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**Insight**

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Cover photo by Robert Calnen

## Insight

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Director of Public Relations and Development  
Mount Saint Vincent University  
Halifax, Nova Scotia  
Telephone: 453-4450

**Editorial Board:**  
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**Design Consultants:**  
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## At the Gallery



Robert Calnen

Members of the Halcyon Dance Theatre performed in Mount Saint Vincent's art gallery during the university's Open Day on January

27. The dance group has previously used the gallery for rehearsing, drawing inspiration from exhibitions on display.

### Art Gallery Dates

- March 5 — April 28** **Artists' Media:** Highlighted by works of contemporary Nova Scotian artists.  
Organized by Marie Elwood  
Accompanying video tapes and brochures supported by Canada Council.
- April 30 — May 26** **Jim Tiley:** Continuum Series Courtesy Memorial University Art Gallery  
**Fernand Leduc:** Serigraphs, Pastels and Gouache  
Courtesy of Université de Moncton Art Gallery



# The Just Society

## A three-year assessment of the implementation of some recommendations of the Report of the Royal Commission on the Status of Women

by Sister Catherine Wallace

Almost half the population of Canada is married. More than two thirds of the population aged fifteen years and over is married. Substantially more women than men between the ages of fifteen and nineteen are married. There are almost four hundred thousand families with a woman as head and just over four thousand families with a woman as head who is under twenty years of age. Almost one million households have a woman as head, and almost thirteen thousand of these women are under twenty.

There are approximately two hundred and sixty-five thousand households where the husband is absent, and more than one hundred twenty-two thousand families where the husband is absent.

The average number of children in a Canadian family is 1.7 and there are five hundred thousand more families in the 0 children category than in any other.

Of the one hundred sixty-seven recommendations in the Report on the Status of Women, I would select thirty-nine as being concerned in a specific or general way with marriage. Of these recommendations eighteen have been fully or partially implemented since the publication of the report. Among these eighteen, six are concerned with ensuring equality of husband and wife within marriage; six are directed to making family planning a reality; and four refer to the development of day-care.

1. revision of the National Housing Loan Regulations to include women
14. change in the Unemployment Insurance Act and Regulations to include husbands among dependents
32. extension of federal Removal Expense Regulations to include husbands

130. revision of the federal Income Tax Act to reduce exemption for spouse
143. ensuring of the right of a wife to be an independent applicant for admission to Canada, and
144. interpretation of "head of family" in the Immigration Act to mean either husband or wife.

16. revision of the maternity provisions of the federal Fair Employment Practices Act.
17. revision of the maternity provisions of the Unemployment Insurance Act
33. revision of the maternity provisions of federal Public Service Terms and Conditions of Employment Regulations
34. provision of maternity leave and supplementary health insurance coverage
58. revision of the regulations concerning the release of a woman from Canadian forces because she has a child
122. provision of family planning information and expertise through the Department of National Health and Welfare.

115. fixing of day-care fees at the federal level on a sliding scale based on the means of the parents
118. provision of funds and determining standards for day-care centres
120. establishment of a National Day-Care Information Centre
121. making available birth control information.

Of the remaining twenty-two recommendations, one has been partially implemented; eight are being studied; nine are the shared responsibility of the federal and provincial governments, or are the responsibility of provincial governments alone; and four have not yet been acted upon.

Among these twenty-two recommendations: sixteen are concerned with ensuring equality of husband and wife within marriage; four are directed to making family planning a reality;

and one refers to the development of day-care. Recommendation 102 is concerned with the minimum age of marriage.

It is not difficult to summarize briefly the intent of the recommendations of the Report on the Status of Women regarding marriage and the family: **it is to bring about the equality of husband and wife in marriage by extending protective legislation to the husband as well as to the wife**, and by applying legislation concerning authority and responsibility to the wife as well as to the husband; **it is to provide financial, social and other necessary support, so that real family planning can be achieved; and it is to encourage government and social institutions to share responsibility for, and be supporters of, the family.**

As I study and evaluate the Report I appreciate its thoroughness, its clarity, and its wisdom more and more. My concern is that perhaps good people but conservative people, short-range rather than long-range people will misunderstand some of the recommendations and not be interested in, or even hinder, their implementation. And though such people will not intend it, non-implementation of the relevant recommendations will, I believe, result in a weakening of marriage and the family and a loss of human dignity for both men and women.

The women in the new-left, seeing the family as the basis of a capitalistic society, would destroy it; the feminists, understanding marriage as the cause of sex oppression would revolutionize it; the recommendations of the Report would reform both marriage and the family.

All of us recognize that the family is an evolving institution in a changing society; it has grown smaller; household responsibilities have become fewer and lighter; traditional family functions have been assumed by other institutions and experiments, such as the kibbutz in Israel, have been tried and been successful.

In the meantime, while many women are still content with their role of wife and mother, other women are not content. The latter are concerned about the dependent role a woman is expected to assume in marriage. They are disturbed that marriage involves more of a change

in the legal and social status of a woman than of a man. They are perturbed that a woman's position in society is almost entirely dependent on that of her husband. They are not satisfied that a woman's satisfactions come merely from her husband's and children's achievements. And they are conscious that even their traditional role of child-bearing has lost prestige in the eyes of a society concerned about population control.

And recent decisions of the Supreme Court of Canada in the Murdoch case and the Lavell-Bedard case merely verify their apprehension that in marriage security for a woman is being lost before equality has been won.

Meanwhile, many women have what they consider legitimate aspirations. They want to become equal partners in marriage; entitled to participate in setting policy and making decisions; assured of an equal share in the prosperity derived from joint efforts and earnings; and sharing with their husbands the work and responsibility of their homes and children.

In order that these legitimate aspirations of women be realized, it is necessary that society and the state be supportive of the family. **The government should not make the mistake of considering social services, such as day-care, child allowances, tax-exemptions, etc. as stop-gap social assistance programs for the poor and needy. They are needed by most families in Canada, if family life, in whatever forms it may appear in the future, is to grow stronger and better.**

## Divorce

The 1971 census statistics on divorce show that there are 175,115 divorced persons in Canada of whom 74,355 are men and 100,755 are women.

There is a substantially larger number of divorced women in each of the age categories from fifteen to seventy-plus than there is of divorced men.



In the age categories twenty to twenty-nine, there are approximately twice as many divorced women as men.

There are 43,535 male household heads who are divorced, and 69,125 female household heads who are divorced.

And there are 11,260 male family heads who are divorced compared with 46,615 female family heads who are divorced.

In the Report on the Status of Women there are four recommendations concerned directly or indirectly with divorce. Recommendations 111 and 112 relate to areas of provincial responsibility; recommendation 114 has been implemented; and recommendation 113 is included in the studies of the Law Reform Commission.

- 111. that the provinces and territories, which have not already done so, adopt legislation to set up Family Courts
- 112. that the auxiliary services of Family Courts include an assessment branch dealing with the assessment and payment of alimony and maintenance
- 113. that the Divorce Act be amended so that the three-year separation period provided in section 4 (1) (e) (i) be reduced to one year, and
- 114. that the Divorce Act be amended so that the words "educational needs" be added to the list of exemptions where the maintenance of children over the age of 16 years may be ordered as a charge falling to the parents.

There has been an increase in the divorce rate and some of the reasons given for the increase are the longer life expectancy and consequent length of marriage, more liberal attitudes towards marriage and its immutability, and the broadening of grounds for divorce by the Act of 1968.

The new Divorce Act recognizes the equal responsibility of the wife, an equality referred to earlier in this paper, and gives the "court power to make an order against the wife as well

as the husband for the payment of alimony or maintenance for the care of the spouse or the children of the marriage, or both."

Yet, on the other hand, often there is very little equality in the situation. Many women, and women are usually the petitioners, find even the payment of the legal fees difficult. They have no incomes of their own or they are separated and deserted wives with very low incomes.

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### One-Parent Families

All the statistics presented in relationship to marriage, family and divorce are, of course, applicable when considering one-parent families.

There are three recommendations in the Report which deal directly with one-parent families;

Recommendations 128 and 129 are the responsibility of the provinces and the principle in recommendation 135 is being studied as part of the over-all review of the social security system.

- 128. that the government of the provinces, territories and municipalities make every effort to integrate the unmarried mother, who keeps her child, into the life of the community
- 129. that provinces and territories act so as to prohibit the exertion of any influence on the unmarried mother to press for an order of affiliation
- 135. that a guaranteed annual income be paid by the federal government to the heads of all one-parent families with dependent children.

Most one-parent families are headed by a mother. That may be for any of a number of reasons including the following: in most divorce actions the custody of the child is given

to the mother; in cases of desertion it is usually the father who has left; and in matters of illegitimacy it is ordinarily the unmarried mother, rather than the father, who keeps the child.

The preliminary estimates for 1972 incomes, preliminary as they may be, still reveal some disturbing statistics about sole-support mothers.

The average income for a male head of family is \$10,729; the average income for a female head is \$4,696.

The incidence of low income among families decreased from 15.9% in 1971 to 13.4% in 1972.

The incidence of low income in families headed by males fell from 13.7% in 1971 to 10.9% in 1972.

But, the proportion of families headed by females falling below the low income cut-offs showed an increase from 43.7% in 1971 to 45.4% in 1972.

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### Aged and Widowed

Some of the most startling statistics in the 1971 Census Report, at least to me, were those concerning the elderly and the widowed. Of the 944,025 Canadians who are widowed, 191,125 are men, and 752,895 are women.

From the age groupings of twenty on, the number of women who are widowed is substantially higher than the number of men who are widowed. In the sixty-plus age groups the difference is two, three, or even four times as great.

There are 514,980 women who are widowed and heads of households; there are 184,555 women who are widowed and heads of families.

In the seventy-plus age groups there are 485,815 men as compared to 638,630 women.

And in the sixty-five and over categories there are 353,870 women who are heads of households, and again in the sixty-five and over

categories, there are 63,090 women who are heads of families.

The aged and widowed are included in many of the recommendations of the Status of Women Report. But four recommendations, all dealing with old age benefits, are directly applicable. Recommendations 49, 53, and 59 are under study, and recommendation 136 has been implemented.

- 49. that different provisions on the basis of sex be eliminated from superannuation and insurance plans for federal Crown Corporations and agencies.
- 59. that the Canadian Forces Superannuation Act be amended so that its provisions will be the same for male and female contributors
- 136. that the Guaranteed Income Supplement of the Old Age Security benefits be increased so that the annual income of the recipients is maintained above the poverty level, and (b) the Supplement be adjusted to the cost of living index.

To be old and widowed means, far too often, to be alone and poor. According to the Report of the Special Committee of the Senate on Aging, seventy percent of all women aged seventy and over, compared to forty percent of all men in the same age group, had no income other than government pensions and allowances.

Meanwhile, the Canada Pension Plan is restricted to people in the labour force and their dependents. Consequently, a woman who has not worked outside her home is not eligible for the pension in her own right, though she may receive a widow's allowance.

**The women in Canada are particularly vulnerable to the effects of discrimination and poverty. Discrimination makes a woman seem powerless in society which respects power, and poverty gives her little hope for improvement.**



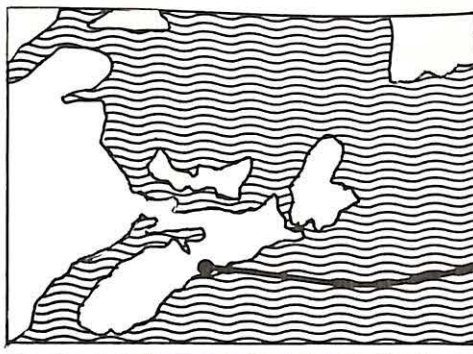
According to the 1972 Income Distribution preliminary report, the average income of men rose from \$7,004 in 1971 to \$7,647 in 1972; while that of women increased from \$2,948 in 1971 to \$3,223 in 1972.

The incidence of low income among families and unattached individuals is highest among families in the seventy years and over group (33.5%), and highest also in the same age category for unattached individuals (55.7%), categories in which women predominate.

Statistics show that if heads of families are female, are not in the labour force, and are aged sixty-five and over, the probability of poverty is well above average.

The Report on the Status of Women has recommendations which, if implemented, would bring women a good distance along the road to achieving equality.

There is an advisory council on the Status of Women which is responsible to discover and respond to the dilemmas of women in our society: a group of twenty-six women and two men, who speak through one man, John Munro, Minister of Labour, in the name of 10,772,942 Canadian women. **No matter how in earnest these people are and how competent, and they are both, the Council is still a poor substitute for the presence and voice of women themselves in the governing bodies of our country. I, personally, do not believe there will be any major changes in the status of women, as long as women are merely asking for decisions or accepting them instead of making them**■



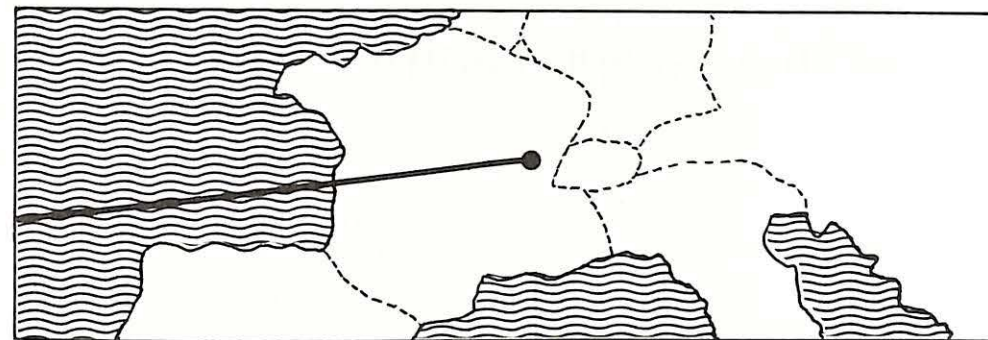
## Vive Besançon!

by Elizabeth Austin, Karen Greene, Pamela Sweet — students

For three years now, Mount Saint Vincent has had a Junior Year Abroad program, giving all French majors the opportunity to study in Besançon, France, with accreditation of one year towards a B.A. on successful completion of the course. More students are taking advantage of this program each year, and for some it is a chance of a lifetime.

There were six students from the Mount abroad on this program last year. As it was the second year of operation, there were fewer problems arising for us than for the preceding group. The six who went were Elizabeth Austin, Anne Baccardax, Karen Greene, Annette Haché, Robin Strong (Francis), and Pamela Sweet.

Besançon, the center of French watchmaking, is located about 150 miles south-east of Paris. It is a historic city nestled in the folds of the Jura Mountains. Despite a population of nearly two hundred thousand, the city still retains a small town atmosphere. The old part of the city is situated around the Doubs River and then runs uphill to the citadel, which dates back to the seventeenth century. The more modern addition to the city is in the outlying areas. The campus where we stayed for our ten months in France was in this newer section, while our classes were held in the antique heart of the city. Besançon's position in France provides a convenient starting point for weekend journeys into Switzerland or



Germany as it is closer to both of these countries than it is to Paris. And for longer vacations, England, Spain, Italy and Greece are not far away. The opportunity is there if one only can make use of it.

The trip was educational in itself. Travelling and coping with the different situations that arose increased our awareness of the real world, and we learned to accept the responsibilities that came with being on our own. Besançon is mainly a university town, and we met students from many different countries of the world — from Canada, the U.S., China, Japan, Africa, Australia, as well as from Europe and Asia.

Our first real task when we arrived was to soak up the language and culture, and this didn't come as easily as we might have hoped. The first few months we went through what is known as "cultural shock", as French mannerisms, traditions and "moeurs" are vastly different from those of North America. We became more conditioned to these, however, as time went on, and we came to feel very much at home in France.

The French people were generally helpful and friendly but lasting friendships are not easily made, especially in a city where a great number of foreigners come and go each year.

Our program was set up to learn the French language. We took courses in French history, geography, demography and economics, French literature, translation, grammar and phonetics. All of the classes were taught totally in French. With the Americans and the British, although we shouldn't have, we usually spoke English in our free time; but with students from

other countries our common language was, of course, French. As it was all the students in our classes were equally foreign, and everyone was learning French, no one spoke it perfectly. This had its bad points, but on the other hand that meant no one was too self-conscious to say something. The residences where we stayed were occupied almost completely by French students, and so we were provided with an opportunity to really practice speaking and so find out our mistakes.

Social life was just as much part of the learning experience as were class hours, as any time French was being spoken, we learned. From films, weekly dances or Sunday mass to just plain eating in the cafeteria, having coffee after supper with friends or even shopping in the town, we learned French — not just how to write or to speak, but also the customs, habits and beliefs of the French people which one can only learn through living in their culture. And we didn't learn only about French culture; we also learned from friends from other countries about how they lived.

After the books were put away and the necessary assignments done, we found recreation to be a most enjoyable way to learn. Meeting friends from all over the world is an experience we'll never forget, because although adjusting was hard, saying good-bye was even worse.

Nous voulons remercier le Département des Langues, surtout Mme. Catherine Rubinger, pour ses efforts et son intérêt. Pour celles qui sont là et pour ceux qui envisagent d'y aller, nous vous souhaitons un bon séjour en France. **Vive Besançon!**



# Assuming Responsibility for Our Young

by **Freida Hjartarson** Coordinator, Child Development Certificate Program.

It is an established fact that children are cared for often by persons who cannot work at anything else. Because children have little or no voice in the world and thus no power, adults have been slow to focus on their needs as developing persons.

Mount Saint Vincent University has in the past three years been actively studying how it could best respond to the growing needs of children and families. There has been serious collaboration with persons from all levels of government; federal, municipal and provincial; with specialists on parenthood; with the Nova Scotia Pre-school Association and with persons concerned about young children. After much deliberation a decision was made to initiate training for persons who were interested in becoming more knowledgeable about parenthood and the care of the young.

Those assuming the responsibility for the training of people to work with children, agreed that this study must focus first on the needs of the children themselves and secondly on the needs of adults who have children. Thus evolved the plan to place students in the community where children lived rather than have children commute to the university community from their neighborhoods. The training which is being offered also lays stress in community education for parenthood, concentrating on ways of providing support for families.

In an attempt to remedy the lack of concern for the everyday care of the young, it was decided that students enrolled in the child development program be exposed to the very best child specialists currently involved in this work. This, it was thought, would, in future years, enhance the status of persons working with children and possibly bring to fuller awareness the fact that our children are our greatest resource.

Students entering the Child Development Certificate Program are required to meet full university admission requirements and to have worked with children for six months prior to the commencement of training. With the program beginning in January of each year, students graduating from high school in June have the opportunity of working with children for six months. Scandinavia has for many years required students to have work experience with children before they begin concentrated study. During the prerequisite work period students are able realistically to assess their desire to work with children and to determine what they must know in order to competently care for and guide children and families. Before acceptance each student is given a personal interview. Persons who are energetic and warm and enjoy people are encouraged to apply.

Classes are small. By means of a small class it is possible to facilitate a living laboratory that acknowledges the importance of growth and development of persons. There is the opportunity to provide the individual attention necessary to encourage the acceptance of individual differences, reinforce co-operative work projects, and improve communication.

The two year Child Development Certificate Program is a part of an open professional career that will permit individuals to transfer their credits after two years to other study programs within the university. Over the two years, study is given to the continual development of the infant from conception, special attention being given to changing anatomy, physiology and psychology. Attention is also given to language development, conceptual development and the study of individual differences. Nutrition and its relationship to growth and development is examined as well as the health care of the child and his family. Philosophies dealing with early childhood are examined, and attention is drawn to the present municipal, provincial and federal policies related to children.



Nova Scotia Communication and Information Centre

*A ten thousand dollar cheque, in support of Mount Saint Vincent's new child development program, was presented to Sister Catherine*

*Wallace, university president, by Social Services Minister Harold M. Huskison on December 5, 1973.*

A social examination of the child and his family in today's world is made. Students are involved in the development of children's science, mathematics, social studies and literature programs. Study is given to the administrative elements of child-parent programs and particular attention is given to management and accounting. Students are inducted into art, music and movement programs which focus on further self development, so that they in turn are able to encourage self expression in the young. In order that they be more capable of encouraging the child's knowledge of the French language, students are required to become more proficient in French.

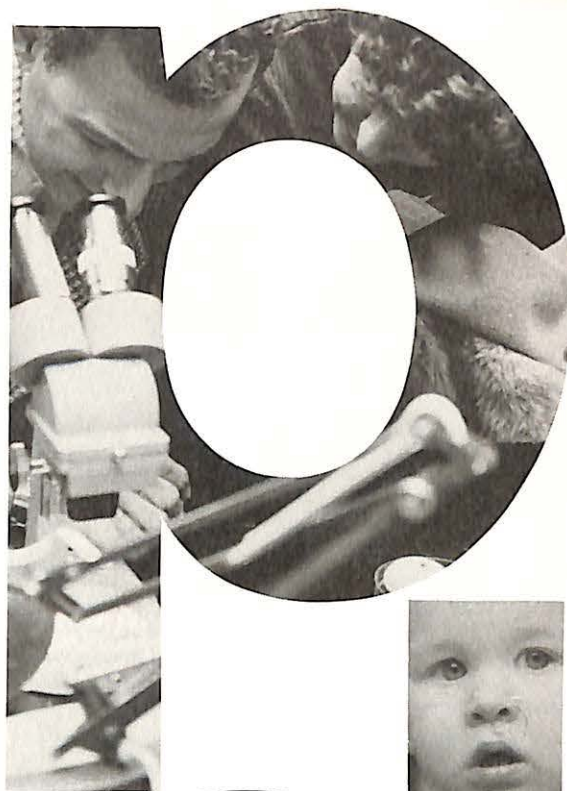
While augmenting their studies, students are required to spend four hundred hours working with children during this two year period. As a part of this work experience students will set up and operate on a short term basis their own child-parent centre. Beyond this, they participate in programs that enhance their own self awareness and self confidence.

Besides being interdisciplinary the program

is inter-institutional, drawing on the strengths of the Nova Scotia College of Art and Design, Atlantic Child Guidance Clinic, Dalhousie University, Atlantic Institute of Education, Nova Scotia Museum. It also works closely with community agencies and child-parent centres. All levels of government have endorsed the plans. The Provincial Department of Social Services has given a \$10,000 grant in support of Mount Saint Vincent University's endeavour to respond to the needs of children. Financial support has also come from industry. Dupont of Canada has given a \$500 donation. Imasco Limited has given \$1500 support, and \$1,000 has been given by each of the following banks: Royal Bank of Canada, Bank of Montreal, Bank of Nova Scotia and Canadian Imperial Bank of Commerce.

With Mount Saint Vincent University concerning itself with the needs of developing children and their families, it is hoped that in time the conditions recorded in the Status of Women's Report, 1971, (that people who can do nothing else care for our young) will be corrected■





*Photos by Robert Calnen*

Open Day at  
Mount Saint Vincent University  
January 27, 1974



# Mother Seton: Now More Than Ever

Dr. Annabella M. Melville, *Historian and Critic*

We are indeed living in trying times. In the Near East and Southeast Asia a "just and lasting peace" seems as remote as ever. A culture based on limitless supplies of energy is vanishing with stunning rapidity. Voices of doom wail that the social and moral decadence so reminiscent of the last days of Greek and Roman civilization predicts the collapse of Judeo-Christian society in the West. Twentieth century Millenarianists foretell the end of the world. Within the Church the dichotomy unwittingly provoked by the Second Vatican Council sets Catholic against Catholic in acrimonious disputes over liturgy, the Scriptures, theology, and even traditional sacramentals. The older among us, who once expected the barque of Saint Peter to carry us serenely over placid waters to a Haven of Rest, now find ourselves rudely overturned to flounder in tempestuous seas with no waterwings to buoy us up save Conscience — and even conscience is subject to controversy! Parochial schools are closing, religious vocations are decreasing, and church attendance is waning. Was there ever such a woeful world? Where does one turn for hope and reassurance?

I regret that we have allowed to decline in present-day education a principle once revered in earlier centuries — that of **emulation**, of taking example from the virtues and heroism of those who "made it" instead of "copping out." I do not outgrow my conviction that Longfellow was quite correct in saying:

*Lives of great men all remind us  
We can make our lives sublime  
And, departing, leave behind us  
Footprints on the sands of time.*

The study of biography presents great men and women who have triumphed over seemingly insuperable impediments of bodily ills, cultural disadvantages, family tragedies, political misfortunes, or spiritual "Dark Nights of the Soul." Who can fail to be inspired by the careers of a Father Damien, a Martin Luther

King, a Rose Kennedy, a Thomas More, or John of the Cross? Now, if ever, all of us of whatever age need examples of persistent strength of character, of uncorrupted virtue, of patient, enduring fortitude. These were the hallmarks of Elizabeth Seton; these insured her triumph over the very challenges which perplex us today.

We are shaken by economic uncertainties or outright deprivation! So was Elizabeth Seton, not only once but over and over again. As the new year dawned in 1799, she confided in Julia Scott her childhood friend, "The last year has been to us the reverse of our dearest hopes . . . The first pleasant thought I enjoyed in the opening of this year was that the terrible ninety-eight was past." Married scarcely five years into the prosperous mercantile Seton family, and the mother of three children, she was facing a reversal of not only hopes but fortune as well. Bankruptcy proceedings compelled the listing of every possession, even her children's clothing, and her husband in handing over the key to their Mill Street Counting House relinquished the last vestige of family control of the once-flourishing business. Widowed before she was thirty, and by then the mother of five, Elizabeth Seton faced an even more straitened situation. No amount of energy or degree of thriftiness could disguise the steady diminution of her means of subsistence. An attempted school came to naught. A boarding house of schoolboys lost its clientele. Living in New York City was no longer possible.

If hers were a saga of pretty piety one might expect that once she became a Catholic foundress of a religious community, Providence should have smiled on her and rewarded her with material ease. We know this was not the case. Her Sisters of Charity were barely settled in Emmitsburg when the dire effects of Napoleonic blockades and Jeffersonian embargoes were succeeded by actual war and all its attendant rigors of poverty and want. Her last years were eked out amid the exigencies caused by the Panic of 1819.

# a Woman for this Age

The whole pattern of her adult life was that of insecurity and uncertainty in a material or worldly sense. She was not impervious to human fears or worry. Like anyone of us, she sometimes felt that "the greatest happiness of this life is to be released from the cares . . . of what is called the world." But her habit was to concentrate on the little assets of the present, to refuse to linger over what might have been. As she cheerfully told Julia Scott in 1818, "You keep me out of debt and that is the greatest trouble I could ever have; and as to comforts, pity knows I have them abundantly." Those of us who have seen the simple room in which she died know only too well how modest were her notions of comforts.

Elizabeth Bayley was only two when the War for Independence began, but she was nine years old when the British finally evacuated New York City in 1783. Whether she lived in that city or in its present-day suburbs during most of the war, with her sensitivity and intelligence she could not have helped being affected by the disorders war inevitably brings.

The war of 1812 was bound to involve her more personally, as her correspondence of the war years clearly shows. She had dear friends and patrons in both Washington and Baltimore, cities attacked or invaded by the enemy. Emmitsburg men and students from Mount St. Mary's College (which her sons attended) volunteered to go to Baltimore's aid in 1814, and Father Gabriel Brute, her spiritual director, walked to that city to render his ministerial services. Her older son William was himself inclined "to follow the drum," as she put it, and Mother Seton was torn between a yearning to keep him safe and the wish to secure for him his heart's desire — a commission in the navy. Happily, the war ended before his commission came through. While William rejoiced in the victories of General Andrew Jackson in New Orleans his mother confessed that she looked only at souls. **"I see neither American or English, but souls redeemed and lost," she explained. She knew her universal view was not that of partisan youth. "Your case is**



quite different," she admitted to her son. **"Love your country — yet also all countries. See things as they are — passions and excesses you will find everywhere."** Here we get a glimpse of the lesson she had learned from a succession of wars. Passions and excesses we will ever find; but we must learn to see things as they are. Of the less than forty-seven years of her life Elizabeth Seton lived thirty of them in the shadow of major wars, and often with several minor conflicts going on simultaneously. The very absence of constant allusions to these catastrophes in her letters or journals tells us something of the manner in which she faced them. It was not her way to succumb to fruitless speculations or despair. With equanimity, she set about the tasks at hand, the problems she *could* solve. For the rest, as she told William, "Our God knows best and that is the only wish I indulge."

"Granted," you may argue, "she may have experienced some economic uncertainty and the effects of wars, but at least the Church was her constant support and presented no difficulties as it does to us today." The facts simply will not confirm this judgment. **Even a cursory glance at the history of the Catholic Church in her lifetime reveals how precarious its position was as a minority institution in a predominantly Protestant milieu.** Bishop John Carroll who confirmed Mother Seton in 1806 was the only American Catholic prelate in the nation at the time of her marriage. He had to build a hierarchy from the most meager beginnings. Although he begged Rome for additional bishops repeatedly, it was



not until 1808 that four new dioceses were granted. Even then, because of wars and blockades, the newly-named bishops had to wait for two years before their bulls arrived to permit Carroll to consecrate them. Meanwhile, the Church universal was without tangible leadership. Pius VI was expelled from Rome by Napoleon in 1798, was carried in a fevered delirium to Valence, in France, where he died the next summer crying, "Father, forgive them." His successor, Pius VII, had scarcely finished naming the new American bishops when he too was driven from Rome and carried into captivity in France. Mother Seton's superior, William Dubourg, urged her in December, 1809, "Above all pray for the church who was never in a more melancholy and frightful crisis than at the present time." It was not until Napoleon's defeat in the spring of 1814 that the Pope was finally released from Fontainebleau to return to Rome. It is difficult for us, who have been blessed with such holy pontiffs and such stability in Vatican City in our time, to imagine the dismay of the missionary American Church in Mother Seton's time when the papacy was under such fire for so long.

Yet Mother Seton retained the highest respect for the priestly vocation. Writing to a young seminarian who was suffering some doubts about his own vocation she said:

*To be engaged in the service of our adored creator, to be set apart to that service, and thereby separated from all contentions, the doubts and temptations that surround the man whose lot is cast in the busy scene of the world, . . . to be placed as a representative of God Himself — to plead for Him, to be allowed the exalted privilege of serving Him continually, to be His instrument in calling home the wandering soul and sustaining, comforting and blessing your fellow creatures — are considerations which bear no comparison with any other . . . A man may be a very good man in pursuit of any other profession, but certainly that of a clergyman is the easiest, surest road to God, and the first, the highest, and most blessed that can adorn a human being ■*

## Remember When?





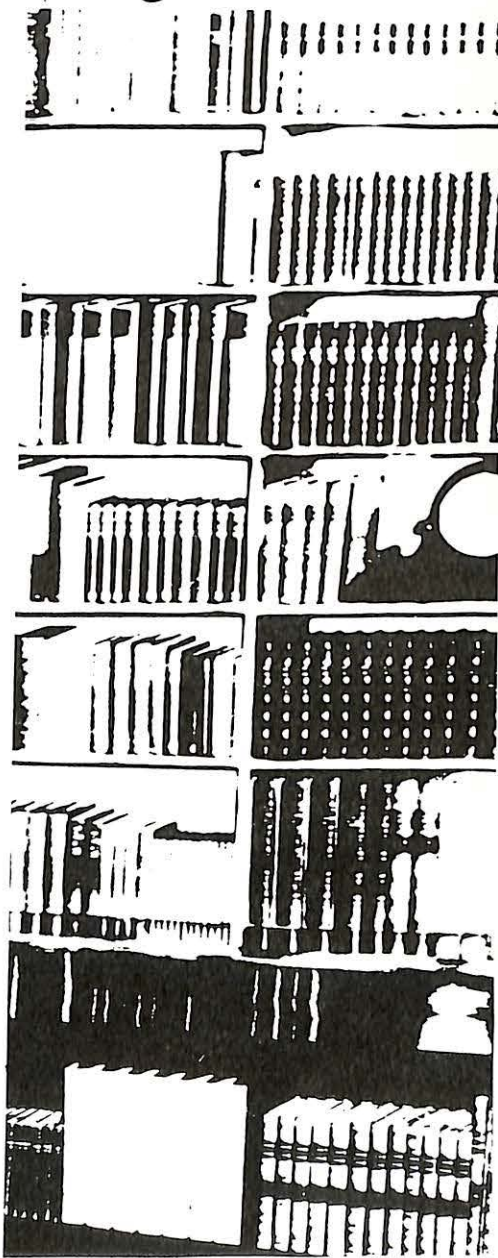
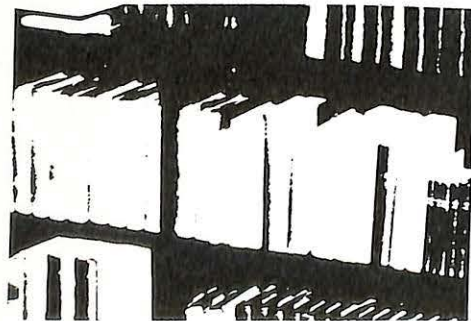
# Sweet memories and August Bourbon

by Lois Hartnett, Student

Sequois must whisper in the ear of  
Shakespeare, they must decide who  
Invented whom. Having done that . . .  
They will melt into Elizabethan leaves  
Blowing across the plains of America.  
And we shall write sonnets for sun dancers  
And chants for Royal Kings.  
We must find, in our book of laughs,  
Daguerreotypes of ourselves enjoying the sun,  
While it lasts. For I believe we were  
Better off not knowing when it would all end,  
The world would grind to a halt and the  
Calliope would scream into space.

Beowulf must hit the road and feel the  
tremors of being alone with a bright machine,  
Having done that he must slay some other  
kind of dragon. Then we shall hear songs  
of love, sung by widows, orphans and mercenary  
men. And then, with hands in their pockets,  
they all come hoping for at least a hymn  
when it is over. We can have no price upon  
Our money, no spirits in our souls, only  
mould upon our tongues and dust upon our eyes.  
Sooner or later we must see that Barbara Allen  
Meets miss Rigby.

1970



# Current Issues in Religious Studies



Robert Calnen

by Dr. Jacques Goulet, Associate Professor of Religious Studies

In the past, the "hottest" issue in religion was hell; today hell has cooled considerably. So, now what is the burning issue in the field of religious studies? Is it the increased enrolment in religious studies throughout the North American colleges and universities? Is it the steady decline of active participation within established Christian churches and worship? Perhaps, it is the agreement among the Anglican, Lutheran, United and Roman Catholic churches concerning the eucharist, ministry and the role of bishops or the major theological consensus favoring women's ordination to the priesthood. Other controversial issues are the new morality which stresses a person's own conscience as being the determining factor in moral decision-making, the developing Christian theology of peace, liberation and revolution, and the secularization movement or the religionless Christianity.

It would be easy to get lost among all of these developments in the world of religion and theology unless the dynamism beneath these issues is determined. What is happening and why is it happening must be understood. The studies of psychology and philosophy have taught that man's perception of reality is conditioned by the quality of his self-image and his environment. Man's awareness of the **relativity** of his understanding of reality — what is reality if not what one thinks it is? — of life, love and truth, which was furthered by the introduction of psychology and psychoanalysis, was reinforced by new findings in archaeology

and anthropology. Then it was further rationalized through phenomenological and existentialist philosophies.

The traditional Christian religion and theology conceived revelation and history (including the history of salvation) on a classicist pattern of stability and permanence, rather than in terms of evolution and development. Truth was seen as something out there, existing on its own, independent of the knower. It was either known or not known. God's truth was proclaimed to be the same for everyone, everywhere, at all times and equally applicable to all places. Such absolutization made idols out of our ideas and led to rigid dogma, excommunication, religious wars, persecutions, and inquisition. It led to a religion of definitions, ideas, rationalization and stagnation. Words became more important than people "man was for the Sabbath". Theology was more of a deductive science in the sense that its theses were conclusions to be proven from the premises provided by scripture and tradition.

Theology has become more of an empirical science in the sense that scripture and tradition now supply data rather than premises. The data have to be viewed in their historical perspective. They have to be interpreted in the light of contemporary techniques and procedures. Formerly the step from premises to conclusions was brief, simple and certain, thus offering an illusion of security to the believer. Today the steps from data to interpretation are long, arduous and, at best, probable; they offer less security and make a person more aware of his limitations.

As Bernard Lonergan explained, an empirical science does not demonstrate. It accumulates information, develops understanding, and masters ever more of its material. However, it does not preclude the uncovering of further relevant data, the emergence of new insights, the attainment of a more comprehensive view. Such is the nature of the "new theology", and that may explain why some traditional theology departments



have faded away while "religious studies" departments have multiplied.

While this change in theology may sound very abstract, the implications for contemporary daily living are concrete. It is in the here and now that one can search for truth and that a person can offer the most honest response to the world around him. An empirical search for truth can be shared. Truth is not divided and does not divide when shared. Men can share the same truths, the same ideals and the same aspirations. Peace on earth does not require all men to have exactly the same religion or philosophy of life. Unity does not require uniformity, neutrality or indifference. Rather it requires humility, respect, honesty, openness and love. Unity respects pluralism and variety.

Truth will make you free, not secure. Perhaps the greatest issue in religious studies is the struggle between religious freedom and security. Everyone wants to be both free and secure. How can these be conciliated? A useful analogy would be like two partners in a marriage who seek both intimacy and freedom. Since one quality seems to exclude the other, the problem becomes one of being free and committed at the same time. Theological certainty, moral uniformity and an assured salvation are very attractive, indeed, but they come between men. They protect those within from the pain and cost of personal encounter with those outside.

It is only natural that the rediscovery of Christianity searching for truth should create a situation which is profoundly disturbing to many Christians. This ending of a long period of unnatural rigidity and absolute certainty is particularly upsetting to those who cling to a security deceptively grounded in a stability and authority. To say this is not to deny the existence of dangers in the period of pastoral and theological ferment which is now being experienced. It is rather to realize that to grow is to change, and that an element of danger is unavoidable if faith and love are to be taken seriously.

*Now faith is the assurance of things hoped for, the conviction of things not seen.*

Hebrews, 11/1 ■

## Spilled Ink

compiled by Dr. Wayne Ingalls, Assistant Dean



### ELSEWHERE EXAMS ARE TOUGHER!

Sometimes, a kind of examination concludes the training of the tumo students.

Upon a frosty winter night, those who think themselves capable of victoriously enduring the test are led to the shore of a river or a lake. If all the streams are frozen in the region, a hole is made in the ice. A moonlight night, with a hard wind blowing, is chosen. Such nights are not rare in Tibet during the winter months.

The neophytes sit on the ground, cross-legged and naked. Sheets are dipped in the icy water, each man wraps himself in one of them and must dry it on his body. As soon as the sheet has become dry, it is again dipped in the water and placed on the novice's body to be dried as before. The operation goes on in that way until daybreak. Then he who has dried the largest number of sheets is acknowledged the winner of the competition.

It is said that some dry as many as forty sheets in one night.

David Alexandra Neil,  
*With Mystics & Magicians in Tibet*

A sense of humor keen enough to show a man his own absurdities, as well as those of other people, will keep him from the commission of all sins, or nearly all, save those that are worth committing.

— Samuel Butler

A maiden at college named Breeze,  
Weighed down by B.A.'s and Litt.D's,  
Collapsed from the strain.

Alas, it was plain  
She was killing herself by degrees.

Collective wisdom, alas, is no adequate substitute for the intelligence of individuals. Individuals who opposed received opinions have been the source of all progress, both moral and intellectual.

Bertrand Russell  
*Freedom and the Colleges*

If fools went not to market bad wares would not be sold.

Old Spanish proverb.

You can teach a student a lesson for a day;  
but if you can teach him to learn by creating curiosity, he will continue the learning process as long as he lives.

Clay P. Bedford

Nature hath given men one tongue but two ears, that we may hear from others twice as much as we speak.

Epictetus

"Our regular way in arriving at our prices is to find out the cost of material and labour, and then double, to make sure of the overhead. We then add the telephone number and multiply by two. But in this case we discovered that no one but ourselves has any supply, so the price has rocketed."

A Toronto manufacturer to a buyer,  
quoted in the *Dalhousie Review*, 1929, 376

Always do right. This will gratify some people and astonish the rest.

Mark Twain

Ours is a world of increasing specialization. Yet specialization by its very nature causes alienation. The specialist more and more can only talk to other specialists and hence is alienated from other men.

Remember the derivation of expert. The word is made up of two components: x, an unknown quantity and spurt: a drip under pressure! ■





Wamboldt-Waterfield

#### Good Community Citizenship

*Ian Robinson, president of the Ward Ten Community Association, is shown presenting a cheque to Sister Catherine Wallace in recognition of the university's good community*

*citizenship. Ward Ten's association holds its regular and annual meetings in university facilities, and in appreciation, the membership voted to make this contribution to the Mount.*

## Mount Personality



Robert Calnen

In a day when campus dress often runs to jeans and sweaters, Dr. Alexander Fried, chairman of the Mount's history department, stands out in coordinated and well-pressed suits that complement his courtly European manner.

A Czechoslovakian by birth, Dr. Fried currently holds an Austrian citizenship. However, he is above all a citizen of the world.

A Czechoslovakian by birth, Dr. Fried gives up an Austrian citizenship this month to become a Canadian citizen. This change was motivated by Dr. Fried's belief in the multi-national character of Canada. However, he is above all a citizen of the world.

His education was interrupted at the age of thirteen by World War II, and for seven years he suffered the persecution that fell upon all Jewish people under the Nazi regime.

In 1945, Dr. Fried was able to resume his education in Czechoslovakia. He received a college teaching diploma from Charles University in Prague in 1952 and his Ph.D. in European History from the University of Vienna in 1956. He took additional history courses at the Université Libre de Bruxelles and was awarded the equivalent of a Master of Arts degree in Slavic Philology and History from that Institution in 1967.

Dr. Fried is fluent in Slovak, German, Czech, English, French, Russian, Hebrew, and can read Polish, Hungarian, Serbo-Croatian and Yiddish.

In Canada he held positions as chairman of the history department at the Prince of Wales College and as assistant professor of history at the University of Prince Edward Island, both in Charlottetown, before coming to the Mount.

When he isn't teaching or studying, Dr. Fried enjoys classical music — "I have a mania for melodies," he says, — yoga, gymnastics, jogging and football (European style).

His plans include taking the next academic year off to study, to work on a book about Thomas G. Masaryks, to complete an article on the "Final Solution" and the human conscience, and to visit his eleven-year-old son who lives in Brussels, Belgium ■



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