

# St. Dunstan's Red and White

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## Editorial

### Christmas

The annual celebration of the birth of Bethlehem's Babe is again at hand. To us as students the advent of Christmas should not only mark the end of the first semester, rather we should realize that one of the most sublime of all festive seasons has come. As the Shepherds on that first Christmas night rejoiced and recognized in the Divine Child the realization of their prayers, so must we now, on the anniversary of this wondrous event, forget our failings in the past, take fresh courage, and become imbued with feelings of peace, good-will, and love towards our fellow men.

Christmas is a time when a feeling of joy surges through us, when a thrill of gladness accompanies all our actions.



The Christmas season appeals with irresistible force to man and arouses all that is good in him. On every side we are met with cordial hand clasps, and the cheery greeting, "A Merry Christmas," followed by hearty wishes of success for the coming year. The Yuletide is essentially the season of peace and good-will, a time of universal exchange of good wishes. We feel as though we are all just one large family, which, indeed, we are: all brothers and sisters of that Holy Infant, who patiently lies in the Crib, waiting for us to ask for those graces necessary for success in our undertakings, both spiritual and temporal. What a pity that so many countries of the world today fail to realize the significance of that perfect greeting chanted by God's angels over the hills of Bethlehem nearly two thousand years ago,—“Peace on earth to men of good will.” Would that all nations imbibe the true Christmas spirit, greet each other with open hearts, forgetful of injuries, grudges, and jealousies. What a blessed world this would be if we would but continue this spirit throughout the year, and make every day Christmas day by our exercise of brotherly love!

Realizing this, we, especially, should be exponents of the real Christmas spirit, sources of edification and models of virtue for our associates. Surely here is an opportunity for everyone to do more of Christ's work than has been done in the past. Let us remember the sick and needy around us, for “it is more blessed to give than to receive.” The best of us can improve our methods of observing Christmas, by indulging not in pagan excesses, but in moderate merry-making, for Christmas is a joyful time. We should carefully avoid those false pleasures that forever stand in the way of true virtue, and, above all, we should be mindful of the object of the observance of this great feast. Let us not forget to visit and thank the Infant Jesus for the priceless favor He has granted us by His Coming—the Redemption of Mankind.

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### The New King

For a week the British Empire was gripped with dramatic suspense as King Edward's subjects awaited the outcome of the crisis arising from his resolution to marry the woman of his choice. The sad outcome was his decision to give up his crown and lay down the burden



of ruling over his subjects whom he loved, and whose hearts he had long ago captured as Prince of Wales.

No one could help being moved by his words of farewell and his sincere appeal to us to give all our loyalty to the new king "who has one matchless blessing enjoyed by so many of you and not conferred on me, a happy home with his wife and family."

He freely abdicated, proclaiming his loyalty to the new king, whom he is ready to serve. In a note to Baldwin, he said "the Duke of York and the King have always been on the best of terms as brothers, and the King is confident that the Duke will deserve and receive the support of the whole Empire."

The new king, George VI, though not so well known to us, is popular throughout the Empire. Many years of training have fitted this shy, likeable Prince for public life. He will carry on the tradition so nobly supported by his father, "George the Good." The Empire has already demonstrated its hearty support of the new King and his wife—our Queen.

Fears have been expressed that King Edward's abdication might weaken the bonds of Empire; but these fears are unfounded. Canadians, with their fellow-subjects, raise their hearts with a fervent

"GOD SAVE THE KING!"

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### Canada and War

"If Britain becomes engaged in a European war," Canadians are asking, "should Canada send military aid?" This question can not be answered by a simple "Yes" or "No." The answer is that we must carefully consider the causes and nature of the war, the principles involved.

Many who answer in the negative—and they seem to be the majority of Canadians—call up the miseries of the Great War to plead for neutrality. You still hear the statement that, since this was a "war to end all wars," and did not end them, thousands of Canadian lives were lost in vain. Those who prefer sound thinking to phrase-repeating see that no one ever believed there could be a "war to end war." The Allies knew they were fighting Prussian Imperialism. In as much as they did check the ambitions of a war-thirsty Kaiser, they were successful in their aims, they did not die in vain. It is probable



that we would have finally been drawn into the war, as was the United States. Many reply that we should have at least been less hasty in proffering aid.

The great evil was not so much in the war as in what followed it. Influenced by hatred, the Allies made great blunders in the reconstruction of Europe. Great and rapidly growing evils were generated, racial hatred became fierce, Nationalism brought on revolution after revolution. Today treaty follows broken treaty, pact is followed by counter-pact, and Europe bristles with armaments.

This is the Europe that we must consider. The commonly expressed sentiment is to let Europe "Stew in her own juice." There does not seem to be any reason why we should become entangled in a war brought on by national jealousies and struggles for the balance of power.

Undoubtedly, Britain does desire peace, and she may be shrewd enough to keep out of a Continental War. But that does not alter the fact that she has a hand in all the diplomatic games being played there. She has made treaties and accepted responsibilities not shared by the Dominions. Mr. Molson, an Englishman making a lecture tour of Canada, speaking here said: "When conflict arises between imperial and European interests, Britain's geographical position, making her primarily a European power, requires that she put the European interests first."

That is precisely the point. Canada must put Canadian interests first. If Britain, as a European power, becomes entangled in a war, she has no right to expect aid from us. On this side of the Atlantic we have been able to live as peaceful and sensible neighbours. We do not know the art of diplomacy, but we do know how to be peaceful. We have no military ambitions, we run in no armament races. Why should we, then, be fighting in wars that do not concern us?

Our refusal to take part need not be regarded as an act of disloyalty to the British Commonwealth of Nations. Where the common interests are at stake, we are never indifferent. If Britain is attacked in defending the interests of the Empire, we must feel a sense of responsibility.

Finally, the people themselves must decide. The question must not be bandied about as a "political" one. Let Canadians express their opinions, let them take a lively interest in our foreign relations, and we will not, in the future, be blindly plunging into war.



### The War in Spain

When the revolt broke out in Spain, it was at first loudly condemned as an unwarranted uprising against legitimately constituted authority—democracy holding on for life against the forces of revolution. But now, when it is clear that there is not a shred of democracy in the Leftist camp, the war is called a struggle between the two great forces of Fascism and Communism. To a certain extent, this is true, but it is inadequate; the Spanish war admits of no such simple classification.

In the first place, there is much uncertainty in the use of that word "Fascism." Everyone knows what is meant by Communism, for it is something definite, a unified organism. It is a philosophy and even a religion, based on the faith that man should have no Faith. Fascism, on the other hand, is an indefinable thing; it is a collection of forces all brought together by their violent opposition to Communism. Italian "Fascisti," German "Nazis," and American members of the Black Legion are all thrown into the same bag labelled "Fascism." Connected with it all are the ideas of dictatorship and state regimentation. This does not mean that all who are called Fascists would agree with the doctrines of Hitler or Mussolini. The point to remember is that they are all brothers-in-arms against Communism.

It is rather in the broad sense that Spanish insurgents may be called Fascists. They are using violent means to get control of the country from the "Government" forces, who, also, may not be called simply "Communists." There are, certainly, many genuine Fascists in Spain, fighting on the side of the Rightists, but that does not make the insurrection a Fascist movement any more than the presence of Catholic Basques in the Leftist camp makes that cause a Catholic one. They are Nationalists, filled with a wild enthusiasm for a united Spain.

The war began as a revolt of the army against the weak Government of Azana, who was unable to hold in check the radical element of the extreme Left. These were Communists, Syndicalists and Anarchists, whose only bond of union was their hatred for Clericals and Rightists. They took fierce revenge on their enemies. Churches were burned and Rightists assassinated. In accordance with Spanish political custom, a revolt was being prepared by certain leaders of the Army. The



immediate cause of the outbreak was the murder of Sotelo, a Rightist member of the Cortes who had repeatedly charged the Government with its inability to maintain order.

The greater part of the Army, led by Generals Franco and Mola, revolted, and Rightists all over Spain rose in arms. The Government at once came under control of the Reds, who still form the backbone of the "Loyalist" defence. Monarchists, Carlists, Republicans and Fasists formed the "Rebel" forces.

As a measure of self-defence against the Reds, the Clergy are with the Rightists. A very large number of these forces are sincere Catholics who fear the spread of Communism in Spain. For the Carlists, the war has the nature of a crusade; they dream of the past when Spain, united and great, won glory in the name of Christ. Unfortunately, all the Rightists are not motivated by such ideals. The genuine Fascist group look forward to a Fascist Dictatorship, should they once get control of the country. Many of the egoistical landowners are fearful of losing their privileges; and many have joined the war for love of adventure and military glory. But they have two things in common: they want a united Spain and they do not want Communism.

The idea of a united Spain repelled the Basques, who have long been striving for their independence. When Gen. Mola sent out his manifesto, these Basques, though ardent Catholics, joined the Reds, with the hope that they would get their independence. Their Bishops appealed to them to unite against the Communists, the foes of all religion, but they said that, when the war was over, they would have nothing more to do with the Communists.

The war has gone on with all the ferocity of a civil war, and the end is not yet in sight. There has been savagery on both sides; the Red mobs in Madrid and Barcelona have slaughtered hundreds of priests and others of their enemies. On the other hand, it is hard to forgive Franco for using Moorish troops—although a Moor is no more objectionable than an Anarchist.

It is difficult to say what will be the outcome of the war. If the "Loyalists" win, it is most probable that they will set up a Communist state modeled on Russia. If Franco wins, what sort of Government will he set up? A military dictatorship will be at least a temporary necess-



ity. It is the avowed intention of the Nationalists to set up some sort of co-operative state similar to that functioning in Portugal. At any rate the old form of democracy will be discarded. Just how far the leaders are sincere in these declarations is hard to say. Foreign interference will make it difficult to save the country from the extremes of Fascism or Communism.

Russia, with a fatherly interest in the Communists, is aiding the Leftists. Germany and Italy, enemies of Russia, fearing a Communist triumph in Spain, are sending aid to the Rightists. If Franco does win, he may find it difficult to avoid forming a truly Fascist state. We can only hope that he will not.

We are by no means in favor of Fascism; any form of Government that makes the state supreme is contrary to the ideals of Christianity. Many Catholics support the "Rebels" not as Fascists, but as Nationalists who are fighting against Communism. There is nothing inconsistent in that. If Christianity is to survive in Spain it must—so it seems—be under the Nationalists, for it certainly would not last long if Communism came into power there.

There is still an opinion expressed to the effect that there is nothing in Communism contrary to Christianity. That is a perfectly false opinion. Communism is the negation of all religion. It is impossible to understand how any Christians could declare the Leftists to be Communists and support them as such.

The war is a sad one for Spain; the country will be ruined for years. The best we can hope for is that it will not become a general European War.

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### Student Council

Saint Dunstan's Students, after much discussion as to the advisability and utility of such a move, have formed a Student Council. This Council operates through an executive of six students representative of the different years.

The primary duty of the Council is to voice officially the sentiments of the student body whenever desired or required. In addition to this, it proposes to be a link between the students and the faculty in order to assure better co-operation on the part of the students, for the



advancement of learning, discipline and piety in the institution.

There is no reason why the students should not benefit from such an arrangement. Moreover, its influence will be felt on society. Young men go to college to receive a training designed to equip them for responsible positions when they have finished with the classroom. They are told on Graduation Day that they are to be the leaders in their communities. But experience has revealed that too large a percentage of college graduates do not aspire to be leaders. The reason which suggests itself is this—in college, students become accustomed to being spoon-fed, they have always been led, and when they leave college they find it difficult to act on their own initiative.

We are firmly convinced that, if the students assume responsibility, if they are urged and encouraged to act on their own initiative while at college, leadership will not be foreign to them. The Council affords the students the opportunity of preparing for post-graduation leadership by assuming responsibility in those purely student activities, such as dramatics, athletics, and study clubs.

The Student Council is, therefore, a vital force enabling the students to derive the greatest possible benefit from extra-curriculum activities. But, if the Council is to achieve its aims, and to measure up to its expectations, co-operation with the faculty must be assured and maintained.—William Simpson.



#### DID YOU NOTICE ?

Ralph Connor says that heroes in a novel should "cuss" if they want to. Let them fire away as long as they do not bore you. Critics are of the opinion that this is a dam fine idea.

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The world is ripe for peace, but sometimes complications do arise. The Nobel Prize for Peace was given this year to Ossietzky; but when it was found that he was just finishing a three year term in a Nazi concentration camp, two members of the Swedish Parliament resigned: Hitler would not like it. Friends congratulated them on their Nobel gesture.



Altruistic followers of the great Malthus see disappointing conditions in Canada. First it was Dr. Dafoe and his famous quintuplets—but that did help the tourist trade. More serious dangers are found in Toronto, where they are staging the very latest in stork derbies.

At last we know what is wrong with the world: we've had ideals! This discovery was made by a writer in the "Dalhousie Gazette." Ideals instilled by clergymen are especially dangerous. The cure, I suppose, would be a wider application of mental euthanasia.

Alarm was caused in Halifax when it was discovered that a very large percentage of the children attending the schools were underweight, undernourished and nearly all suffered from decayed teeth and tonsils. One of the Commissioners sees that we must return to nature and the days when we had "oatmeal and the Short Catechism." That is a very good idea. This time, it is suggested that the children get more of the oatmeal, and the grown-ups more of the Catechism.

At last Prince Edward Island is coming into its own. German Zeppelins, attracted by the beauty, hover on the breeze. Natives of the eastern part of the province were delighted recently to see a waterspout whirling out into the ocean. This is believed to be the first of a series.



The little brooks are very sweet,  
Like a girl's ribbons curled,  
But the great sea is bitter  
That washes all the world.

—*Chesterton.*

