

feedback feedback feedback feedback feedback

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through the means of a university education. What you need is a stint in the army. There you wouldn't (sic) lounge around all day (if you did, I am sure that the company sergeant could give you a more edifying job, such as good old Kappa Rho, er, KP). If you had to fight every day to survive, you wouldn't (sic) be in the position to demean the men (and women) who, in every sense of the phrase, "did the dirty work". It is about time that the would-be leaders of movement to destroy society get their own house in order before they can expect, anyone, except perhaps the lunatics, and feeble-minded, and moronic, and satanic, to follow them. Unless such a shaping up is reflected in a discontinuance of the trip that (sic) has been appearing in this newspaper, the day will come when people (ordinary, hard-working, upright, moral, people) will think nothing of using this newspaper to stuff their furnaces (and I shall be one).

And, if you want (sic) to get historical about about it (Plato and all) you should be reminded of this famous quotation.

"And while they were (sic) musing, the fire burned".

I trust that (sic) in future (sic) the articles appearing in this newspaper will reflect an appreciation of good taste, if not by (sic) the author of said articles, then at very least by the editor of a newspaper, and not a garbage wrap. P.S. I give a damn, -- do you?

Unsigned

* (sic) indicates spelling mistakes as received - editor

Dear Sir:

Re - "Superstar"

Mr. Fenety, your privilege to voice your convictions and morals are, as they should be, respected; however you also have the obligation of respecting the convictions and morals of others.

In asserting that the passage from 'Superstar', against which you have chosen to discriminate, is "not particularly appropriate to the times" You are making an incorrect assumption. Is it not contemporary attitude to question and examine issues which have for long periods been blindly accepted?

Man today is very much aware of religion, and it is this awareness which has led him to question religion and God. 'Superstar' questions both, and rightly so. Judas' words are neither immoral or sacrilegious, once you accept the right and privilege to question.

I feel that your censorship of 'Superstar' is an act of consideration for your own sensitivity, and not for "the sensitivities of all peoples" as you maintain.

Your attitude towards 'Superstar', suggests that you are prepared to censor any record, which pertains to a moral issue, that you alone are not willing to question. Surely this attitude and practice is censorship of the worst kind.

May I remind you that your audience is not a Sunday school class, but inquisitive individuals who are not afraid to question with an open mind.

A radio fan
Zoltan Szabo
Business 3

Dear Sir:

I am writing to you regarding the editorial and a note on 'peace' symbol that appeared in the last issue of the 'Brunswickan'.

I do agree that it is every free man's right to speak his thoughts in peace and war, in council and in fight and so on. It is also to be recognized that it is impractical many times during one's lifetime because of social customs, rules and taboos. It is true that first and foremost, language is language, an attempt at communication and self expression. But, it is a bit surprising that the editor did not appreciate the point that there is always a time and place for everything including the way of self expression. As long as certain actions or words are social taboos, one has to obey these rules however bitter or un-

comfortable they may be in expressing one's thoughts. It is also true that no word either slang, colloquial or otherwise is dirt in itself or in its usage and that it is all in the mind of the user or beholder. Still, the user of any language must restrict himself to expressing his thoughts in a language that is socially acceptable. Time changes and as we all know many words that were uncommon and frowned upon are common now. This is not only for language but also for law, morality, customs etc.

The interesting note on a certain, so called 'peace' symbol on page 5 of the same issue of 'Brunswickan' goes to show how the very same thing has different meaning to different people depending on whether they are artists, theologians, doctors or engineers. This particular symbol did not mean any more than some kind of a 'monogram' to me probably because I am not a theologian. I have seen some people using their fingers to make a 'V' sign for peace symbol. This also used to be a victory symbol. It is not the symbol that is so important but the idea that it symbolizes. There is no end to such analysis if it is done for all the crests or symbols of different groups or societies. Symbols are merely for identification or association with certain groups. What would be more interesting and worthwhile is a study of the contributions or otherwise of such groups. Do they really stand for what their symbol is supposed to represent?

POLITICAL SCIENCE DEPT

The Political Science Department and the students who went to Quebec City will hold a public meeting on March 18 at 8 pm in room 119 of the SUB to inform the student body on their second field trip to that city.

All those who are interested in the trip are invited to attend the meeting.

This reminds me of a very religious interpretation of a similar symbol by a theologian who wrote some religious literature for Chinese people (English speaking) as a missionary. The cover of his booklet had this symbol in Chinese (☸) meaning come. This particular author interpreted this as depicting the crucifixion of Christ along with two others on the cross. He used this as the main theme of his work asking people to 'come' and receive the gospel. The Chinese interpretation of this symbol is that it represents two wise men coming, for a friendly union towards a tree.

In the same way, one could interpret the so called peace symbol as representing some human being with stretched arms welcoming everyone into a closed circle or globe of peace. The other alternatives were also suggested which happen to be sacrilegious - i.e., upside down broken cross, witch's iron foot etc. It is unfortunate that this symbol did not have any written words of motto in it. It is something like modern art where one has to make up one's own interpretation. The same is true about a note on a musical record album on page 11*

In conclusion, I feel it is much more important to direct our attention to the actions rather than to the symbols. All the things that I have written in this letter are beautifully and briefly stated in the Proverbs 21-23 and 24. 3 to 6.

Sincerely
(V.S.V. Rajan)
Chemical Engineering Dept.
UNB Fredericton, N.B.

*(was this decided to be the op album of 1970 by sacrilegious people?)

Dear Sir:

I hope that you will permit me to comment on one or two of the points raised by Mr. Hinchey in his letter in last week's publication of the Brunswickan. I do not wish to debate his political and social ideas, which he has a perfect right to express. I certainly agree with his emphasis on the importance of a strong S.D.C. However, I should like to make it clear that my notice referred primarily to theft, not property damage through high spirits as he seemed to indicate. I certainly agree that unintentional property damage should be dealt with within the institution on a basis of reparation. The notice was not intended to suggest that every case reported would be taken to court.

While I agree that every student ought to know the consequences of a criminal conviction, we have learned that sometimes they do not.

Further, I should like to clarify that when I spoke about "protecting your interests", I was thinking the fact that many students are the victims of theft directly or indirectly.

Yours sincerely,
D.C. Blue
Registrar

Dear Sir:

The last issue of the Brunswickan carried a Women's Liberation article which condemned the Young Socialists unfairly.

First of all, the YS is not a male-dominated group. 40 per cent of our bi-national movement is female. More importantly a look at our leadership indicates that they are elected by ability, not sex. For example, of the 5 full-time staffers 4 are women. Over half of the locals have female organizers. In the Maritimes there are three locals, all of which have organizers that happen to be female. Certainly such a situation could not occur if the group was "male-dominated."

Secondly, the relationship of the YS to the Fredericton Women's Liberation is very clear. The YS supports the aims of the group, indeed the YS supports the women's liberation movement. But the YS in no way controls or attempts to control this group. FWL is an autonomous group, completely independent. And this is as it should be.

Fredericton Young Socialists
Box 1521
Fredericton, New Brunswick

Dear Sir:

This is in reply to "another interested student". Thank you for informing me about the card rooms. I did take time to notice the "guy" I am well aware of the existence of student supervisors. As a matter of fact, I'm not the only one who seems to lack perception. The other party I'm talking about is YOU. Just how long did you read my letter, or how attentively? I did specify that the SUB was not crowded nor was it supper time. There were trays there alright, but they were stacked up for the night. Sorry, but I picked the time to go there when there was the least amount of people, to avoid a fight for a place... Here is some food for thought, the best rules are those which can be bent sometimes, rigidity is desirable, but flexibility is perhaps the better policy under certain circumstances. As I stated, there was no rush for room at the time. Rules are for everyone, I agree, but there are times when a certain amount of judgment is O.K. too!

A wiser, but open-minded student.



Thanks to all those people who wrote us this year. Our apologies to those whose letters we were unable to put in. Peace!