

A Year in Retrospect

As this is the last *Brunswickan* this year, it is only fitting that some remarks be made about the year in retrospect. The SRC bombed constitutionally, Winter Carnival bombed financially, and the *Brunswickan* ...

As well as being a year of "failures", the year was one of accomplishments. Course evaluation was started, co-op housing is becoming a reality on this campus, the first concrete steps for Radio UNB going FM have been taken, and a growing awareness of student responsibility at UNB has developed.

Next year will bring more important tasks to be dealt with. As UNB grows larger and larger more sweeping and far-reaching change is inevitable. Never before have our students been challenged with so many prospects of change and responsibility.

Not only is it the *Brunswickan's* responsibility to make these issues known, but also the individual's responsibility to become informed of what is happening around him. The *Brunswickan* as it looks forward to the coming demanding year, invites both criticism and participation to make your campus newspaper what it can and must be.

Brunswickan

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Letter to the Editor

GOLDBERG ANSWERS
McKINNEY

Editor:

It is necessary to comment on a number of points raised by Kevin A. McKinney in his recent letter to the editor (March 16, 1967). While Mr. McKinney's argument that the *Brunswickan* could have used a less-coloured headline than "SUPA Sways UNB" is well taken, his use of this as an excuse for attacking Mr. Paterak begs dissent.

Mr. McKinney states that "It is folly, however, to assume that a draft-dodger now living in Canada could know very much about the U.S. Selective Service, much less pose a solution to a problem that a U.S. Congressional Committee is having so much difficulty with."

In the first place, Mr. Paterak's comments dealt primarily with the moral issue of an individual facing a moral dilemma; he never claimed to "pose a solution" to any of the problems faced by the Selective Service System (the subject of the committee hearings). Secondly, even if the Selective Service were the subject under discussion, one must attack Mr. Paterak's arguments not his credentials, if he is to prove a point. To deny Mr. Paterak's conclusions simply because he has not been in the service is to betray a respect for position which borders on the illogical authoritarianism of the martinet.

Mr. McKinney introduces his own experiences in the U.S. Army as refutation of Mr. Paterak's assertion that "the U.S. Army is a horrible ex-

perience." Reasoning of this sort, reasoning which is dependent upon experience, used to be referred to as "the mush parlor technique" in civil rights discussions. It was used by moderate Negroes who countered white activists' arguments for, say, a particular picket march with "what do you know, you've never eaten chitlins or grits." While this sort of *ad hominem* argument might have had meaning in getting across the point that no white truly understands the psychological implications of being black, it is otherwise irrelevant.

Likewise, Mr. McKinney would be justified if Mr. Paterak had ever claimed to be an expert on life in the U.S. Army. He did not, however.



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From my own experience in the U.S. Marine Corps, I believe that Mr. Paterak understates his case. I consider the period of active duty in the service an unconscionable waste of time tempered by no compensating virtue. Obviously the value of the service to the individual depends on the particular individual in question. Mr. Paterak never claimed to speak for anyone but himself.

Lastly, and most importantly, Mr. McKinney calls Mr. Paterak a "coward" who "smug and complacent (resumes) his graduate studies while his former country men in the U.S. assume for him the responsibility that he chooses to neglect." I have no doubt that Mr. Paterak would vehemently deny such ascribed responsibility. Is Mr. McKinney "smug and complacent" while his country men assume for him the responsibility of campaigning for the John Birch Society?

Of course not; he would be incensed at such an accusation when he does not support the Society. Likewise, Mr. Paterak's whole point is that he considers fighting in Vietnam immoral.

Mr. Paterak is decidedly not a coward. If he were he would be quietly attending graduate school in the United States. It is questionable whether the word coward can ever be meaningfully applied in the chaos known as "the Vietnam problem".

But if it can, it can refer only to those who admit the morality of one course and take another.

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