

and Gaelic. This group later won a first prize at the music festival in Halifax, in competition with contestants from all of Nova Scotia.

Cape Breton is probably one of the few places in the world today where the Gaelic language is prevalent among the Scotch people. Even in Scotland it is said to be dying out. Evidence of this was shown several times when clan chieftains visited Cape Breton and were unable to speak the ancient language. This fact was mentioned in an article in *MacLean's* last year. The article also described an incident in which Ramsay MacDonald, a Scotsman, and Prime Minister of Great Britain, was being welcomed to Nova Scotia by Premier MacDonald. The Nova Scotian greeted the visitor from the old country in Gaelic—and the Prime Minister thanked him profusely for having greeted him in *Iroquois*!

The influence of this Scottish culture is evidenced throughout the Maritimes. In Sydney the many different national groups employed and living there may be heard singing Scottish songs. In Scottish districts outside Cape Breton—Antigonish for example—one may hear Gaelic expressions. It is said that certain thoughts can be given more explicit meaning in Gaelic; the more ardent enthusiasts claim that Gaelic is the language spoken in Heaven!

This music and speech has a long, tragic, and romantic history. The voices, songs and music originated long years ago in Scotland, and when our forefathers came to this country, they brought this Scottish culture with them. They cleared the land and built homes to the tunes and lyrics of old Scotland. But time has taken its toll even on the customs and traditions of these sturdy people.

On Prince Edward Island, the Scotch people barely appreciate highland music, and the Gaelic language is almost forgotten. We are of the same clans as our fellow Cape Bretoners, but we have neglected to retain those characteristics which distinguish us from all other national extractions. Recently, however, efforts have been made to revive these customs; a Caledonian Club and the St. Andrew's society have become more active in the performance of various highland functions; pipe bands have been organized, and lately, each summer, a day has been set aside for highland games. This revival is as yet only in the initial stages, and if it is to be successful it will require a great deal of interest, enthusiasm and hard work on the part of talented and ambitious Scots.

Today the only place where Scottish culture strongly survives is in Cape Breton.

—FABER MACDONALD

A GLORIOUS CHALLENGE TO YOUTH

In recent years we have heard a great deal about a movement called the Lay Apostolate. We have heard of such organizations as the Grail Movement, the Christ-ophers, Friendship House, Young Christian Students, and many others. What are these movements? Has the Lay Apostolate become a fad of the twentieth century? Why all the talk about it? Do I have a role to play in this lay movement? Have I an obligation to contribute anything to it? Is the Lay Apostolate something really worthwhile? All these questions about the Lay Apostolate have been asked many times and they plead for an answer.

The first thing to be noted about the Apostolate is that it offers a challenge to the laity, especially to the

young. The challenge that it offers is to "restore all things in Christ". Youth loves to receive a challenge. It arises promptly and courageously to accept it. We, the young people of the twentieth century, have a glorious challenge—a challenge given us by the Holy Father himself. With the true characteristics of youth we will arise and accept this challenge and we will make the restoration.

Once we accept the challenge to become lay apostles, we ask what we must do. The lay apostle has one definite rule: all apostles must live Christ's life and show His love to the world by their deeds and example, that is, each must be an *Alter Christus*. There is no other way to win the world for Christ; we must die to ourselves so that Christ might live in us. This requires a life of love and sacrifice, twenty-four hours a day. To achieve this goal, a spirituality is needed for the laity.

Spirituality means living a life in union with Christ, according to our circumstances. Our circumstances are not the same as those of the clergy or religious, therefore, our spirituality will be different. We live in the world, and we must be concerned with the world. The first and most necessary virtue to be cultivated is that of charity. Christ Himself said: "By this shall all men know that you are My disciples, if you have love one for another."

We are provided with ample means for acquiring a spirituality suited to our needs and times. Daily Mass, Holy Communion, spiritual reading, and meditation, are the principal and most essential means. The acceptance of our daily trials and crosses, however great they might appear to be, can also help us along the road to sanctity. If we make use of all the means at our disposal, take up our crosses daily and follow Christ, our spirituality will deepen with each passing day.

We must remember that we are all very important to God. He has assigned to each of us a mission in life that He has given to no other. If we do not perform this task, it will remain undone. Whatever vocation in life we follow, we must bring Christ's love into this sphere.

Why has the world not yet been won for Christ? It is because the majority of the laity are not on fire with love of God. They are satisfied to work for the salvation of their own souls, and offer a token service for the common good. They have not thought enough of winning the whole world for Christ. This is the answer, then, to the tremendous task of restoration that lies before us: We must set the world on fire.

We have no easy task before us; but we must be ever conscious that we are not working alone. We are in communion with an ever increasing number of men and women dedicated to the service of the same Master. If the task seems difficult, we must remember that our Divine Savior did not come into this world to bring comfort and ease; He talked of fire and the sword.

May history be able to record that the young people of the twentieth century accepted the challenge that was given them; may it say that we accomplished our mission and restored all things to Christ with this prayer on our lips:

Give us the strength to accept with serenity the things that cannot be changed.

Give us the courage to change the things that can and should be changed.

Give us the wisdom to distinguish one from the other.

—TRACY