

# RED AND WHITE ESSAY

## A JUNIOR

During one of the philosophy classes here on campus, the professor began the lecture with the observation that there is among the students here an air of indifference toward university life. After having heard this for the past year or so, it was suggested that instead of just continually saying that the situation exists, why doesn't the faculty try to determine the cause. There is an old saying, "He who is not afflicted with the disease has a better opportunity to find out the cause of the ailment than he who is afflicted." With this in mind, the professor immediately said that the faculty had discussed it and that there was nothing they would do about it, that it was the fault of the students. Then he asked what he thought had caused the great change of spirit that had occurred during the renewal. He seemed surprised that the answer wasn't obvious that it was due to the method and leadership of Father Boyce. He was then asked, well why can't the faculty provide the leadership if it's so necessary to maintain interest and spirit here at St. Dunstan's. His answer was, "Well if the faculty don't have this special ability then how can they help it; it's not their fault."

In other words, he was saying:

1. The apathy which exists on campus is entirely the students' fault.

2. The cause of interest and leadership during the renewal was due to the leadership of Father Boyce. If this is so, then the lack of interest and leadership on campus must be due to the lack of leadership on the part of the faculty.

Therefore the only conclusion that we can draw from these two premises is that THE STUDENTS ARE TO BLAME BECAUSE THE FACULTY AREN'T PROVIDING THE RIGHT KIND OF LEADERSHIP ???

But is this possible? It certainly is, but we can't see why we, the students should be blamed for it. There is a great need for more discussion on the problem and by discussion, we mean this time, NOT WITH THE EXCLUSION OF THE FACULTY AS A POSSIBLE CAUSE. To quote Mr.

Jungerman, one member of the faculty, "The faculty get together in their little room and bitch about the students and the students get together in their little rooms and bitch about the faculty and never the twain shall meet." In discussing what is wrong with the campus, what do we mean by wrong? We both may have a different idea of the meaning of this word. This is true and he must be insinuating here that possibly, the faculty and students aren't communicating. But isn't it true also that the faculty have a greater obligation in understanding the students than the students do in understanding the faculty?

We know that the faculty grew up in another generation and at another time than we but this doesn't mean that they should limit their own experiences in growing up as their only knowledge of youth. The fact is, they were students in another generation. Father Boyce proved that there was leadership ability on this campus. How did he bring the truth out? Not by applying the closed retreats of a past era, nor by applying the methods of teaching and communicating with students that were applied to him when he was a student. He must have realized that he is now living in a different period, but more than this, he realized that different methods of communication necessarily have to be applied in order to convey truth. In one of his conferences he said, "Truth never changes but its because people change that the truth must continually keep the methods of teaching them changing also." As long as our faculty keep interpreting this generation in terms of the values that existed at the time when they were students, then we don't think there will be any communication of truth between us.

In the words of Father Roche, "Man must evaluate the truth of others before he can arrive at and become effective in revitalizing the truth for himself." If this is so then we must necessarily look upon the faculty for leadership example; we must identify ourselves with them in order to be able to derive the truths, which we are told, they have. To quote Father Boyce again. "This generation hasn't rejected Christ, its just that so far they haven't had a chance

to know Him.", meaning that Christ has been presented to us in terms which were used to communicate truth in the middle ages.

We think the same could be applied to the communication of truth here on campus. If the faculty keep saying, "well when I was a student, everyone got up at 6:00 a.m. and went to church and there was no beer and tight slacks and hip-swinging girls around"—how do they expect us to react but to be confused to the point of indifference. The fact is, these things are a reality: they do exist as an aspect of our times and no amount of comparison will past generations will show why these things didn't exist in their generation or why they are scandalous to them and why they don't seem scandalous to us.

We are continually being told that we are living today and that reality is not in the future but right now. Well, reality is not in the past either. You may be wondering then why the faculty is communicating through the medium of a past generation? Maybe its because that's the system which they are most familiar with, having been brought up in that way themselves. But does this mean that they have to impose that system on a different generation? Does this mean that they have no obligation to learn the system which will best convey the truth of us? Maybe they expect us to see the world through their eyes. If this is so, then let it be known that we can't possibly understand through their system until the truth is available in terms which we understand. This door was unlocked for them by Father Boyce, but the door still remains to be opened, and only with the help of the faculty will we be able to open it.

Yes, Father Kelly, we know that this is a wonderful world of rapid changes in which we are living. We know that we leave university we, as Catholic men and women will be expected to take up the torch and become leaders in society. But we also know that this is where we have to learn to become leaders and its impossible to do that on our own. You the faculty are the ones who supposedly know the truth; we have yet to learn it, and unless we know the truth we can't lead in the right direc-

tion. Leadership is not a matter of saying, "Well, I'm going out to get some practice in leadership today, I'm going to go through the actions of a leader." In the words of Father Boyce, "A boy is not a man until a man is needed." We believe that the same has to be said of leadership: we have to see the need and believe in it. But we know too that the truth is a necessary ingredient and that only truth will give us the self-confidence that we need to carry us through life. This truth was communicated to us during the renewal because one man believed that it was his obligation to change his methods of communication with the changing society.

So to the faculty -- As Father Roche once said, "When people are continually harping about one subject, society will tell them to put up or shut up or else quit yapping!" You are going to have some spare time now that you won't have to continue drilling into us such self evident truths as:

1. There is apathy on campus
2. You have a responsibility
3. You must act
4. You must take up the torch

Well anyway, instead of wasting your time trying to tell us these things, why not try getting up of your fat M.A.'s and Ph.D.'s and try to convey some of that truth which you possess in such a way that we'll understand it. One man has already done it so it isn't impossible. We need your help. Through you we can learn the truth and with this truth we can understand ourselves and our world. Then we'll make that sincere effort to understand you and your past generation.

If you think we are being disrespectful, keep in mind the words of one of your fellow faculty members, Father Roche "If complaints against any member of the faculty are prudently presented and are poorly received by any one member of the faculty, then we should take action to have him bounced; he doesn't belong in an academic community. The faculty and the students are two bodies with the same background working toward a common goal."

We believe that common goal to be 'truth', but we disagree with the bit about the background.

# FINANCIAL STATEMENT

ST. DUNSTAN'S UNIVERSITY STUDENTS' UNION INC.

FINANCIAL STATEMENT, 1965-1966

## REVENUE:

Balance as of Sept. 1, 1965	1349.07
Transfer of old accounts	1053.99
Interest	15.00
Transfer of old accounts	2.45
<b>FEES:</b>	
Sept. 30	2500.00
Nov. 4	2500.00
Jan. 20	1500.00
Mar. 3	2200.00
<b>TOTAL</b>	<b>10700.00</b>

## SOCIETIES

Drama	15.27
Social	95.93
	142.92
Red and White	238.85
	74.62
	49.64
	10.00
	62.15
	24.84
	221.25
<b>W.U.S.</b>	<b>220.00</b>
	70.00
	793.44
	1083.54
Women's Debatinf	1083.54
Men's Debating	38.79
	130.00
	78.00
	208.00
<b>Carnival</b>	<b>2559.57</b>

## MISC.

440.00 repaid Coffee Shop loan	
140.00 '65 Hockey Program	
6.00 Telephone	
5.00 Mouey order	
15.00 Store taxis	
606.00	606.00

**TOTAL REVENUE**  
up to March 9, 1966

## EXPENSES

SEPT. 1 TO MARCH 9, 1966

A.A.A.	245.31
Drama	578.64
Social	227.52
W.U.S.	1425.00
Red and White	2229.36
C.U.S.	544.89
Debating (men)	760.40
Yearbook	68.24
Photo-club	124.99
Band-Glee club	253.00
Debating (women)	89.25
Freshmen Week	181.35
National Student Day Oct. 27, 1965	85.68
Carnival	1502.32
Salaries	
50.00 W. Arsenault	
450.00 J. Davis	
140.00 R. Britton	
640.00	640.00
Past Bills 196- - 1965 (Sept. 1)	
40.00 Yearbook	
3.00 Yearbook	
2125.37 Yearbook	
2168.37	2168.37
300.00 CUS fees	
281.00 CUS Congress	
581.00	581.00
Red & White	460.00
Miscellaneous	896.06
	4106.24

## EXECUTIVE Office-

133.50 Telephone	
13.25 Postage	
102.55 Stationery	
533.53 Equipment	
3.52 Telegrams	
27.25 Typing	
32.00 Taxis	
845.60	845.60

## MISCELLANEOUS

17.75 taxis	
404.00 to Dow's for Hockey	
200.00 Transfer to Bus. Acc't	
50.00 Son's of Erin to Halifax	
130.00 CUSO conference	
10.00 Legion Wreath	
5.00 I. D. Distribution	
45.00 concerte Ballet tickets	
50.00 Bridge team	
150.00 Model Parliament	
2.45 P.C. Club (owed)	
1064.20	1064.20

<b>REVENUE</b>	<b>18091.78</b>
<b>EXPENSES</b>	<b>15032.39</b>

BANK BALANCE AS OF MARCH 9, 1966

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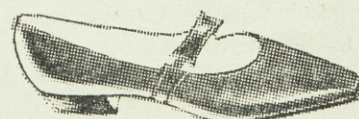
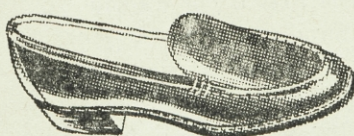
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