

St. Dunstan's Red and White

Subscription, 75 cents a year. - - - Payable in advance.

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VOL. XII.

JUNE, 1921

No. III.

Editorial

Vale Convocation Day has come again to mark the termination of the college year and to sunder our connection with Red & White. The relief we feel on being liberated from our responsible duties is tinged with a certain sadness at the thought of our approaching departure. The cheerful co-operation of all the students has rendered an otherwise irksome task pleasant and agreeable.

We believe that Red & White is destined to become a bigger and better magazine, in its endeavour to keep pace with the onward march of St. Dunstan's. That this may come to pass is our part-

ing wish as we close volume XII and prepare to vacate the editorial sanctum.

Cardinal Gibbons Few men have exercised a more commanding and beneficial influence in American life than the late Cardinal Gibbons. He was the transcendent churchman of his age and the foremost apostle of concord and harmony among Americans of every section and every creed. His single-minded sincerity and the penetrating quality of his vision of public needs and rights, had inspired an unbounded sympathy in his movements and an implicit confidence in his practical wisdom.

He combined in his person the ideal priest and the typical American citizen. His uniform virtues were urbanity, humility and patience. He was ever the same gentle, consistent friend and counsellor of old and young—rich and poor. Apart altogether from his official preeminence as Primate of the Catholic Hierarchy in America, he exercised a personal authority not only in religion but also in national affairs, in such a manner as to command the respect and win the affection of men and women, the world over.

During his long ministry as priest, Bishop, Archbishop and Prince of the Church, he has made a record of achievement that will always stand as a monument to his memory. Into the prodigious labors of his life he crowded the authorship of several books that have a world-wide vogue. He was chiefly responsible for the decline of a deeply-rooted prejudice against the Church, by the forceful and fearless manner in which he showed her forth as the true custodian of human liberty. He overthrew the famous Louisiana lottery when its intrenched power had defied all other assaults. He arrayed the Church against Socialism and set in motion influences that were very potent factors in stemming that great wave of radicalism in the United States.

His long life was indeed rich in distinguished virtues and eminent services. His ardent love of God, his undying loyalty to the Catholic Church, his affectionate devotion to country, and his unwavering faith in America's exalted destiny mark him as the

churchman and the citizen whose memory will long be cherished at the altars of his own Church, as well as around the firesides of patriotic citizens of every creed.

The Photoplay and Censorship.

The photoplay is without doubt the most popular medium of dramatic art, a great publicity agency and a living pictorial record of great and small events. Its potency for good cannot be gainsaid. It can be utilized in the service of truth and virtue if it presents properly the theme of all art, which is the triumph of beauty, truth and goodness over the ugly, the false and the wicked.

Its popularity, however, and its easy access to the multitude have made its possible abuses a great source of moral evil. Conscienceless producers and exhibitors, with a view only to commercial gain, have catered to a depraved public taste that they helped to form. Vulgarities and indecencies have crept in and are tolerated because people are afraid of laying themselves open to a charge of prudery. Pictures are being continually shown that heroize and condone crime and, consequently, exert a sinister influence especially on young and immature minds.

These several dangerous features of the photoplay render imperative a rigorous control of all film productions. This could be exercised through censor boards, composed of men of character and intelligence, capable of rendering sane and balanced decisions, etc. and emolument and enjoy the same standing in the community. They should have the same dignity as judges on the bench, and their judgments should carry the same seal of authority.

The relative advantages of a national board and local boards give rise to some diversity of opinion. Federal supervision would seem to be preferable, inasmuch as it would eliminate the endless confusion arising from the conflicting opinions of so many judges. Whatever system is adopted, however, it is a patent fact that only by a vigilant exercise of intelligent censorship is it possible to revise and elevate our standards of public morality.

**True
Education**

The question of education is at present engaging the serious attention of thinking men and women, the world over. All seem to realize that the true happiness and prosperity of the nation depend on its satisfactory solution ; but, unfortunately there are many and conflicting opinions as to the true meaning of education, and as to the manner in which it ought to be imparted.

Some profess to believe that intellectual education in all that is necessary to remove social evils and to humanize and elevate mankind. Experience, however, has clearly demonstrated that virtue is not a necessary concomitant of learning and that the acquisition of a little book-lore contributes only very slightly to man's moral and spiritual uplift. On the contrary, knowledge, perverted and misapplied will only render a person more dangerous and more culpable. If a man be a villain, learning will but serve to make him a greater villain, a more cunning a more subtle and, therefore, a more successful villain.

A true education must embrace not only a development of the intellect but also a training of the heart and will. As a great French ecclesiastic once said, "The object of education is to cultivate, to train, to develop, to strengthen and to polish all the physical, intellectual, moral and religious faculties, which constitute nature and human dignity in the child ; to give to these faculties their perfect integrity ; to establish them in the plenitude of their power and their action " "Natural ethics," which purposes to cultivate the moral nature of the child by an appeal to his honor, to his sense of propriety, to his respect for the rights of others, cannot be accepted as a substitute for religion. Religion is; a system of fundamental truths with corresponding ethical duties ; and there can be no duty that is not based on some correlative, dogmatic truth. To exclude religion, therefore, from the system of education is to exclude morality and to fail in the first and the most essential requisite for a true education.

Thanks

We wish to thank our advertisers, readers and contributors and all those who have assisted us in the publication of our magazine. We respectfully solicit a continuation of their patronage, and bespeak for our successors the same kind and courteous treatment that has always been accorded us.