

Letters to the Editor

Dear Editor,

To begin with, I must congratulate you on your attempts to turn the "Cadre" into a paper which focuses upon issues: A note-worthy project, and the attempt has been more or less successful.

However, I bemoan the loss of two things from the paper's pages: news and humour. The last issue (March 27) had a great number of excellent editorials, but little else.

Surely there are things happening that deserve news coverage. For instance, how about Peter Morris's attempts to turn the Barn into a better place? How about the date and format for the upcoming athletic banquet? The new format for structuring University athletics which is being presented at the next meeting of the Athletic Board? The prices and accommodations available for summer school facilities? etc., etc. I think these serve as examples of how much is happening on campus, and deserves coverage.

As for humour, a newspaper's pages should not be completely bleak, for the simple reason that life itself is

not completely bleak. People enjoy laughing, and a good paper should attempt to cater to this to a degree. And to anyone who would say

that life is not funny to many people - especially those who do not earn a decent wage, I can only say

that this is all the more reason for laughter. For better laughter than tears at a hopeless future.

However, all this to the contrary, the paper has picked up, and congratulations are due. But please bring back some news and humour. A mixture of humour, news and comment is

needed for a good University paper.

Yours truly,
Bob Gray

Dear Bob:

Thank you for writing - your suggestions are well taken. However, I must point out to you that it is no intention of ours to appear "bleak" as you put it. Those issues about which we write are of serious concern to us all and require our undivided attention: hence, we appear "drab", "pessimistic", "prophets of doom", etc. The implications of these issues will in no way cause you to laugh; their nature is otherwise. Due to our limited staff, news coverage is limited. We regret this, however, we hope eventually committed, responsible, students will seek involvement in the Cadre and, to some degree, alleviate this problem to which you allude.

Your praise has its roots in good intentions, however. Bob, your criticism, rooted in genuine concern for the issues treated, would be of immeasurable value to us all.

Yours truly,
Stan Dalton



The Editors
Cadre
U.P.E.I.

Madam & Gentlemen,

Your last issue does very much better than the gossip and irrelevant "news" - coffee shop trivia - that usually assaults the tame, but reverent out of the pages of Cadre. The idea of clutching at overhanging branches of "truthfulness and honesty" - to quote Stan Dalton - is not without some charm: an interesting Renaissance tradition: the hero as heretic.

In the same tone of bemused criticism, allow me to wonder what this "self" is that so stridently propels Mr. Dalton's "newest educational thrust". Could the notion of "self" be common tongue for a liberal market-society figment, that chill vapour which ascends when German existentialism rubs a few non-sticks of non-thought together? On the whole, the idea of "self" is not quite as entertaining and useless as baseball or hockey, which are team sports. True, it is endearing, wistful, and not without an edge of poignancy. But then so is the event of any human soul trying to pass beyond immediate rapture towards cosmic fulfillment by looking steadily at a

copy of itself in a mirror: looking, and of course, capturing the evasive but familiar essence of nothing. Bless you for again clothing the king.

Yours sincerely,
Reshard Gool

Reshard

Your criticism is like your poetry - vague, obscure, and intelligible only to its author. It did seem however that you are not clear as to my notion of "self". Perhaps this will help: individuals, for the most part, are aware of but do not understand, who they are or can be. Our drives, desires, needs, biases, etc. distort our perception of this "self" to which I allude; an understanding and knowledge of these distorting agents would expose them for what they are and, subsequently, we would no longer see the world, others, and ourselves through these distorting influences through these on our vision.

The consciousness which this awareness would give rise to would give the "self" back to itself as its "self".

Your subtle "passing-off" of German Existentialism reveals only your ignorance of it; I suggest you understand

that which you criticize - I refer you to Hiedegger's "Being and Time" specifically the analysis of "Care", "Death" and "Authenticity".

Furthermore, your vagueness and obscurity not indicated to me your anxiety of apprehending the king in his nudity; it could be you are afraid of seeing what is there.

Yours sincerely,
Stan Dalton

