

THERE WAS A PRAY-CHURCH

PART 1

There once was a Pray-Church. It was a very nice Pray-Church too. The people used to pray in the Pray-Church and that was nice. But the people grew up and the Pray-Church didn't and that was nice too. Now the Pray-Church prayed "biscum biscum, Spiritu, Spiritu". That's what the Pray-Church said. "What?" said the people. And that was nice.

The people said "What?" and they thought. They thought a lot like "Nice day, hot tired, damn! yawn, God, Christ," but only the queer ones thought much like "God Christ love help." The people mostly thought "hmmmm? — hot, damn, yawn, Christ, God, love, hmm?" and that was nice too. No one knew what the Pray-Church man thought. He said "Biscum, Deo, Spiritu, Biscum, Deo. . ."

One day the Pray-Men got sore throats and colds and didn't get any fun out of saying "biscum Biscum," and noticed the people thinking "hmm, hell, heaven, Christ, tired, yawn, hot" and that was nice too.

The praymen blushed and the people thought "yawn". The Pray-Church said "What happened to our pray-people?" The peoples said "What." The Pray-Church said "pray" and started saying "Biscum—I mean Lord". The peoples thought "Gee" — "Damn" — "What?" Why didn't the people pray? — "mumble, mumble" they said and said nothing. Now weren't they a naughty people?

PART 2

So we're finally getting back to the real idea of the Mass, eh? Well, isn't that what they've been telling, yelling, and selling us ever since these new reforms hit? They berate the lack of understanding amongst the faithful of the Mass as an Assembly and not a "private devotion" where any communal responses intrude on personal participation. This is called a lamentable ignorance on the part of Catholics. La-

mentable it may be, but what do they expect? For centuries the Mass has been said in a foreign language. The congregation has had no participation in the sacrifice. They were expected to stand silent in the church for an hour and often for a greater length of time in those stupid pews and do—Nothing? For God's sake, what could any thinking person who wanted to get something out of the Mass do but develop a personal devotion—something to relate the sacrifice to himself and his daily life—a recreative act engaged in before a return to take up the difficulties of that life? He could not rest completely impassive for over an hour and not do something. He couldn't even understand what was going on unless he became engaged in his own private translation. Small wonder that a lack of any communal-assembly Spirit was developed. The whole setup was weighted against it. The people who most tried to make sense out of the whole thing became less adapted to doing so.

Alright, this is history. History also is the fact of early Christian worship being a community act when all the Christians could get together for celebration. The Church is trying to repress this important fact: that Sunday Mass is an assembly of the community, and the abuses of non-participation are being corrected. The trouble is that this cannot be done overnight. Merely saying this is a common sacrifice will not oust centuries of instilled "privatism." Nor will the command "Participate!" he received openly. What is needed is a slow process of instruction which will impress upon Catholics, laity and clergy alike, the true nature of the Mass, what it is and what it is not, and how all this applies to their lives. One thing that must not be done is to take the attitude of "Why don't you realize what the Mass is? We do." It is too easy to retort "Why didn't you know years ago?"

THAT MAJESTIC PUSH

Well, here we are again (getting closer to home) when we have to write those (an unspeakable bad word) exams again. For some of us these will be our first set of University finals. Yes, for some of us, this will be a novel experience.

OH! to be one of those lucky, lucky Freshmen to whom all this experience is still a-tinkle with new life. Imagine the thrill of it (time blots out the memory): young and eager just bursting with energy, the Frosh enters the exam room, his eyes bright with confident knowledge. Boy-o Boy! he titters to himself and proceeds to search out a chair. Rubbing his hands with vigor, he looks over the exam paper then—

(he-he!)

but the rest of the story need not be recounted. It is all too well known. The Freshman must learn for themselves. The others know only too well what sometimes happens at that moment of truth (shudder!) and would not (nay, could not!) describe it for the world.

So, all we can do is to wish you luck, and even then does

this crude word stick coldly in our mouths. Only too well do we know the tragedy of it all.

Nonetheless (sob!) good luck.

Cheers to the abortive class of '65.

INSULARITY

Many people would have us condemn this place simply on the grounds that it is an Island. "Islands are always behind the times," they argue. "Island people are notoriously conservative," and so it goes on and on and on, this dreary sour-stomaching.

And who can deny it?

However, the point is not to deny it. The point is not only simply to live with it, to turn a fate into a life, as T. S. Eliot would have us, but, even better than that, to glory in it. Yes, to glory in it, to take great pleasure in the simple fact that we are on an Island, somewhat removed from the mainland of things.

I ask you to think of the advantages. First, there is the

obvious one of being able to rest a while from the strains of life at the centre of things. Things are more quiet here (sometimes too quiet, but still quiet) and, as we all know, God resides in silence.

Furthermore, there is the advantage of being given a chance to reconsider your native state of life. Islanders can get to see people from other places. These people get to see the Islanders. It is a shame that there is so much ignorance manifested in regard to this. Islanders too often ignore outsiders. Outsiders too often snub Islanders. I know it must be this way (I suppose) but it is a shame.

So, be not stunned, o child of the mainland, at what you term the "ignorance" of an Island (in this case, of "the" Island). Consider your own. The same thing goes for the Islander. These outsiders bring the world to your doorstep, and it is a good and interesting world indeed. Begin to learn now all the things, and I mean "All" the things they can offer you.

Communication ever is the fountain of life and living. Without it we die for sure.

And in this lies the virtue of a Island. It stands back from the mainstream of things, which can often become a non-communicating entity, alone and selfish, and offers its hand in friendship.

This hand should be well grasped, not (under any circumstances) spat into.

Two Year Volunteers Sought By CYC

TORONTO (CUP) — The Company of Young Canadians will be engaged in "constructive shit-disturbing", according to CYC Acting Director Stewart Goodings.

Speaking at the University of Toronto Nov. 17, Mr. Goodings said his organization should co-operate with existing bodies and especially with the Canadian University Service Overseas.

CYC volunteers will usually work for two-year periods, although some will be accepted for one year or for summer work, he said.

Community projects similar to a venture of the Student Union for Peace Action in Kingston this summer, will be initiated in areas of poverty across Canada.

Mr. Goodings said an effort will be made to encourage people to define and solve their own problems, an approach used successfully in the U.S. by the Students for a Democratic Society.

The CYC also intends to deal with the problem of unreach youth, and will use some of the methods of university settlement houses.

In a question period one student asked whether the CYC's connection with the federal government might steer it away from issues which could upset the status quo.

Mr. Goodings admitted this was a problem, but offered no way in which it could be worked out.

RHODESIA AND THE BRITISH COMMONWEALTH

By ARNOLD DOUCETTE

Ever since 1953 Rhodesia has been very much in the news. At that time she was heralded as a social laboratory for a new kind of partnership between Africans and Europeans. In recent years, however, she has shown that if geography has made her a neighbour of the Republic of South Africa, sentiments have made her a willing bed-fellow.

Rhodesian statesmen from Lord Malvern to Ian Smith have pursued policies which have made a mockery of multi-racialism. Like Simon Peter at Antioch, they have preached one thing and practiced another.

THINGS BAD BEGUN

The ill-fated Central African Federation was a curious political arrangement. Rhodesia was its nerve centre, and the other two territories, mineral-rich Northern Rhodesia (now Zambia) and Nyasaland (now Malawi) no better than tributary states. In fact the Federation was conceived in the spirit of Cecil Rhodes, delivered by an unsuspecting United Southern Rhodesia, and blessed Kingdom.

Events since, have shown that the Central African Federation was certainly centralized but it was never African nor a federation. It was a clever political ruse devised to perpetuate European rule. Its aims were not to speed up economic and cultural development, nor to train Africans for eventual self rule. It sought to coerce Africans into remaining "hewers of wood and drawers of water", as well as to barricade the region against "the winds of change."

PRESENT CRISIS

Subsequent African rejection of an association in which they were unwilling partners has led to the break up of the Federation as well as to the current political crisis. Successive governments at Salisbury (the capital of Rhodesia) have outlawed African political parties, placed their leaders under preventive detention, and have adopted Spartan policies toward their "helots".

Kenya under Kenyatta, and the secession of present day Zambia and Malawi have had no sobering effect on Rhodesia. Neither for that matter has "world opinion". If these have done anything, they have made the settlers more irrational and adamant. They feel their survival must coincide with a permanent denial of African aspirations.

As he promised, Prime Minister Ian Smith has defied world opinion and declared his colony an independent state.

"Things bad begun make strong themselves by ill".

FRIGHTFUL CONCLUSIONS

What can one make of this development? Is Rhodesia to be allowed to go her independent way without more than a whimper from the Government in London? These questions de-

mand an answer! One thing is clear at this point, and that is the British Government has not recognized Rhodesia's unilateral declaration of independence. It has commenced an economic boycott, and is seeking international support against break-away Rhodesia.

Nevertheless, when all this is said and done, one is haunted by a number of reservations.

The first, is race playing an unduly large role in Britain's attitude towards Rhodesia? Many factors point in this direction. It would seem to me that Great Britain is guilty of double standards. She has one set of rules for colonies with coloured governments, and another for colonies with white governments.

LEADERS ARRESTED

Independence agitation in many former colonies often resulted in the arrest of many political leaders, suspensions of constitutions, and not infrequently, the imposition of martial law. No such move was undertaken in Rhodesia! What is good for the Arabs in Aden, or the Indians and Negroes in British Guiana is not good for the British settlers in Africa.

On the contrary, one is treated to the spectacle of a colonial Prime Minister at a London constitutional conference making what amounts to treasonable statements, and yet being given the VIP treatment. To compound this farce Ian Smith's "negotiations" with the Prime Minister of Great Britain shows that the British Government virtually treated him as a head of state!

To make matters worse many influential newspapers have cautioned the British Government against using British troops to overthrow any so called independent government. We are told it is unthinkable for British soldiers to fight their own "kith and kin". Could it be that racial feelings are so strong in the United Kingdom that the Labour Party could be defeated on the Rhodesia issue? Or is it that Briton fighting Briton was all right in 1776, but not in 1965?

ANACHRONISM

The second matter that causes concern pertains to the British Commonwealth. Is it an anachronism? I have only one answer—yes!

Originally the Commonwealth included Britain and the white Dominions. At that time there was no need to define it, or even to formalize its structure. It just emerged, and for purposes of British diplomacy, it was intentionally left "fuzzy".

Since World War II, however, the Commonwealth has

undergone radical changes. These changes have not resulted from an inevitable maturation of the Empire, or even from the redefinition of the role of the monarchy. The changes run deeper. They have resulted because of the abandonment of the old spirit of community and the absence of any real unifying force. To-day's Commonwealth is a hodge-podge of states each pursuing its own interests, and not afraid of offending the other. Some have divergent political and ideological systems. Others even engage in subversion or war with so called "sister nations".

Let's face facts, the Commonwealth is a myth. If it cannot solve interfamily quarrels, or speak with one voice on any issue, how can we expect it to settle any international disputes? Furthermore, the possibility of greater regional groupings and the presence of the United Nations make its existence superfluous. It is an unnecessary leftover of a by-gone age.

The issue of Rhodesia might serve as a convenient excuse for giving the Commonwealth its long overdue coup de grace.

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