

not tried in the least to appreciate the great treasure that the Church possesses in Gregorian Chant. In one particular parish for example, when as a result of the parish priest's demand that all the old singing books be burned and that Gregorian Chant take its place, many mentioned to me the fact that if what they're singing now is Gregorian Chant, they certainly didn't want to be buried with it. Can't you think of anything more ridiculous? They felt that Gregorian Chant for example did not have a "Liberation" sufficient to move them to sorrow at a funeral. What a false sense of values! The program did however come into effect despite the fact that many of the choir members left the choir loft. I thank God that it did and I have since observed that many of the parishioners have come to love Gregorian Chant very deeply. Granted it had a slow beginning, with a good choir director who had the tenacity to work and to work hard with a new group of men and young boy sopranos, his efforts have been amply rewarded.

In order to have a good liturgical choir, it is essential that there be cooperation first of all between the parish priests, and the choir directors and organists. There is no legitimate excuse why the Church's demands cannot be met. Let us cooperate with her. It is not difficult today to form a choir. Many parish schools are bubbling over with young boys who would make good prospective singers. Many of them have talent which only needs tapping, and an occasional choir practice would give them an occasion for blowing off some of their excess steam. If we are to succeed, we will need the cooperation of both the clergy and the faithful. We can start right now by trying to understand the Church's stand and by reading the "Motu Proprio".

—HENRY GAUDET '57

### YOU CAN TAKE IT WITH YOU

With the warm weather upon us another academic year is quickly drawing to a close! For some, this may be the end of their formal education as they leave their Alma Mater and enter into the outstretched arms of this modern world. No longer shall they be subject to the rules of College discipline; rather, shall they be "on their own" to face the consequences of being a man of the world. But for most of us, the completion of another academic year is not the end; it is but one more step on the road toward graduation. The closing of college for us means a four-month break in our formal college training, at the end of which we shall return to the campus to "pick up where we left off".

Whether we belong to the former group or the latter we should all pause for a moment to consider what the completion of another academic year at St. Dunstan's should mean to us. Putting aside for a moment the amount of work which we did or did not accomplish, (maybe we could have done more), let us realize how one more year, spent in the pursuit of knowledge at a Catholic Institution, such as this, has prepared us to take our place in the world, whether for a few months as in the case of the undergraduates, or for life in the case of the graduates.

Every minute that has been spent in the pursuit of knowledge has better equipped us mentally to play our role in the drama of life. And yet, every minute of the scholastic year that was not actually spent "at the books" has not been wasted. It has benefited us in many ways! The very fact that we have spent a worthwhile year here at St. Dunstan's has had its good effects upon us, and we

are much better off on account of it. We should thus go forth into the world this summer and let our words and actions portray the fact that we are college trained students and know how to act as such.

"To whom much has been given, much shall be expected". Hence, since we have been fortunate enough to spend a year or more, here at St. Dunstan's, and have received "much", it is true that of us much shall be expected. Therefore, when we leave the campus in a very short time, we should, take with us all that has furthered our moral, academic, cultural and physical development. We should remember and put into practice off the campus, that which we have acquired on the campus. Remember, **You Can Take It With You!**

—BOB DOYLE '59

### OF TARTANS AND SUCH

"Yes," he said, "one of the nicest things you could do for any old Scotsman would be to entertain him with some fine Scotch music." His friends immediately obliged by bringing to his bedside Bill Lamey, one of Cape Breton's finest Scottish violinists. Bill spent over half a day at the bedside of the sick man, playing all the strathspeys, reels, jigs, hornpipes, clogs, marches, and slow airs he knew and many times, after he had recovered from his illness, the old man stated that his cure could be attributed to the generosity and skill of Bill Lamey.

This incident is one of the many that could be told to illustrate Cape Breton's love for Scottish culture.

I have always been an admirer of Scotch music. Before I was moved away from Cape Breton, I attended several of those Scottish concerts which reveal the Island at its best. I heard the many artists perform on the violin, bagpipes, and piano. I saw the highland fling, and sword dance, and I heard many Scottish songs sung in both English and Gaelic.

Why has so much of this culture been preserved in Cape Breton while in other places where the Scotch people have settled it is almost extinct? From my personal observations the Scottish people, in the first place, are grouped more closely in communities with almost no influence from outside national groups, and along with this there are various highland societies which are active in promoting highland functions. Furthermore, to promote their culture, they have established at St. Ann's a Gaelic college—the only institution of its kind in North America. Even more important, perhaps, is the admiration for the culture displayed by the more influential Scots. The late Premier Angus L. MacDonald was an out-standing example. His greatest wish was that a group of one hundred pipers, playing "The Road to the Isles", would be the first to cross the Canso Causeway, when it was completed. Although he did not live to see it, his wish was fulfilled. The clergy of all faiths, too, continually promote their Scottish customs and traditions; some Protestant ministers are even known to deliver sermons in Gaelic. Father Hugh A. MacDonald, Director of Church Music for the diocese of Antigonish, besides being a master pianist, is an ardent Gael who converses—and even prays—in the ancient language.

One time when Father MacDonald was parish priest at Grand Mira, he taught a group of men, most of whom had never before had any training, to sing in both English

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 Christophers, 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 become like Him. But, this is not an easy task; 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