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EDITORIAL

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to say, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me and I will pay thee all.

And he would not; but went and cast him into prison, till he should pay the debt.

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

So likewise shall my heavenly Father do also unto you." Monsieur Duplessis. In 1774 by the Quebec Act the British granted your ancestors the right to use their own French civil law, and gave them completely protected ecclesiastical rights. Then your race plead for almost a hundred years for more mercy. The BNA Act in 1867 guaranteed your people further religious freedom by allowing them to maintain their own separate schools for religious and educational purposes. Your French people are full Canadians with all civil and religious rights.

Now Monsieur Duplessis you are throttling some of your unfortunate subordinates. Your government has cut out political freedom for some of your political enemies and your judiciary and police have thrown Jehovah's Witnesses into jails for slight pretenses. Is it merely coincidental that their religion is opposed to yours? Remember,



In just a week—
THE CON !!!

For tips on where to get what to wear, where to order that corsage, who to call when you want a taxi, what to use the morning after,—

Listen to the
CFNB Commercials.

NOTICES

All persons who ordered photos at the canteen will be able to pick them up this coming week.

Applications will be received by Vernon Mullen, Editor-in-Chief, and Douglas Rice, Business Manager, for the positions of Editor-in-Chief and Business Manager of the Brunswickan for the college year 1948-49.

Applications should contain some idea of qualification and experience on the part of the applicant.

All applications are to be in the hands of the above by the hour of midnight on Saturday, March 13, 1948.

(sgd) DOUGLAS E. RICE
Secretary,
The Managing Board.

FOR SALE

The Con is almost here! This is your chance! Act now! I have for sale a number of Tuxes, sizes 34 to 40, and a number of Tux Shirts, sizes 14 to 16½. These garments are cleaned, pressed and laundered, all ready to put on and step out in. Phone 1386 between 4 and 7 P. M. and ask for "Bill."



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your religion was opposed to that of the British who passed the Quebec and BNA Acts.

Your discrimination is no longer subtle, sir. You invoke your Padlock Law on LE COMBAT but what have you done to limit Adrian Arcand, a preacher of the kind of Fascism Canadians died to stop? Perhaps you do not disagree with him. One of your latest actions against Jehovah's Witnesses was perhaps the worst. Your Justice Wilfrid Lazure in a Montreal court on February 19 refused to allow a lawyer to file a record of the official Senate Hansard as evidence in a Jehovah's Witness case because it was "hearsay" evidence. Was it coincidence again that the quote from Hansard was in favor of the Witnesses?

Matthew would probably say to you, "What an unjust servant thou art. Thou wilt be delivered to the tormentors if justice is to be done on earth, and if it is not, the fires of hell are very hot!"

WOODBIDGE CAMPS

For an enjoyable Outing or Private Dance come to the Queen of the Forest, Chickadee Cabin, Birchwood Lodge, Sea Shell Cabin or May Flower Villa situated at Forest Hill. Phone 518-11.

FOR SALE
One size 33 tux in perfect condition. Contact Russ Cassidy at 517 Charlotte St., 76-22.

NOTICE
With the DOT Air Reg. Inspector p. m.

FEAT

DO YOU WEAR D

Perhaps You Hate Your Grand-

mother.

by BILL HINE

When the Beaverbrook Clock chimes one o'clock and the doors burst open simultaneously in every building on the campus, there is a rush of human bodies that stream down the hill towards the waiting busses. Okay, so they're hungry, and there's not enough seats for all of them! The most interesting part of this daily phenomena is not their hungry looks but their bizarre apparel. At no other university would you find such a vivid display of extremes in color, in length of face fungus, in types of protection for tender ears, in unkemptness and meticulousness. Only at UNB could you find a professor that brings so much of the (atmosphere) lumberjack to college with him that you scan his belt for a hatchet, freshmen dolled up in white shirts, seniors with knee-length boots open over half way down, Co-Eds with the "new look" and Co-Eds with the "old look." And this in the name of freedom!

But what kind of a freedom does this imply? As students we are free to wear what we wish at UNB. We are grateful for that privilege. The married veteran can save wear and tear on valued belongings by wearing a cheap garb that can take it. I believe this is one of the reasons why no regulations to the contrary have been enforced. What have been the results of this freedom?

Within the faculty of arts and science we find our "dressed-up" individuals. Perhaps, we'll label them the neck-tie class. The boys generally wear suitscoats, and attempt to look "respectable." The girls look according to what time their first lecture has been: if 10 o'clock they look sweet and pretty in fresh lipstick, if nine o'clock, a little bit ragged with whatever remains of last night's lipstick. They dress similarly, if above zero they're Gibson girls, if sub-zero they wear ski togs. Now, it must be remembered that our way of dress is expression of our personality. We dress like the group because we wish to be identified with the group. At the same time we want to be individuals, and to retain our individuality we dress a bit different from the group. We dress to satisfy our own self-esteem, our prestige, and our standing in relation to the opposite sex. Because there are women in the arts and science faculty, the men "dress up." Men tend to dress respectably and presentably in mixed classes and in mixed colleges. This is not to suggest that they are all mad over women, or even vice-versa, but that social pressure causes conformity, an attitude, which only the stubborn minority can resist.

At the other side of the scale we find the engineers and foresters. Neither of these faculties are burdened or inspired by the presence of women (I'm not being cynical, a forester would use the first term, an artsmen the latter). Hence it would seem that women play no part in what garb they wear. Be not too sure.

The engineers I would label the "baggy pants" faculty. They tend to adhere to the conventional suit