

Letters - Continued

Dear Mr. Editor :-

Here are a few questions, concerning the M.I.D.L., which I should like to have answered.

1. Why doesn't our debating society have a name? M.I.D.L. is a league of which we are only a part.

2. Why doesn't our debating society put on a drive for membership and general student interest, instead of just letting "nature take its course"?

3. Why isn't our society interested in promoting local debates?

4. Will the students really support the debaters this year, or will last year's "miniature audiences" prevail?

5. What was the meaning of the sarcastic little note, concerning M.I.D.L., which was in your last issue.

6. Would it perhaps be better if the debating society stuck strictly to debating, and solicited the support of some other society — such as the Social Committee — for publicity?

7. Are we going to have a holiday this year when we win the Dominion Finals?

Yours sincerely,
Inquisitive.

DOUBLE VISION

Dear Sir :-

It seems rather ironical that the people who criticize Mr. Diefenbaker for his vision should have double vision... I am referring to an article, written by a member of the Liberal Club on the campus for the Red and White. The author was discussing one of those epoch making landmarks in the history of St. Dunstan's.

The theme of the article, I presume, was to impress the politically uneducated with the great interest that exists in Liberalism? The author, however, did not have the veracity to present the true story. There were not approximately 75 students present for this meeting, but approximately 35. And, P.W.C.'s representation was not as small as the article makes one believe.

As for the article on the New Party, I hardly think that the aim of the club, which was stated — "to make students more conscious of their political responsibility, and to promote an awareness of the national political situation and its needs," makes this group unique. The only claim that the N. D. Party can make to uniqueness, is that it has the most haphazard and vague policies of any party on the political scene.

David Ellsworth.

For Better Student Relations

Following are three suggestions which may prove helpful in the achievement of better relations among students.

1. **Broadmindedness**: One should be broadminded enough to see "the other fellow's" point of view, even though he may not agree with it.

2. **Tolerance**: One should realize that, as students and as human beings, we are all subject to error. Be not so quick to jump on your neighbor when he makes a mistake or does something wrong.

3. **Charity**: As students we are all here to study. And as Catholics we all have the same ultimate end in view. We cannot attain either of these goals alone — we need friends. And our friends cannot attain these goals without our co-operation. Let us help each other along the long, narrow road.

A good thing to remember is that the main difference between us and the man on death row is that his sins have been brought out into the open; ours are known only to ourselves. Let us not throw stones.

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THE INCREASING VENACULAR IN THE LITURGY

In recent years much controversy has been in the air concerning the change from the use of Latin in our liturgy to the vernacular. This is by no means a completely strange notion for ever since the founding of the Church there have been advocates of something different, something more modern. However, now more than at any other time, or so the enthusiasts say, we are ripe for this liturgical change.

Pope Pius XII, as likely also John XXIII, desired that the development of a public opinion within the Church be encouraged. But in saying so, he urged that this expression of opinion be always informed with kindness and Christian charity. One wonders, then, just how much of this movement is based on the above principles and how much of it is merely emotionalism or selfishness.

It is not the intention here to delve deeply into the question, for the question is indeed a deep

one, but rather to make a few general comments.

Those eager to see the retention of Latin point out that the change to the vernacular would weaken, not strengthen, the Church as their opponents believe. For this they point, first to England and the Reformation. Today in that country there are two churches in one, the High Church, with as abbreviated form of the "mass", and the Low Church whose liturgy has been reduced to a communion service. Also, in Germany, Luther did away with Latin in favor of the vernacular. Which, they say, is the strongest Church? Which has the most converts, theirs or ours? Furthermore, within Latin, Catholicism has spread from east to west, north to south, and has become stronger and stronger.

As to following the priest, for those using missals, and the Church encourages this practice where possible, the vernacular printed on the opposite page from that of the Latin should suffice for one's devout follow-

ing of the Mass. Whether the priest uses the language of the people is unimportant, it would seem, for missals would still be used, and those who do not follow Mass in this manner would in many cases be unable to "pick up" the celebrant, as, for example, in large churches or in cases where priests say a "fast Mass" or speak unclearly.

Perhaps the greatest area for complaint in the so-called ponderosity of Latin is in the dialogue Mass. Participants feel that they would get more out of Mass were they to understand the words they uttered. However, that is scarcely a weighty argument for God understands all languages, and so long as we are joining in the official prayer of the Church He is satisfied. These people make an issue also over the difficulty in getting the pronunciation of Latin across to their very mixed congregations, and here no doubt they have a point.

It is interesting to note the already rather wide usage of the vernacular across the world.

The following are but a few instances: in Germany, the "Sanctus" as well as many other parts the people sing are in German. In France and other countries, the celebrant may read the Epistle and Gospel in the vernacular immediately after doing so in Latin. In India, all readings of Holy Week Masses are permitted in the vernacular by the celebrating priest only. The Gloria and Creed may now be recited in English in many places. Also in the administration of some sacraments the vernacular may now be used.

And so the debate goes on. With the coming of the Ecumenical Council fans on both sides will be anxiously awaiting developments in this field. However, sweeping changes are not anticipated all at once, for the Holy See does not operate in this way. From our vantage point it would seem reasonable to predict that we shall not have the Mass in English, but that does not say we shall not have English in the Mass.

All Hail, "Lord of The Realm Of Print"

Editor's Note: Opinions expressed herein are those of the author (who wishes to remain anonymous), and are not necessarily those of Red and White.

While elsewhere considerable energy is expended in trying to solve the riddle of the relationship that should exist between the students' council and the campus press, we, at St. Dunstan's, can enjoy the harmony that exists between these two student organizations; presuming that the tranquil relationship means that this issue is settled in a permanent way on our campus at least. Unfortunately as it is, this relative quiet does not however, mean, that this issue is settled. But what it does mean is that complacency exists in the matter! The true reason for this happy state of quietude results from the fact that our Red & White editor is the beneficiary of uniquely distinct circumstances; these are the following: firstly, his office and authority have no basis in our students' council, and, secondly, funds for the operation of the campus paper are obtained relatively easily.

Since the Students' council does not appoint the editor, it cannot call him to order in this area, but since the student council does control students' finances, it can exert the immeasurable "power of the purse" in resolving this issue. Elsewhere, students' councils are fully aware of the significance of holding the purse strings, but, at St. Dunstan's the argument—the funds have to be spent anyway—make it a mere formality to acquire funds. Our students' council, apparently, has abdicated its "power of the purse" by not realizing its import. What is the only thing that could be the logical outcome of giving free rein to other campus organizations?

Through no fault of his own, our editor can lay claim to the title "Lord High Master of the Realm of Print." He is independent of all student controls, including the students' council! He has had his finances settled without any challenge to a probable notion that the students' council can check the content of his newspaper.

What does this mean? For the duration of the academic year 1961-1962, the students' council has no way to call the campus newspaper to order. Complacency was the cheap price paid for this loss. Unless the editor proves gracious, that is, voluntarily abdicates his sovereignty, the students' council is powerless against him.

There is a moral to this situation, a lesson to be learned by our Students' councils of the future. If that august body is to regulate the Red & White in the interests of the students; it must awaken and arise in the future to the "power of the purse."

CFCCS Convention

Four members of the local CFCCS Committee, Marilyn Sutherland, President; John Weed, Secretary - treasurer; Earl Roach and Lorne Walsh, representatives; Dan O'Hanley, president of the Students' Union; and Father Kelly, the moderator, travelling to Antigonish on November 10 for the national convention of the Canadian Federation of Catholic College Students.

With eleven colleges represented, the convention opened with a basic discussion of the arms of the National organization. St. Dunstan's was very interested in this, because of the attacks on the local level, and therefore, the delegates were anxious for reform to conform with aims for which the local committee has pushed for many years.

The next order of business was the consideration of an entirely revised constitution. Very few changes were made in the proposed version. Mount St. Vincent proposed that the objectives of the Organization should be intellectual; St. Francis Xavier proposed that each college have one vote at the annual convention and that it not be on a population basis; St. Dunstan's proposed that the term of office of the president be changed from 15 months to 12 months, and that a two-thirds majority of the membership be required to amend the constitution. All these motions were passed unanimously.

Mr. Fred Dube, acting National Secretary, gave a report of the role of CFCCS in Pax Romana and other organizations such as UNESCO, NFUS, and the North American Commission. It was reported that CFCCS had been very effective in promoting Catholic thought on all these boards. He also outlined a program of action for the year which included a study of the possibility of union between CFCCS? FEUCC (Federation des Etudiants des Universités Canadiennes Catholiques,

and the Canadian Federation of Newman Clubs. It was also proposed that a Catholic Student paper be initiated, also a delated leadership program. However, the main objective of the Federation will be the enhancement of intellectual activity on the local campus. In conjunction with the North American Commission each campus was instructed to hold seminars on the Social Responsibility of the Catholic University.

St. Dunstan's went to the conference determined for reform, expecting over-whelming opposition. However, they were met with enthusiasm. The conference abolished the office of National secretary which St. Dunstan's opposed because of the absorbing cost. It also reduced the dues from fifty to fifteen cents per student. These and other reforms were passed without dissension and St. Dunstan's achieved the purpose which it embarked upon four years ago.

News Notes

Rev. Thomas H. MacLellan, Professor of Philosophy was the delegate of the National Conference of Canadian Universities and Colleges from St. Dunstan's at the 1962 Canadian Conference on Education to be held in Montreal from March 4th to 8th.

Pierre Salleneuve, former faculty member of S.D.U. is now employed with St. Thomas University of N.B. as language professor and basketball coach.

S.D.U. Bisonians were formally accepted as wet socialites upon the reception of honorary members cards by President O'Hanley, prominent member of the exuberant senior class.

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