

Better  
fed

# RED and WHITE

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than  
red

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## FROM RAGS TO RICHES



Our Credit to Michael Kelly, U.W.O.

### OPEN HOUSE CLOSES

According to Rev. C. Cheverie, St. Dunstan's first was a success. He felt that the communication between the Arts and Science will lead to better understanding and relations. He was especially pleased at the work done by the students in preparing booths and displays.

A Fine Arts display attractively set up in Dalton Hall featured the various schools of art throughout the ages. The Physics lab featured a couple of "jumping figures", and a model electric engine. The former work on the principle of change from positive to negative with attraction and repulsion.

The Chemistry department displayed column chromatography, fractional distillation, and in interesting way of mixing solutions using the principle of magnetic attraction.

Books, sports' uniforms, trophies were displayed in the gym and represented the various academic disciplines and organizations.

The Biology display of a cat (with boots on!) and shark aroused interest, as did the many other fine exhibits, including a collection of nuts. This exhibit was certainly the most popular.

We look forward to the day when this venture will become a successful and profitable tradition at St. Dunstan's.

### LARGEST CLASS EVER GRADUATES FROM S. D. U.

This year will see seventy-five students walk down the aisle holding in their (probably sweaty) hands the official declarations of their academic competence and character development. There will be the traumatic experience of severing relations with S.D.U., but some unable to bear the strain, will return next year to take further studies.

We have gone from rags to riches, not only financially, but culturally. These students will also be able to say that intellectually they have learned an array that would stagger the mind of the cave man. You, dear graduates, will be called the leaders of tomorrow, the men and women who must shape the new world, the saviors of humanity, the preservers of all that is good in our democratic way of life.

More than likely you will also hear how much you owe to so many people and institutions: your parents, friends, teachers, the bank. What will go through your mind at this time? Will the glorious words you will hear fall upon a cold mind and heart. The answer is NO. You, the graduates of sixty-three, will see a vision of what can be accomplished, and you will hope that your future will be interesting, creative, and secure. After this vision fades, conviction must remain. Four years of college life is supposed to give that conviction, that intellectual certainty that some things are right, and can never be otherwise. The struggle will begin for you when these sacred truths are tramped upon, laughed at, and thrown into the gutter. You, the class of '63 will have your task cut out for you. You will meet and work with men whose vision is limited, whose end is temporary, whose ideas are destructive. They will try to influence you, attempt to undermine your convictions, and they will do it with sincerity. Never forget that the road to hell is paved with good intentions.

You will travel within a certain

social group. You will be looked up to, envied, and called upon to give advice and accept responsibility. Can you fill the bill? Do you feel you have the maturity, the learning, the skill required. Have you had a course in INSINCERITY, for you will certainly work with the insincere. Did you pass your course on THE ATTRACTIVENESS OF THE WICKED?, and even perhaps more important, did you go to all those classes on HOW TO CHEAT WITH STATISTICS and THE ART OF DISGUIISING THE TRUTH. If you haven't, then you had better start cramming.

The educated man is ruled by the mob; the populace decides the final vote. Will they follow you? Will you be like the unmoved mover, or will you be an instrument of good in this world? Will you be caught up in the crowd and sink into oblivion? Will your sense of adventure and idealism be shattered by the cold smacks of reality? Will you use your education, while you yourself are used? The choice to make is an easy one; the strength to carry it through won't come from the degree on your wall, nor from the Summa Cum Laude which may adorn it; it will come from YOU, the whole man, the composite of soul and body, the originator of ideas, the Catholic scholar, the frustrated personality, the happy father of a large family, the peaceful soul, the worried businessman, the competent scientist, the whole man.

As you leave these hallowed halls of learning, don't leave the spirit of inquiry behind you, don't leave your convictions and your strength. Take with you those wonderful memories—the dances, the girls, the feeling of having accomplished something. Let these grow and become strong; someday we will look to you and say, "You know he's a graduate of St. Dunstan's—a real man."

## NATIONAL PRES. LOOKS AT CFCCS

I had the great pleasure to attend a conference in the capital of the United States. It was a meeting of the North American Commission of Pax Romana, the world movement of Catholic college students; it is the only group approved by the Church and consists of ninety-five federations in fifty-five countries. The Canadian Federation of Catholic College Students is one of these. The conference in Washington was held to introduce the various executives to the problems which are common to all the federations, and also to solve business which had arisen. A review of the work of the federation was also brought to the attention of those assembled.

It is interesting to note that the problems common to the Americans is also common to us here in Canada. The National Federation of Catholic College Students in the United States has not been able to solve its problems (similar in proportion to CFCCS), although it has a budget of twenty-five thousand dollars.

Since taking over the office of president of CFCCS, I have spent a great deal of time studying past records, correspondence of the organization, and literature published in connection with Pax Romana. I have come to the following conclusions; I might add at this time that they are personal opinions and do not pretend to come close to the truth.

One of the problems which has plagued CFCCS since its founding is its connection with student government. CFCCS relies on student councils for its funds, and in some cases CFCCS chairmen are appointed by student councils; this has led to the following complications. Student presidents are not always conspicuous for their apostolic zeal, nor for their appreciation of what CFCCS is or what it hopes to accomplish. As a result of this, we have had the existence of the organization rely on the whims of council presidents. If a particular president does not feel

that CFCCS is worthwhile, he influences his council to withdraw. Over a period of years, CFCCS has thus been reduced to a great uncertainty, and to a feeling of insecurity. In some cases, CFCCS chairmen are appointed for political reasons, to give a "post to a friend", or are appointed not because they are competent, but because they are popular. This is unfortunate, but such is the state of affairs, and despite the great work done by some presidents, or student councils, this has not been consistent enough over the years to result in a strong organization.

The second major problem with CFCCS is stability. Every year a new national executive is elected. It takes these members months to find out what CFCCS is; by this time, it is too late to really do anything constructive. In some cases, the new executive becomes so discouraged because of this, that it abandons the organization or looks for new horizons (in some cases, this means turning the back on CFCCS and the eyes on the world organization, Pax Romana.) In my own case, it has meant hours looking into old records and trying to arrive at some ideas on what has happened to CFCCS. Over the years there have been many people approached, new ideas looked into, projects investigated. However, there is not one record on the results of these ventures. It means that each new executive must begin the whole laborious process over again.

The third problem with CFCCS is the lack of a "spiritual formation programme". In other words, there is a gap in which the individual member of CFCCS is not made aware of his responsibility to the Church, nor an understanding of what the Church asks of the lay man nor of how this is put into concrete action.

The fourth problem with CFCCS is communication. This problem, as far as I can see, is common to the federations belonging to Pax Romana.

My own feeling here (for what it is worth) is that has been a terrible break-down in communication on all levels.

Another problem that faces CFCCS, is that it has (to my knowledge) been ignored by those members of the Church in this country who should be convinced of the need for an organization of Catholic college students. Here we lack encouragement and moral support. This, I feel, is not entirely the fault of CFCCS.

These are just a few of the problems, there are many other questions which could be asked. Can one be organized and apostolic at the same time? What does the Church ask of us as laymen and college students? Are there things which can be done by the national organization which can not be done by the university as such?

In this article, I have not gone into the particular projects of the North American Commission of Pax Romana. I can assure there are many. As a matter of fact, I ask myself the question: Is there anything we don't do, or attempt to do? We are, I feel, in conflict with other organizations such as NFCUS, and local groups, like sodalities. We have not, it would seem, defined our area sufficiently. It is an honour to be chosen as President of CFCCS; it is, however, also a cross placed upon my shoulders because I am convinced that there is a great potential for good among the college students of this country. We have a responsibility to the Church. Are we realizing that responsibility?

I can assure you that all these aspects of CFCCS, its good aspects and its bad are being studied; we have adopted a positive approach to this and now that we have an understanding of the problems, we feel that the groundwork for solving them as been established. One cannot solve that which one does not understand.

