

# Editorials

You might think that an editorial on Winter Carnival is rather a premature topic at this time of year, but now is the time that preparations have to be made.

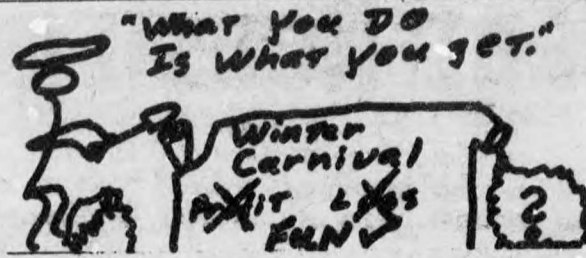
Several members of the University community congregated in the SUB last Thursday to talk over what should be done about Carnival. Whether it should be continued or discontinued.

It was generally acknowledged that Carnival should continue. The format this year will be different from the previous three. During that period the SRC lost about \$20,000 on "free-enterprise" Carnivals.

The idea was that if they rented it out to profit-hungry groups a good job would be done. They assumed (wrongly) that Carnie would be a money making affair.

The informal committee decided that this year we should shy away from the big name entertainment idea, because it is a totally impractical idea. We have consistently lost our shirts. For one thing the choice of the group never seemed to be satisfactory. The prime reason the groups have flopped is that there is no place in Fredericton that will seat enough people. The Playhouse held 1000 people (if they all held their breath) so the admissions price had to be very high. (\$4.50 last year).

To get away from this big-name hassle it was suggested that "red and Black", the University Revue, be scheduled during Winter Carnival Week. The director and cast have agreed. One problem



solved. The beauty of this idea, is that it's the R&B's 25th Anniversary, and there is a possibility that The Playhouse will be re-opened.

Yet another idea was that snow-sculpturing, a float parade and the ice palace be re-instituted. The Residences are to be the prime movers responsible for getting people out to events. The reasoning behind this was that they are closely knit groups. It was also thought that the students off Campus should be brought into Carnie in a greater capacity. How? That's a problem to be solved.

The main thing is that students become involved in producing their own Carnival. Don't leave it to a few people, get off your butts and lend a helping hand. Remember, that if you don't do it, it won't get done.

An SRC member mentioned that, "come January our backs will be against the wall, and we would have to hire a group to run Carnival."

My answer to that is, if people can't be bothered to participate then to hell with it, don't have Carnival. If people complain then maybe they will work for it next year. If they don't complain then obviously the SRC has been wasting your money for the past several years.

It's all up to you now.

## FEEDBACKFEEDBACKFEEDBACKFEEDBACKFEEDBACK

Dear Sir:

I would like to report the results of the Lost & Found Auction held Oct. 19. Over 500 people attended the function which saw 2700 articles sold over 4 1/2 hours of bidding.

I think everyone had a good laugh as Tom Evans "auctioned" off many unsaleable items.

A total of \$286.96 was realized for the SRC general fund from which the Legal Aid organization can draw.

Yours truly,

Gordon Cousins.

Dear Sir:

This Fall's Convocation has again brought up the question as to why the University continues to print Diplomas in Latin, including the graduate's name. After paying \$15 as a diploma fee, we will receive one 10 x 8 piece of paper completely in Latin, which few people can understand, making it all the more useless than it already is. This may seem like a rather picky point, but if we are obliged to pay for this item, why can't we at least have our name and degree in our mother tongue? Both Toronto and McGill have recently changed

their degrees to English, following the example of most other Universities, so what significance or prestige is in being the last University to make a progressive change. Is there anyone in the graduating class who feels that their degree is worth more in Latin? I don't think so!

David Anderson Sc IV  
Marc Clem Sc IV

Dear Sir:

Mr. St-Marc claims that the column "Among Ourselves" is biased. I, Sir, am the first to agree with him. But may I also point out that everyone has his bias. To be not biased is to be not human. However, the difference in our biases lie in the

foundation upon which our biases are grounded. Mr. St-Marc claims that "Among Ourselves" is biased, but has he really looked into the issues behind this bias - or the foundation upon which it is grounded? What is the evidence? In the case of an individual biased against pollution, it may be that said individual has seen evidence (ie dead fish, industrial waste, etc) to support his bias. My question to Mr. St-Marc is: Do you know the evidence behind the bias towards Christianity?

Mr. St-Marc comments upon my "remarkable lack of logical consistency, especially in the definition of faith." If he is right, I well acknowledge this fact. But first, a question or two. He says that an alternative viable code is available, "based on the promise that man's rational mind is the only tool he has to apprehend objective reality, and that the only decisions and beliefs that he makes and holds by the rigorous application of logic." If this is so, then why pollution, prejudice, a "predeliction ... for getting drunk or stoned and/or having sexual intercourse," and "eventually waking up dissatisfied"?

He is granting me the validity of the point that we so often misuse material things and abuse our own bodies, and yet he goes on to say that we live by logical reasoning. I maintain that it is precisely this lack of application of logic that gets us into our predicaments, which is what Paul, in his letter to the people at Rome, said. "I do those things which I acknowledge are not good, and cannot do those things which are right. What I don't want to do I end up doing; and what good I want

to do, I can't." Take a look at the last part of ch. 7 in this letter.

Regarding the comment that the example of sitting in a chair is one of a learning experience rather than one of faith, this is true - but only to a point. We learn that chairs are able to hold us, that they are meant to be sit on, and we experience that this is true. So we can be 99.9 per cent certain that a given chair will hold us. But we can never have absolute certainty that a particular chair will hold us until we try it. Actually sitting in the chair involves the "leap of faith" - to cover that 0.1 per cent. So you can see really that faith involves mainly a learning experience, and also a relying on these past learning experiences to reach out to new learning experiences. When we see others crossing a bridge safely, we learn that the probability of its supporting our own weight, is high. But the moment we decide to cross the bridge by putting our own weight upon it, we are using our faith.

Similarly with the "Supreme Being". We can learn of him, of his claims, and of the things he does for other people, but the moment we allow him to guide our lives, then we are using our faith again.

So really, faith is an integral part of our lives, whether or not we believe in a "Supreme Being." A more relevant question might be: "Can we use this everyday faith to checkout the claims that are made?" or "Do I really want anything better than I have right now?"

So in conclusion then: "Faith is the manifestation of things not seen, and the evidence of things hoped for."

Sincerely,  
Russ Crosby

(PG (Geol))

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