

PURELY WHIMSICAL

with Wayne Anderson

We hear a lot about the void between science and the arts. Most scientists think that the Romantic Movement is something that goes on in parked cars, while the men of arts and classics have a hazy notion that the theory of relativity has to do with in-laws and twenty-second cousins. The gulf may not be this great, but few would deny its existence. In fact many science and artsmen are openly contemptuous of the work of the fellows 'on the other side'. This situation could be remedied with discussions, debates, and other hot exchanges, but such ventures take time and energy which few of us are willing to spare. So what are we to do?

First of all we must decide if bridging the gap is worth the effort, or if we should let the lab boys and the long hairs wander their separate ways. Should the physicists be allowed to knock the world off its axis while the philosophers altercate the source of human behavior — self-love or true blue benevolence? It surely wouldn't do much harm to get the scientists worried about morals and human values and to let the writers and thinkers find out about the behavior which they love to describe and define.

The best solution to the whole problem is a course offered right here at UNB which anybody can take. It is History3-460, History of Science, in which the second term is completely filled with lecturers who are experts in their fields — fields including everything from Homer to Einstein. The course does a good job of presenting an integrated picture of the development of science against the background of social thought and customs, from the first stone throw to the latest moon shot. This course should be developed into a two-year survey with special emphasis on contemporary science for art types and special emphasis on modern thought, politics, etc. for the sake of those who observe and experiment. If all prospective scientists and artsmen were to take this course they would all have a better idea about the other fellows position and, better than that, their own.

If a course like this were offered on radio, I'm sure that even the plebians downtown would be enlightened just a little. If every university could get a radio station of its own on the air a lot of misunderstanding could be cleared up. The general public thinks that artsmen do nothing but paint pictures, while all scientists spend their time torturing rats and building rockets. This view is a little exaggerated, and it could easily be corrected. High school grads would have some ideas about what courses to take when they come to university. Presently, they do most of their course choosing by guesswork. A kid watches a science fiction movie and decides to become another Werner von Braun.

Professors and students from different faculties could describe their work, debate and exchange ideas. There would be exciting friction with vitalists paired off against mechanists, engineers against foresters, muscle-bound against money-mad. It would be a fairly painless way to learn and, as a side benefit, professional radio stations would be compelled to twist their way to better programming.

But why talk about it? Let's all take history of science, read C. P. Snow, and get Radio UNB on the air. Maybe in a couple of years — if the scientists don't get fed up with moralists and decide to finish off the whole mess in the meantime.

I would like to maliciously attack those people who park their cars in front of cars which have already been rammed into a snowbank in order to get out of the way. What if a poor fellow had an appointment in the gym, say, at a certain time and found his car trapped in the lot beside Carleton Hall? How is he going to get down the hill? Walk through the slush; slip and fracture his neck, mayhap? My car was trapped for three hours one day (I suspect a

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U of T Rights RE-AFFIRMED

(CUP)—The Varsity of the University of Toronto has had its editorial fingers slapped by fellow editors, but has also had its right to editorialize re-affirmed.

The slaps came from editors voicing their opinions on the Varsity's editorial "House Divided" of last December. The editorial dealt with separatism in Quebec.

At the Canadian University Press Conference in December a motion to "record the disappointment of member papers" over the editorial was defeated. The Carleton then called on the National President to collect the opinions of the member editors.

The Varsity, writing in its own defense, said that "The harsh tone of the editorial was not meant as an insult to the French-Canadians, but merely as a severe reprimand to a community which I feel is reacting in a hyper-sensitive and violent manner to a problem which would have been better solved by improved understanding on their part as well as ours (English-speaking Canada)."

The editor of the Queen's Journal wrote: "Certainly this editorial will help no one, but I don't think it will convince anyone either." "Frankly, I don't see what all the fuss is about . . . enough well-based and well-thought-out ideas are now being expressed in our English-language publications on this subject that we can ignore such outbursts as 'House Divided' and expect that all reasonably well-informed Canadians will do the same."

Said the Carleton: ". . . the editorial was written in complete ignorance. Any person who writes such tripe is completely misinformed. We suggest the editor of the Varsity take a closer look at what goes on in French Canada."

The Muse of Memorial University stated: "The editorial . . . did nothing to encourage better relations between French and English-speaking Canadians at a time when that understanding is needed. However, if the editor of the Varsity felt that he had all the information necessary, he had every right to write his interpretation of the facts as he had them in an editorial."

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cross currents

by greg knight

The contemporary view of the Africaner by observers throughout the world is that his ideals are misled and that he is living in an outworn religio-social system hinging upon the ugly fungus of race hatred. Why does the Africaner cling to this obsolete and antihuman system? An obvious parallel could be drawn to the southern United States. The legacy of bitterness of both the Africaners and the Southerners was emotionally reinforced by the feelings of nostalgia associated with the defeated heroes in the Boer and Civil wars. The British and the Yankees won these wars. But the Africaners and the Southerners emerged psychologically victorious. This has had a marked effect upon the subsequent generations of both peoples.

Africaners seem to find a desperate attraction in Apartheid. There is no room for compromise or moderation. Spurred on by the catalysts of Apartheid, race hatred, paranoia, fear of black supremacy, and lust for wealth; they refuse to attempt to work out a peaceful solution to the problem. Africaners refuse to accept the inevitable. They are determined to maintain their precarious superiority at almost any cost.

Doctor Verwoerd, clutching in his gnarled fist the lunatic doctrines of Apartheid theorists blithely marches on down the road to race hatred. To justify this 'suicidal march', his Nationalist government must go to extremes. Brutality now enters the already gruesome picture. 'Hitlerite' tendencies become apparent-murders and beatings for adult Blacks and tear gas for their children.

Many white South Africans view Doctor Verwoerd's extensions of Apartheid with alarm. Can these South African liberals do anything that will force the proponents of Apartheid to stop short of a vicious race war? They can encourage world wide anti-Apartheid sentiment, but within South Africa itself they are largely ineffectual. The United Party (the official opposition party) is weak in this respect, for it is no longer supported by a strong connection with Great Britain. The possibility of economic sanctions (invoked by international agreement) is somewhat farfetched. Speculation that factionalism will split the 'Party of Race Hatred' is speculation and no more. There does not seem to be any real force in South Africa today that is capable of curbing the extreme Intransigence of the Africaners.

There is little hope for compromise. The numerical strength of the Black South Africans supported by the newly independent African states will resolve the question by force alone.

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