

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