

St. Dunstan's Red and White

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Editorials

EASTER

How we Christians love Easter! Easter, and with it the feast that follows the fast, the period of indulgence after the long six weeks of penance. On Holy Saturday, at twelve noon, Lent is over and everyone is glad it is Easter. Each has his own reason, and many have the wrong reason.

The grandeur of Easter lies in the commemoration of the Resurrection of Jesus from the dead, the culmination of the greatest week in the Church, and the most ignominious week in man's history. But to appreciate the glory of Easter Sunday we need to reflect on the events of the several days preceeding it.

On Palm Sunday Christ returned to Jerusalem, riding on the back of a lowly donkey. On Monday of Holy Week Christ preached in Jerusalem, where he foretold the destruction of Jerusalem and the final destruction of the world, and gave a prophetic description of General Judgement. He spent Monday evening on Mount Olivet outside the city, and returned to Jerusalem on Tuesday to teach in the Temple. Tuesday passed quietly, with little sign of trouble. He repaired to Bethania, on the far side of Mount Olivet, to visit with His mother over Tuesday night. On Wednesday the priests and the ancients busily plotted Christ's death, and completed their treacherous agreement with Judas for capturing Him.

Maundy Thursday was a great day for the Church, for on that day Christ inaugurated the Holy Sacrifice of the Mass, the Soul of the Catholic Church. The other events of the day, while of vast significance for the Christian world, were far out-shadowed by this unparalleled act of Love. Later in the day, Christ was captured by the Jews in the garden of Gethsemane, and was thrown into prison. On Good Friday morning Christ was condemned to death by Pilate, and then began the long ordeal that ended only with His death on the Cross. As Christ's Head dropped at three o'clock, mankind was redeemed for participation in the Divine Friendship in Heaven. All, indeed, was consummated.

During Holy Saturday Christ was in Limbo, bringing to the suffering souls the soothing word that Heaven would soon be open to them. On Easter Sunday Christ arose from the dead in the miracle of the Resurrection, Christ re-Incarnate. Christ had returned to direct His Apostles in the establishment of His Church, and He has remained with it ever since, Body and Blood, Soul and Divinity.

It is because of these things that we celebrate the feast of Easter. In the early days of the Church the Paschal feast lasted until the Saturday after Easter, during which time there was to be no servile work performed, people were to attend Mass daily, sing Easter hymns, and praise God morning, noon, and evening. The Council at Constance in 1904 reduced the solemnity of the Pasch to the Monday and Tuesday after Easter. There followed a gradual

relaxation in the discipline of the Western Church until finally a dispensation was granted for both Monday and Tuesday, confining the official celebration of the feast to Easter Sunday alone.

The trend in modern materialistic society is to let things lie with Good Friday. We find it difficult to associate the Resurrection of Christ with "Easter bunnies", multi-colored hard boiled eggs, and dime-store cards. With so much emphasis on these things, we seem to have misplaced our appreciation of the true significance of Easter. The idea now seems to be that the bunnies must hatch their eggs, the people must strut about in all their finery, and the children must not learn of the real glory that is Easter.

Let all Christians who are worthy of the name remember what they do on Easter. Let all remember that they commemorate the resurrection of Christ from the dead, and not the hatching of the first hard-boiled egg by the first candy rabbit. Let us save this day for Christ. Let all our celebrations be in a Christian tone. On the first Easter Christ returned to us from the dead; on this Easter let us return to Him.

THE GREATEST SINGLE EVENT IN THE HISTORY OF ST. DUNSTAN'S . .

M.I.D.L., for those who may not know, stands for Maritime Intercollegiate Debating League. St. Dunstan's section of the M.I.D.L. is composed of that group of students from whom are chosen our intercollegiate debaters. Just as in football, hockey, and basketball, where the first teams are decided upon only after the coach has seen all the aspirants in practice, so also in debating are the teams picked. The members of the society debate against each other; from these speakers are selected those who will represent St. Dunstan's in the Intercollegiate debates. Rev. F. L. Cass, moderator, coach, and critic of the debaters, heads the selection committee. His assistant is Mr. Brendan O'Grady.

When a team has been chosen, their training begins in earnest. Now the two debaters really have to work. Their names are posted for a debate against two other members. The subject is usually the one that is to be debated in intercollegiate competition, and this is the team's first chance to sink their teeth into it. After the debate, the critics take over. This constructive criticism includes everything—material, posture, delivery, and is of great benefit to the

speakers. Now the speeches are revised and delivered again. Perhaps more revision is necessary and, if so, it is done. When the speeches are ready, they are recorded and played back and the speaker is thus given a chance to hear his faults of inflection and emphasis, and to correct himself accordingly. Finally, everybody is satisfied and the speakers, with a thorough knowledge of their topic and the confidence that comes only with such a realization, are prepared to carry the banners of S.D.U. to distant shores.

Theirs has not been an easy task. The work behind their speeches—the endless digging in reference works, the selection and rejection of material, the revisions, the practices, the revisions and revisions and revisions, none of this work is evident when you hear the speaker deliver his finished speech. But it is this work that has made his speech what it is; it is this work that will win or lose the debate.

This is the training that St. Dunstan's debaters receive. Is it any wonder then, you may ask, that they produce a Maritime Intercollegiate winner and a Canadian finalist? Yes, we say, it is a wonder. For too long now has the voice of the small college, particularly that of the small Catholic college, gone unheard in Canadian college circles. For too long has the native talent of Prince Edward Islanders gone untapped and undeveloped. For too long have we been backward and hesitant when we told some stranger we were from St. Dunstan's, and he laughed and said, "Where's that?" Well, they'll laugh at us no more; we have defeated or tied in intercollegiate competition, losing our last debate only on the majority vote of the judges, not on points, **the best that Canada has to offer.** This is what St. Dunstan's debaters have done; we have every right to be proud of them, for they have put the name of St. Dunstan's University on the tongues of people across Canada who, until now, were not aware that such a place existed. They'll wonder about us now; they'll find out who we are and what we are doing; perhaps, too, many will learn not to look down their noses at the small University, and will realize that its place is alongside its larger and more widely known brother in the field of education.

This has been a bright spot in the career of S.D.U.; in fact, it has been **THE** bright spot. This, undoubtedly, has been the biggest single event that has happened to St. Dunstan's University since its founding! And that, dear readers, is the wonder of it all.

CATHOLIC LEADERSHIP

Today leadership is necessary as always. History poignantly points to its contribution in the past; the present, which views so many injurious forces and insidious movements gnawing at the very foundations of our society, cries prophetically for leadership—true Christian leadership to guide the bark of Western civilization through these turbulent times. Catholic leadership, functioning on principles, not expediency, and in every phase of activity, in a world which would rid itself of the very notion and mention of the word Christian, is necessary as never before. For Catholics possess as a heritage the greatest system of philosophy and theology in the history of man, containing all the principles necessary for the governing of human conduct, individual, social and political. The extent to which these principles are made to permeate our society will depend not only on every Catholic individual, but most especially on Catholic leaders, who, by making them the foundation of their policies, can best prove that pure Christianity is indeed workable and the answer to our present needs.

Where are these leaders to be found? That is where we students enter this discussion. Whether we like it or not, whether we know it or not, it is to us that many look for leadership. For leadership is the by-product of intellectual training; it fundamentally depends upon knowledge. Our college training is more than a process of intellectual development; it is a preparation for society. As Newman states "If then a practical end must be assigned to a University course, I say it is that of training good members of society." More than being good members of society, we are called to be good leaders. The Catholic college student, or better still, the graduate, has a mind disposed towards truth, has ideals, has a deep appreciation of his faith, of his Church, of the social institutions, and of his society as a whole. We who have been singled out for a training available to but a few, would, indeed, sin against ourselves and society were we to hide our candle under a bushel. Becoming leaders is not of our choosing, it is a duty. We urge all students to bear this in mind, to take seriously the obligations which will be theirs in future years. We believe that if all realized that this present training was concerned with more than a favourable average in examinations, their contribution to society in future years would be more praiseworthy.

In many of the extra-curricular activities of college life we see an invaluable opportunity for training in leadership and for the acquiring of a public spirit so necessary a part in the successful

functioning of society. Not so much in athletic activities but in the various campus societies, the student accepts responsibilities, he makes decisions, he cooperates with others, he develops certain talents which might otherwise go untapped. In short, he is training for leadership. He is a leader in college society. He will be a leader in the larger, more complex society he enters on graduation.

We observe, however, that not a sufficient number of students actively participate in these valuable activities. The result of this situation is such as we view this year, a few students carrying the bulk of executive responsibility, with not a few holding important positions in more than one society or activity. More and more we are allowing ourselves to become dependent on a few students who year after year accept positions. This is not as it should be. And we feel this unfavourable condition has come about, not only from lack of interest on the part of too many students but also from the method of choosing students for the various tasks. Thus part of the blame must fall on the executive of the Students' Union for it continues to appoint those who have held positions previously—if a student has a job this year, then he or she must get one next year. Now we believe there are many students who are capable, as well as interested in such activities who are never given an opportunity. We urge that, in future, offices be spread out on a wider radius. This will mean that more students will be accepting campus responsibilities; that is, more and more will be becoming public-minded; more will be benefiting from such aids to leadership-training; and more numerous will be the students entering society better equipped for good citizenship and for capable Catholic leadership as well.

FROM THE EDITOR'S DESK

We realize that our school is not a large one, but it seems a shame to us that from our student body only twelve or fifteen can be found to write for the Magazine. And many of those who do, we find prominent in almost every phase of college life; they are the "old reliables" who can be depended upon for any task. In the pages of **Red and White** we find the same names time after time; we very seldom see any work by the students of Freshman and Sophomore year, or if there is a contribution and it is not printed they throw up their hands and shout, "What's the use? You wouldn't print my effort. I haven't time to write another." But usually it's just that they "can't think of anything to write." It really is too bad that ideas are so scarce!

One of the aims of **Red and White** is "to preserve the best literary work of the college." Apparently we are preserving only the second best because after every issue appears we hear the not-too-veiled comment, "I could have done a better job than that." Nothing would please our hearts more or do more good for the college than to see some of the thoughts of these brilliant minds revealed so that all might enjoy the benefit and enlightenment of them.

Then there is the comment, dripping with sarcasm, "Well, you have a staff. What is it for if not to put out the **Red and White**?"

We might answer in the same vein: "The Dramatic Society has an executive too, but do you depend on it to take all the parts in all the plays? No, naturally you don't. Then why should you expect the Staff of **Red and White** to turn out the whole magazine? Your logic, my friend, is at fault. But just glance through the contents—you'll find the Staff well represented there."

There are many college students who do not play any of the popular winter sports—hockey, basketball, ping-pong, or pool; they belong to neither the M.I.D.L. nor the Dramatic Society; they do not spend long hours studying nor do they have the worried look of one seeking the answer to the H-Bomb. At what, then, do they spend their time? The answer is a mystery, yet the majority of them "haven't got time" to attempt anything for **Red and White**. We cannot continually and personally urge them to write. And when the deadline is past, and we have one essay—repeat, one essay—on our hands, it is too late. Then we must once more seek out the "old reliables" and put them to work. It is neither our desire or intention to stand at a person's desk holding a gun to his head in order to get him to write. There must be other ways, but so far we have failed to find them.

Father James Keller in his famous book about the Christ-ophers, **You Can Change The World**, tells us of the need for active writers in the Christopher Movement. He speaks of the different branches of writing, pointing out the opportunities in each. These branches are: newspapers, magazines, books, radio, television, motion pictures and the theatre. He says, "There is room for thousands of good writers. Out of thousands, it is certain that a few will rise to the top of their profession, as cream rises to the top of milk. But, famous-to-be or not, everyone counts."

Perhaps, then, this might be part of your mission in life. You Tom, you Dick, you Harry, have you thought about it? Listen to

what Helen Margaret, novelist, biographer and teacher, tells us: "It has been my experience as a teacher that literary talent is not rare but common—we do not need more **skill**; what we need is more **will**!" And in the words of one of the editors of the Readers' Digest, "There are a lot of people in the world who can write but lack the courage to keep at it; there are a lot of people . . . who have the courage but can't write. When you have the two together, the ability to write and the courage to keep at it, nothing in the world can stop you from succeeding."

Think it over; maybe you'd like to make a contribution to the next issue!

College Chronicle



How the time has passed since we last visited you through the pages of **Red and White**. When this issue has reached you, the Lenten Season will be over; and, even at the time of writing, one has not to look far ahead to see the end of the scholastic year. Graduation essays are now being written, graduation photos being taken, and many are the preparations for that all-important day which is on Monday, May 22nd, this year.

Just to make sure that he was on the right track, your Chronicle Editor consulted the big dictionary in the reading room with reference to the word 'chronicle.' There we have it: "A historical record of events in order of time, generally without discussion of causes or laws." You may be thinking, that the **College Chronicle** must mean something quite different. But let us try to conform with the true meaning in some way by beginning at the beginning, which is with the **Chronicle Section** of last issue.

Some names were inadvertently omitted from the Chronicle Section last time, and, as each is well deserving of his place in the annals of "Old St. Dunstan's," we shall rectify our errors first of all. The name of John Murnaghan, business manager of **Red and White** did not appear with those who make up the Executive of the Student's Union. The same holds true for Peter Sullivan, who has battled the crowds that line up four times a day before the canteen.