

Anne Magnum Racist?

Dear Editor:

In last week's Gem you made a great issue of citing your editorial policy, and I quote, "We will print anything except that which is malicious." I fail to understand your justification in

subjecting your readers to such tasteless, racist garbage as Magnum, PEI. Our university, which I thought prided itself in an open, unprejudice welcoming of any race, cannot possibly be expected to accept such dis-

gusting material. At first I excused it as a moment of poor judgment on your part, not unlike previous errors in judgment on sexist 'humor', but you have allowed this material to continue!!!! It is a shame that such obvious drawing talent as Mr. Lategan's is accompanied by a warped mind. I and other fellow readers who have begun to voice their outrage, find these works totally unacceptable. I am embarrassed to say our campus newspaper is responsible for allowing this to continue.

—Dawn MacDonald

EDITOR REPLIES: Unfortunately. Mr. Lategan cannot respond to these criticisms of his satire since he's

not living in PEI right now. I too wondered why the black character in Magnum PEI was constantly being pointed out. I assumed when I first read the series that Lategan was making a comment about the lack of black characters in the Anne books or that it was an 'inside joke' of some kind. Merely pointing out that the character is intended to be black is not racist, since it does not imply inferiority or superiority of any kind. However, I can see now that some of Lategan's descriptions are stereotypical, and The Gem tries to avoid promotion of stereotypes. I apologize if the cartoon has offended anyone.

The view from here
Has the Tempest in the paper
now become a campus caper?

Or is it that we all have much to say?

Should such serious criticism
be so served with witticism

that it drowns the issues of the day?

Is the cauldron, hot and steaming,

filled with more that stated meaning?

Or is there something vital it does lack?

Why should arguments so furious

seem to have a note that's spurious?

How many pots are calling kettles black?

I'm a-weary of this chatter,
of this ceaseless verbal clatter,

where each side wants to score a winning goal,

so I'll turn to April weather...

where the birds all sing together...

and find some hyacinths to feed my soul

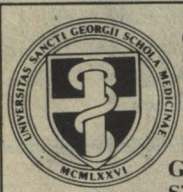
—A Musing Spectator

but also those who want to talk to someone as well.

Molyneaux is kind, meek, beautiful, and gentle. She doesn't hold any grudges against anyone. She wants peace. Asked what she thinks of violence on TV, she replied, "I think it's terrible. I sit and cry; I really do", she said.

Molyneaux was born in Westmoreland, PEI. As a youngster, she grew up at a home beside a saw mill. She was once a teacher of grades 1-10 at Brookvale. Molyneaux ran a store for twenty-one years and later worked with the Department of Forestry and Energy before she came to UPEI. She is a mother of ten children and she enjoys working in residence.

In last week's gem article about fencing, it was incorrectly printed that Jim and Steve Kyathfield had gone to the National tournament. They had gone to the Governor General's tournament in Ottawa, and in fact the Junior National tournament is to be held in Magogue, Quebec sometime in April.



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Mother in residence

by Sam Okello

Pass by Bernardine Hall, and Mary Molyneaux will say hello.

A Janitor, Christian, Teacher. Molyneaux is all of these and many more. She is another example of the pride, intelligence and beauty of a working mother in residence.

Molyneaux's personal life is brief but telling. She treats everyone equally. She loves students. Molyneaux doesn't care where they come from, what color they are. "I love them all," she says.

Besides being an employee on campus, Molyneaux celebrated the joy of helping others. She is involved with the Catholic Womens League (CWL). "We try to help foreign countries. We send some money to Haiti, Ethiopia, and we adopted a child," she said.

According to Molyneaux, the CWL supports the 'upper room', a place downtown at the Basilica Center where the homeless and hungry get something to eat. "We take food, juice, potatoes, trays of meat, soup," she says. Molyneaux explains that not only the hungry and homeless go to the upper room



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