



Sigma Lambda Beta Rho by the "JONES BOYS" CANADA'S ODDEST STUDENT PUBLICATION

Sigma Lambda Beta Rho
From the "JONES BOYS" stories flow,
For conditions now prevailing
The "Jones Boys" go morality tale-ing.

Once upon a time there existed on a green hillside a farm community. From the rich soil the friars of the Benevolent Brotherhood of Moderation attempted to extract something of value, both for the farm and for themselves. Life was full and peaceful and the monks prospered and the farm grew. After several years of self-improvement on the farm, each came to be sent out into the world to try to teach his fellow men something of the goodness and wisdom he had gained on the farm. And with very few exceptions the friars succeeded; the farm on the hillside gained as the repute of the friars spread into faraway lands, and it came to be a great privilege to say that one was a member of the Benevolent Brothers of Moderation.

But as the farm grew and the numbers of the friars was ever-increasing, the temporal rules which had governed the farm before ceased to be adequate. The Grand Abbot found it necessary to gather around him several assistant abbots to help him administer the farm. Some of these assistant abbots were old and trusted permanent friars of the colony; some of them were young friars, full of zeal and ideas. Unfortunately, the ideas and the zeal were seldom matched by the wisdom that comes from many years on the farm. The old rules of order and the application thereof were in need of revision, but in their zeal and with a rigidity of mind remarkable for their age, the younger assistant abbots set about to throw all rules out, regardless of the lessons learned from experience, and draft new laws. Pious murmuring from the bewildered friars came to weave a thread of discord in the folds of the fabric of the farm.

As a case in point, let us take the matter of the lunches which the friars had always eaten in their cubicles prior to retiring on Feast Nights. It was a gentle and harmless custom and the friars found it to relieve some of the tensions of their otherwise prosaic existence. But the young assistant abbot in charge of conduct in cubicles was annoyed at the custom and forbade it to occur henceforth. Under no condition would he grant his leniency. The friars who had enjoyed this privilege as a righteous undertaking were perplexed and sorely pressed. Gentle protests were tendered to the Delegated Ecclesiastic Abbot, Non-spiritual. But he was rigid. To vindicate this position, he decreed that in this, the new and improved farm, it was immoral to eat lunch in cubicles, no matter how careful the friars were about crumbs. The other abbots were perplexed, but unbending, and the rule was enforced.

The farm still prospered, the friars still went out into the world, and life went on. But something was lost; some intangible bit of the friars' self-respect, of their loyalty. More and yet more fields were added to the farm, but a little bit of the old and yet fertile fields had crumbled away. The name of the farm — it was HARMONY.

Thaddeus T. Jones
Aristotle P. Jones
Socrates Q. Jones

BIBLIOGRAPHY

Browning, Robert — *The Bishop Orders His Tomb*
Shaw, George Bernard — *Land Grants for Immature Fields*

RUSSIA TODAY

(This is the second in a series of articles taken from a brief submitted to the NFCUS Seminar on International Affairs by four Canadian students who visited Russia this summer as delegates on the USSR-Canada student exchange plan.)

Jules Belanger writes:

"Our four days in Kiev were busier than those in Moscow. We visited a tractor plant, where there were most posters treating of Lenin, Marx and Engels than there were safety slogans. Frank (one of the Canadian delegates) wished to speak with the workers — and each time a member of the Communist Youth Organization went with him. During their ten-minute break the workers are provided with a giant

outdoor television set and loud-speakers which constantly broadcast lectures on the technical achievements of the USSR.

In the Sochi park (in the Black Sea area) one can walk quietly through paths lined with propaganda posters — anti-American, anti-colonialist, pro-African, etc. In addition one can attend amateur productions in open-air theatres, or simply sit and listen to political speeches over the public-address system. The propaganda is similar to commercial advertising in Canada: it is very effective, for it is accepted and sustained and it drives the young people to work for the realization of communist aims. This conviction gives Soviet youth an objective, an ideal, and makes it much healthier, in my opinion,

than Canadian youth. There is no problem of juvenile delinquency, not because of Communism, but because the young people are working for something of which they are constantly reminded.

Returning from a visit to a collective farm, we noted that the propaganda effort is much more restrained in the villages than in the towns. Is this because the need is less great? Because the means of communications are more difficult? Or because the propaganda assumes a different form? I do not know.

One night in Kiev we went to the cinema with our guides. The first film lasted three-quarters of an hour and tried to show the stupidity of religion. The second told the story of a Soviet hero during the war of 1939. We may laugh at these things, but as for the Soviets, they believe in them ardently. And often their arguments against religion are not entirely false. When they accuse Catholics of being a negative political force, it is sad to think of what has happened in Quebec. It is certain that their arguments do not carry over fundamental points but over all those human and external actions of various churchmen. It must be admitted that the Soviets see in religion only what they wish to see; their interpretation is radical and simplistic. We discussed religion with Yuri, our guide, who maintained that people who believe in God are stupid because science — Soviet science — has proved that God does not exist."

Crisis in The University

Are you concerned about truth? morality? politics? religion? international affairs? the community? other related areas and their importance to the university student? Do you have controversial views on the job of the university in society, or do you wish to have a captive audience to hear your opinions, and have them discussed? When is there time to take in such discussion, with so much else to do?

The answer is simply this: if you are free from 12:30 - 1:15 on Wednesdays, bring along your lunch and arguments to the General Purpose Room in the Student Centre.

The discussions and study group on "The Crisis in the University" start tomorrow, Nov. 1,

on the topic: "The University and Truth". All discussions will be led by leading campus figures, faculty and students, and others will be imported from the Fredericton area. The purpose of this planned series is to acquaint students with a wider view of the purpose of the university and its approach to life, and it is in part a preparation for the National Christmas Conference on "The University and the Christian", which will be held in Toronto in January.

The discussion group at UNB is sponsored by the Student Christian Movement, an open movement for both Christians and those who question the basis of Christianity.

Treasure Van

"Treasure Van" sales held during 1960-61 on almost every Canadian campus, from Victoria, B.C., to St. John's, Nfld., totalled \$73,940.15 in value. At UNB last year, WUSC Treasure Van hauled in \$2,400. This year the big total was \$2,150.

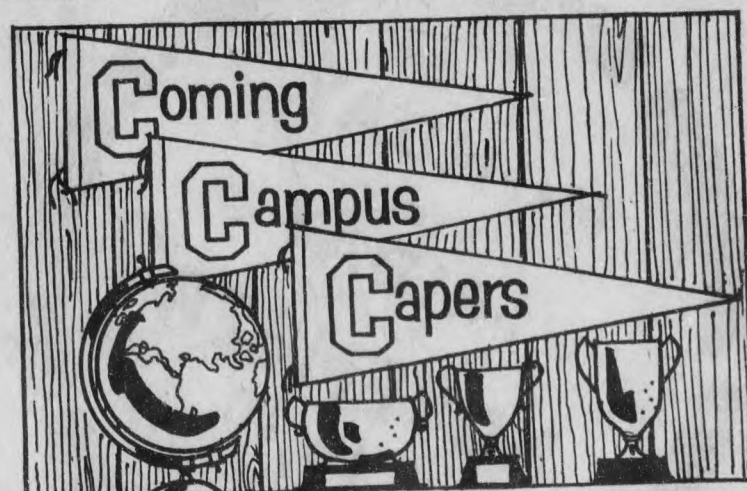
An Engineer student named Newty,
Constructed a bridge of great beauty,
But a reckless young man
Drove his car on the span,
Down came car,
down came bridge,
down came Newty.

Penny-wise and dollar-wise,
The student who would like to rise,
Will use this saving stratagem —
A bit each week in the B of M!



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For listings in the Brunswickan of coming events contact the Campus Co-ordinator, Betty Fearon, at GR 5-9007. The best hours to phone are Tuesdays and Thursdays from 1-6 p.m. Deadline for the Tuesday issue is 6 p.m. previous Thursday and for the Friday issue, 6 p.m. previous Tuesday.

TUESDAY, OCTOBER 31

8:05 a.m. Chapel Service, Rm. 302, Old Arts Bldg.
6:30 p.m. UNB Pre-Med Soc'y, Tartan Rm., Centre.
7:30 p.m. Liberal Club, Tartan Room, Students' Centre. Dr. McIntish, guest speaker.

WEDNESDAY, NOVEMBER 1

12:30 p.m. Current Affairs Club, All-Purpose Room, Student Centre. Discussion led by faculty: The University and Truth. Bring your lunch!
7:30 p.m. SRC, Oak Room, Students' Centre.

THURSDAY, NOVEMBER 2

7:00 p.m. Sports Car Club, Oak Rm., Centre.
7:30 p.m. Bus. Admin. Club, Tartan Rm., Centre.
8:00 p.m. Kickline Practice, All-Purpose Room.
8:00 p.m. Ladies' Varsity Basketball Tryouts. Lady Beaverbrook Gymnasium.

THE MILDEST
BEST-TASTING
CIGARETTE

Player's Please

