



ACROSS THE ROAD

Seventeen women are tearing down walls. What? "You won't believe it, Sir." Of course it's not the co-eds. Sh! Sh! It's those nun across the way. Which nuns? The girls in the red, cream, and black robes. Where? The Precious Blood Monastery.

They're not waving placards but they have taken down the grilles. O.K. So what's with the grille stuff anyway? Obviously, you have never suffered from the grille trauma! One little tyke visited asked, "Mummy, can I feed the lady in the zoo?" Now visitors greet the sisters as people rather than apparitions speaking from behind bars.

How do the sisters react to the grille's removal? "I think it's a good idea myself," expressed Sister, "a grate was considered proper for contemplative communities in the 1800's...but now people feel as though they can approach you..." And approach them we certainly can. People often drop in for a chat with the sisters or because they really need some t.l.c. Anyone may seek spiritual solace there. The message is — they're communicating.

What's their "sign" 1968? It is the public profession of total dedication of self to the love of God. Contemplative sisters proclaim to all: the only absolute

value for man is his personal call to union with God attainable in its fullness only in eternity. All else is relative. The grille is not relevant to the "sign" in 1968. As one sister says, "Love to others must flow from within and not from a grate without."

But the seventeen sisters don't pray all the time. They have recreation twice a day—soundtracks from musicals, cribbage, television, (Sister Superior is a Toronto fan, it's her home town), and one bicycle in summer for the back yard. They depend on the charity of others for such commodities and enjoy them like everyone else.

Except for the sale of altar breads, the sisters depend upon alms for their existence. The generosity of Islanders with donations of goods and money and even flowers, the gift of one non-Catholic lady, is truly appreciated.

There first Canadian contemplatives were founded in 1861 at St. Hyacinthe, Quebec. Now they have communities in the U.S. (Alaska included), Cuba, Japan and Italy. Seven sisters came to P.E.I. in 1927 and four of them still live in the house today. Originally all the houses were autonomous. Now they have a Generalate in London, Ontario. Contact with the Generalate is made only

for major decisions. Unlike some contemplative orders they do not have any dietary restrictions nor rules concerning personal mail. Young, healthy sisters do arise at midnight, by individual choice, to pray — for us.

Our own Father Cameron is the sisters' chaplain. All the masses and chapel services are open to everyone — as are their hearts.

Some people on leaving ask the Portress Sister, "Do you not often wish to go out?" Sister replies, "I have a full life here and it never occurs to me that I cannot." Two Touriere sisters do business in the secular city. However, six sisters have recently taken a psychology course in interpersonal relations for contemplatives. For two of the sisters this involved a plane trip to Brooklyn, a big deal since Sister tells us she never saw a plane on the ground before. Our two gracious hostesses, Sister Mary Justin and Sister Michael, explained that sisters can go out for very necessary occasions such as trips to a dentist but as yet, she never returns to her former home after entering the novitiate. The sisters remain essentially the same though always willing to adapt external changes for more meaningful expression of their "sign".

Poesie

Paradigm of Latter Section of Long Poem "These States"

By ALLEN GINSBERG

These are the names of the companies that have made money from Chinese war nineteen hundred sixty-eight Annodomini (four thousand eighty) Hebraic These are the Corporations who have profited merchandising.

skinburning phosphorous or shells fragmented to thousands of fleshpiercing needles and here listed money millions gained by each combine for manufacture and here are gains numbered, index'd swelling a decade, set in order, here named the Fathers in office in these industries, telephones directing finance, names of directors, makers of fates, and the names of the stockholders of these destined Aggregates, and here are the names of their ambassadors to the Capital, representatives to legislature, those who drink in hotel lobbies to persuade, and separate listed, those who take Amphetamine with the military, and gossip, argue and persuade suggesting policy naming language proposing strategy, done for fee as ambassadors to Pentagon, consultants to military, paid by their industry: and these are the names of the generals & captains of the military, who now thus work for war goods manufacturers; and above these, listed, the names of the banks, combines, investment trusts that control these industries: and these are the names of the newspapers owned by these banks and these are the names of the airstations owned by these combines; and these are the numbers of thousands of citizens employed by these businesses named; and the beginning of this accounting is 1958 and the end 1968, that statistic he contained in orderly mind, coherent & definite, and the first form of this litany begun the first day of december 1967 concludes this poem of these States.

—From LNS and CUP

NOISE

BY WEEDS

A dog barked, a child cried, women of all ages sighed
Men ran, cripples crawled, blind men shuttered and were appalled
Towns burned, cities died, now men of all ages cried
White meat, black heat, filthy Ghettos, hot feet
Run black, run white for God's sake get out of sight
Throw rocks, hit cops, swing bats, smash bottle tops
Get him, kill her, what the Hel lhe's hung
Kneel down, lay down, who cares, die young
Get juiced, get high, buy guns, die
Ravaging over calm in sight
Tired people, late tonight,
Tomorrow soon will be here,
A dog barks over there.

HINDUISM

"One of the world's most fascinating and living religions" — this was Canon Ferguson's introduction to Hinduism, the second in his series of lectures on the great religions of the world.

Hinduism is the oldest known religion and has a membership of about 325,000,000.

There are considered to be five stages in the development of this religion. The Rig-Veda, the oldest document of the world's living religions, contains the basis of their early worship. It is dated around 2000-1000 B.C. and is a collection of 1028 lyrics which chiefly express worldly prosperity. The four castes which correspond to the mouth, arms, thighs, and feet of a person are first mentioned here. Their chief method of salvation is prayer.

Around 1800 B.C. the second stage, referred to as the age of Brahma begins. There are "elaborate ceremonies" and "bloody sacrifices" as the Hindus believe that "surely the sun would not

rise if priests did not make sacrifices". The eating of beef was disallowed and reincarnation became a new idea.

The third stage from 800-600 B.C. was a psychological stage in which the concept of a supreme deity was formed. Called Upanishads, salvation is acquired "by realizing oneself as completely absorbed in the Brahma soul." Yoga meditation began here.

Legalistic Hinduism began about 250 B.C. with Manu. Idols were referred to and such innovations as penances, offences and wife-beating in certain circumstances became a practice. Salvation was obtained if the law of castes was obeyed.

Finally there is a "devotional" stage. The main feature is a new formulation of a religion in terms of a reli-

gion — "do your caste duty and trust in your god for salvation."

The caste system is the one idea present throughout all phases. Modern reformers are trying to break this down but it will take many centuries. Other beliefs of modern Hinduism are in transmigration of souls, the solidarity of society, and the ability to make religion permeate society.

Canon Ferguson completed his lecture by comparing Christianity and Hinduism with regard to God, the individual, world, sin, salvation, human society, and grace.

Canon's next lecture will be on Jainism next Wednesday at 7:30 in the amphitheatre.

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