Brunswickan

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Right or Rights?

One of the most hotly contested motions at the CUP conference concerned the expression of "Disappointment" by the editor of Laval's Le Carabin over an editorial which appeared in the University of Toronto's Varsity. The editorial, entitled "House Divided" dealt with the growing movement for separatism in Quebec. The Laval editor, Denis Belleval, in a speech to the conference strongly inferred that the Varsity was evidently not aware of the facts as they existed in Quebec and referred to the description of the French culture in Quebec, described in the editorial as a "holdover from another century". A motion was made by the University of Ottawa Fulcrum and seconded by the McGill Daily that this expression of "disappointment" be recorded in the minutes of the conference — whereupon all hell broke loose. The motion was labelled by some papers as an infraction of the CUP rule not to express editorial opinion as a collective body and by another paper as a motion of censure "in a weaker sense". What had begun as a motion which concerned one particular editorial was expanded to include all editorials and as a result the uniqueness of this particular motion was completely veiled in the smoke of a "universal principle" disagreement and hence it was defeated.

What was forgotten was that this was a particular editorial on a particular subject and it occurred at an unique and crucial time, not only for Quebec and the rest of Canada but for the members of CUP, at a time when the unity of the English and French papers are striving for or **should** be striving for greater unity and understanding. The absence of the French language papers Le Quartier Latin (University of Montreal) and Le Campus Estrien (University of Sherbrooke) was eloquent testimony to the failure of CUP to attain this unity. It is rather obvious that editorials such as the one which appeared in the Varsity are not written with the aim of promoting unity and understanding but rather with the aim of condemning. The Varsity maintained that it was within its rights in publishing this editorial under the principles of a free press. No one would deny for a moment that it was overstepping the boundaries of these rights but that does not necessarily mean that printing the editorial was the right thing to do, especially at this time.

However, for such busy people as student editors it is probably ridiculous to expect them to consider not only the question "Am I within my rights in printing this?" but also the question "Is this the right thing to print?" and possibly even more ridiculous to expect them to have correct and detailed knowledge of the facts on which they are **merely** expressing an opinion. And so the only thing which we can expect are more irresponsible, blundering, blustering editorials . . . and, Oh yes, we won't forget that it's alright, alright . . . Ooops. I mean that they're within their rights!

Whosit? Whatzis?

Does God exist? Was Christ the mortal son of God or is this a paradox? Did Christ arise from the dead and ascend into heaven? Is there a heaven? Is the Bible the Word of God or the testament of man? Are we to take everything that is written in the Scriptures literally — only some of it — where do we differentiate between literal and figurative translation of the Scriptures?

All these questions and many more will be discussed in the bull sessions at UNB's Christian Mission. Do you believe in God? If so, why? If not, why not? The purpose of this mission is not to save the souls of all the 'lost' university students in Canada, but merely to make them think about their beliefs. In a world of instability and rapid change it is necessary that each of us knows the answers to these questions. If we do not, then our beliefs are shrouded with a blind faith. We simply say that such and such is or is not so without knowing the logical reasons for it being either.

The Christian Mission will give the atheists an opportunity to voice their opinions, the sceptics the opportunity to question the beliefs of others, the believers the opportunity to substantiate or prove invalid the reasons why they believe, the disinterested the opportunity to cast off their veils of lethargy and take a stand with respect to their convictions.

The Great Migration

About twenty freshmen from residence have been asked to collect their comic books, their decks of cards, their cartons of bottles, their socialite wardrobes, not to mention their wits, and proceed down the hill because of their appaling Christmas exam results. This mass purge is not intended as a punishment, but as being cruel only to be kind. Last year flunkees of four or five Christmas papers failed their year automatically. This year they get a second chance in May, but from residence downtown.

It is time to examine not only the entrance qualifications at UNB, but also the system of residence life. Is residential life conducive to good academic achievement? Or is residence rather a social symbol, a means of shirking responsibility, and a home for lapsidasical, undisciplined dithers? Is the solution merely to dispose of the lazy student, in order to allow others to carry on their studies uninterrupted? But are all the ditherers included in the twenty freshmen flunkees? Doubtful.

If the keen students would assert themselves (how about using that shower-dunking trick on uncooperative noisemakers) to set a tradition where noise, laziness and slovinliness are taboo, perhaps this would be a satisfactory substitute for expulsion from residence . . . because perhaps twenty freshmen might not fail . . . The responsibility remains with the students in residence.

PURELY *WHIMSICAL*

with Wayne Anderson

According to the dictionary a mission is a body sent by a religious community to convert heathens. A Christian mission is coming to UNB this Sunday and will be here all next week. The chief missioner or missionary will be an eminent Christian leader, Bishop Stephen Neill, author, editor of World Christian Books and staff member of the World Council of Churches. He will be assisted by an impressive host of associate missioners. Each day throughout the week there will be chapel services, special talks and lectures, panel discussions and bull sessions. The message of Christianity will be presented by experts and attacked by student atheists. Tom Kear, the President of the mission at UNB said that its purpose "is to present the Christian message for serious consideration by the students, and to persuade them to come to a definite conclusion on it, either one way or the other."

By January 21 all the agnostics and other undecided minds should be converted, either to Christianity or to atheism. We atheists have before us a wonderful chance to take our stand and rise to victory over Christian mythology. The theme of the mission is "Christ Our Contemporary". Does Christ belong to our time, or is he outdated? Discussion of this should prove enlightening.

First of all we can ask the missioners how they know that Christ really existed. **The Bible** says so, but **The Iliad** and **The Odyssey** say that Zeus and his fellow gods existed. I can believe one as easily as the other. By the way, where is Zeus now? Is he drawing unemployment insurance?

Are we to abandon rational and honest thinking to put blind and unquestioning faith in **The Bible**? Are we to believe that Christ was resurrected and that he rose to heaven because his followers say so? How about Mohammed who his followers say also rose bodily into heaven? Was this the same heaven into which Christ ascended, or do I have my choice of heavenly resorts after I die?

We might ask why we should worship Christ in priority to all other gods. Is it simply because our Western civilization is traditionally Christian? Buddha seems to be the more popular choice in the Far East. Geography evidently plays a big part in determining one's religious beliefs.

If we accept Christ simply as a great man, then two results are inevitable. First we give up all hope of getting into heaven, because **HE** was the only way, and secondly we find that Christ wasn't so terribly wise after all. For one thing he had an over inflated ego. He thought that **HE** was everything. "I am the way, the truth, and the light. No man cometh unto the Father but by **ME**." This strikes me as being terribly conceited. He kept talking about everlasting fire with weeping and wailing and gnashing of teeth. A trace of sadism in his character, wouldn't you say?

"Love thy neighbour", is one of the better doctrines of Christianity, which has left a profound impression on our society. Yet do the Protestants love the Catholics and vice versa? The USA advertises "In God We Trust", and it is heartwarming to see how the whites are infatuated with the negroes.

A learned friend of mine said, "Religion is the storehouse of prejudice". He also said it is not a question of Christ being a contemporary, but rather a matter of his being right or wrong. If right he always was and always will be. I am convinced that, although Christ said many wise things, he deserves to be worshipped no more than does Socrates or Abraham Lincoln.

Once we turn from degrading superstitution to lucid and free thought we shall be able to progress towards a better world at a new rate which will no longer be impeded by the church. We atheists should have fun asking the missioners the above and other questions. Do you suppose that it would be possible for us to convert a few of the missionaries to atheism? It could happen unless they are unreasonably prejudiced. It should be a fascinating and rewarding week. Our mission as atheists is to rescue as **many people** as possible from the bonds of superstition.

NOTICES

SENIORS

The only meeting of the Senior Class will be held on Thursday, Jan. 18 in Room 139 of Carleton Hall. Subjects to be discussed —Election of Life Executive, Constitution changes and Senior Class Party. As this will be the **ONLY** meeting all seniors are urged to attend.

BRUNSWICKAN STAFF

Yearbook picture of all Brunswickan staff to be taken on Sunday night at 8:00 p. m. in the Brunswickan office.

NFCUS SCHOLARSHIP

Now is the time to apply for the **NFCUS Interregional Exchange Scholarship** which gives students the opportunity to study at a university of their choice in another part of Canada. These scholarships are tenable in 1962-63 and provide a travel grant and free tuition. For information see the registrar or the NFCUS campus chairman, Norma Beattie. Deadline is **January 15.**

(*Continued from page 1*)

The official opening of the mission will take place in Memorial Hall on Monday, Jan. 15 at 11:30 a. m. Along with panel discussions, the missioners will be addressing various organizations on campus and will be in the dining halls from 6 to 7 p.m. every evening to meet students.

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JANUARY 18th

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