to discuss. Let's not fool ourselves now, for we all know that neither you or I, nor the greatest of our kind, can settle the enigma of God's reality. Yet we must make some decision or gamble whether or not to follow God (or Jesus if you wish). Right now my money is on God, but to show you that I'm a liberal sort of chap, I will give up my faith tomorrow if you can prove that his reality is merely hogwash, but remember please that your evidence must be beyond a shadow of a doubt, for to make the wrong choice means my life, and it may mean yours.

Murray E. Allen

Comparison

To The Editor:
 I resent the remark of a certain anonymous engineer who referred to the teachings of Christianity as "hogwash" (whatever that means) and I would challenge

Final letter writers discuss Freedom, Communism, and Censorship, and Phantom says "Boo".

him to consider the philosophies and consequences of Christianity in comparison with alternative philosophies. Because engineer mentioned it in his letter, I choose Communism as an alternative for comparison.

Christianity

purpose: triumph of good over evil in individual as well as in the universe

motivation: love (concern for others, desire to be of service to them)

scope: present life, future eternal existence spiritual and material aspects

modus operandi: Christian's responsibility to publicize Biblical claims—individual is free to accept or reject God and his free gifts (individual peace, eternal life, love for others, etc.)

social implications: (ideal society of genuine Christians) all men would have perfect respect and concern for welfare of all others resulting in absence of crime, true equality, freedom, worship of God, recognition of worth of individual,

Communism

purpose: promotion of one political and ideological system with repression of other systems, production of classless society

motivation: human pride in accomplishment, desire for power

scope: present existence, material universe

modus operandi: any expendable means to further the cause—suppression of truth, use of fear, force, aggression

social implications: (ideal situation (infinite state aggrandizement (I can't imagine what it would lead to or eventually produce!))

Practical Consideration—(the non-ideal situation).

An ideal Christian society is highly improbable because it allows a choice regarding acceptance, however, the influence of genuine Christianity (I don't mean Churchianity because not all churches attempt to observe Christ's teachings) has been and is unmistakably in the direction of amelioration of suffering and need, repression of crime, personal freedom, and equality. Practical Communism, on the

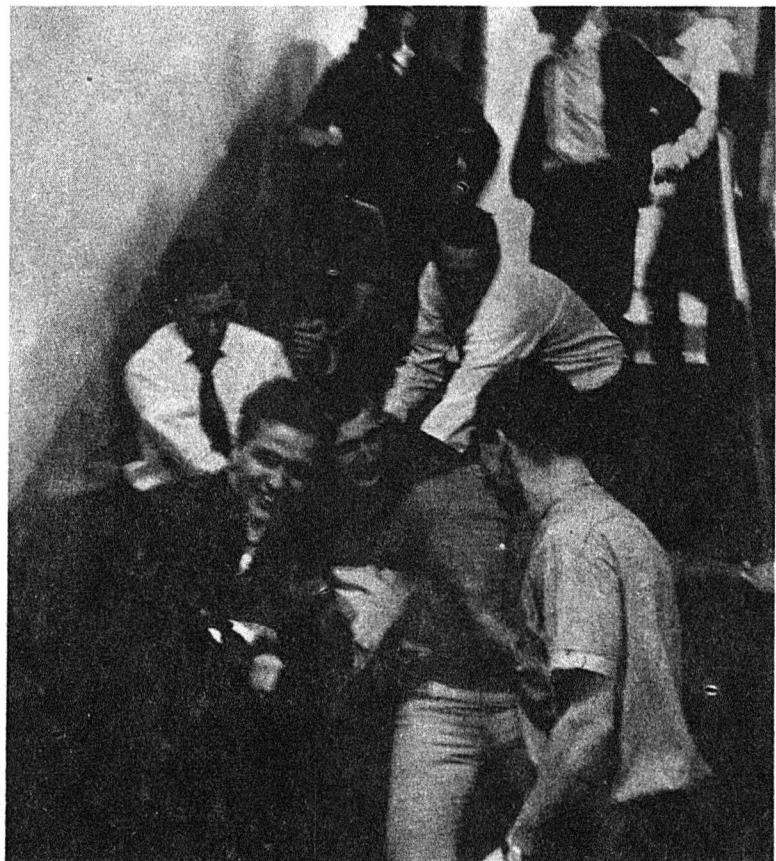
other hand, although having perhaps alleviated physical suffering and repressed crime in some aspects of life, has undoubtedly generated much suffering in the realm of personal freedom (remember Hungary). (I believe substantiation for these statements would be forthcoming from an analysis of history and present world trends but such is beyond the scope of this letter.)

Before I would condemn Christianity as "hogwash," Mr. Engineer, I would carefully consider the worthwhile contributions which were inspired by Christianity such as the abolition of slavery movement and I would

ask myself which of the philosophical societies I would prefer to live in, now and in the future as well.

Oh yes, one other thing, you might also consider the possibility that there is some truth in the teachings of Christianity. After all, the statistical probability that the existent order in our universe resulted purely by accident or was independently self-generated is extremely small indeed. What if there is a God and an after-death existence after all?

Confident, I am
 Arnold Labrentz
 Education 4



INTO THE DRINK—Member of Students' Council who have been all wet all year struggle to tub The Gateway editor in an effort to make him equal.

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