

# Invited House

## To Debate Universities

Some 40 Canadian and Universities by three is now under way. the Institute of Inter- nation, the tour will be st to all student bodies. ne debating team are C. G. Boyle, David K. e Hon. Anthony N. W. speakers have been ted at Oxford to repre- y, the whole body of and to provide vivid en- ches to their audi- eated by two of the st two students from ity visited) will be ne Working of a mo- ey demands a liberal vocational education." Oxford man will then British Social Picture" ni-formal talk.



what position lying?"

anything over the ntly won't be the where know that ing your weight, as water-boy or

g at in your per- keep in scoring Then you'll have r the things you you want them. the team by B of M savings

REAL

nager arleton Streets

### LETTER TO THE EDITOR

(Continued from Page Two). years. Late in the 20's when the rugby game at U. N. B. reached one of its high points a team was sent to Montreal in an attempt to take the MacTier Cup. U. N. B. 16, Montreal Rugby Club 0, was result. Decisive enough. The team which earned high tributes in the Montreal press of the day, then decidedly favorable to many features of rugby, were brilliant jerseys and stockings, all scarlet except for narrow black bands on sleeves and stockings. This uniform continued for some years. A change for first team was adoption of an English pattern of striped jerseys in vertical scarlet and black. The adoption of the black jerseys, which could well be the jinx, came later. It is still with us.

The bare-legged fashion in football is of comparatively recent adoption. U. N. B. teams have worn at various times barred stockings, scarlet stockings with one broad black band, scarlet stockings with narrow black bands. The wearing of stockings in team colors was reckoned as an aid to referees.

It can be noticed that the Scarlet predominated or got at least an even break. The old teams never looked like undertakers.

Hoping that there is enough interest to provoke some discussion, I remain,

Sincerely,  
SAPERE AUDE.

Fredericton, N. B.,  
November 2, 1947.

### SO YOU WANT

(Continued from Page 3). move to a tiny apartment in Chicago. The desire to force herself upon the attention of a famous person must have been uppermost in this woman's mind. Then too, she

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now has a letter, signed by one of the royal ladies-in-waiting, to show to her friends again and again until they grow bored with the story. But wait a minute! How did that yarn get beyond her circle of friends? Certainly no communique would be issued from the royal household concerning such a trivial matter. The woman in Chicago must have taken the story to the papers so that her name would be splashed in type all over the continent. Perhaps none of your stunts would get as much publicity as hers did. But get it you would—if you could.

To many people the highest peak of achievement is being seen with a famous person. If your pulse skips a beat and your blood pressure rises at the thought of being photographed while talking to Frank Sinatra, you belong to this group. If you would be thrilled by a meteoric flight into the public gaze, calm your quivering nerves with the thought that these people upon whom you long to inflict yourself fame through their merits—often have reached a place in the hell of the cost of years spent in grueling preparation. If you are unworthy of distinction, the inflated balloon that is ybar ego will soon be burst and your fall from the skies of attention will be swifter than your rocket rise.

There is a difference between fame and notoriety. The one endures because it is built on solid worth. The other produces a cheap sensation for a moment and disappears, having no

foundation but the treacherous sands of self-conceit.

Some one is sure to object that my view is undemocratic. Some of you will charge me with snobbishly fostering class distinctions. "Why should I not talk as freely to President Truman as I do to my next door neighbor?" you will ask. Very well, why not? But do you? We have fer from acute mental paralysis in the presence of fame. It is they who have created the sense of class distinction—not I. The eagerness with which they seize the opportunity to meet a famous personage is equalled only by the vehemence of their assertion that all men are equal.

Far be it from me to cool the ardor of your admiration for the stars. But learn to encourage these objects of public fascination in the way that will do most good. Read their books. Attend their concerts and shows.

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